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NORTH CAROLINA  
**The Churchman**

January 1972

Pressures For  
Change

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DURHAM, N. C.

... Theme Of  
'72 Convention

Discrimination  
Orphans  
Jail  
War  
Jesus Christ Superstar:  
Drug Abuse  
CONTINUING  
EDUCATION  
Busing  
Joblessness  
Vietnam  
Relief  
Murders  
Segregation  
Traffic  
Antipoverty  
Abortion  
Credit Woes  
Price Hikes  
Elections  
Marijuana  
Hospitals  
Liturgical Renewal  
Welfare  
Liquor  
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Official Publication  
Diocese of North Carolina

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**Bishop**

RT. REV. W. MOULTRIE MOORE  
**Suffragan Bishop**

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**Editor and Chairman,  
Division of Information**

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GARET S. KNIGHT, WILLIAM B.  
WRIGHT, GEORGE E. LONDON, MRS.  
MARGARET DARST SMITH and Miss  
KATIE NEWSOME.

#### **Editorial Board**

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## **'Sight And Sound' Introduction Set:**

# **Friday Afternoon Devoted To Presentation By Task Force On Parish Role In Church's Health**

BY THE REV. KEITH J. REEVE  
Churchman Editorial Board

Wherever we go and whatever we do we are frequently being reminded that the only constant in our lives is change. In our work, in our family life, in our transportation, in politics and in education, we are learning to adapt to new ideas, new ways, new approaches.

The congregations in our diocese as everywhere else are feeling the pressures that call for a response in terms of deciding whether or not to make changes. Do we ignore the pressures hoping that they will soon pass and we can get back to "normal" again? Do we react only to those pressures which force us into change? Or do we evolve methods by which we start to make changes happen, — to control change, — to enter into the very processes of change and assert a creative influence on those processes?

Eight representative congregations have been invited to tell the 156th Annual Convention of the Diocese just how we are faring. They are being asked to share with us how they responded to the urgings of the last Convention to state their theological purpose, how they have gone about making use of the trial services and how they have responded to outside pressures they felt during the past year. Delegates and guests will have an opportunity to see and hear what others are doing around the Diocese and to discover ways of handling the pressures which they can take back home with them.

The presentation by the Program Task Force will comprise most of the afternoon session of the Convention on Friday. While the primary subject of this presentation is focused on the response of congregations to the pressures being exerted upon them in these times, there will also be an emphasis on the increasing view that the congregation is growing in importance as the center of the Church's life and health.

The entire Convention will be shown a "sight and sound" presentation emphasizing these ideas. This narrated slide introduction is being prepared by the Rev. Wilson Carter of Lexington and Mrs. Pat LeNeave of Charlotte.

During the remainder of the afternoon the convention delegations and their clergy will be invited to one of eight smaller groups each composed of representatives of congregations of similar size. In each of these smaller sessions one congregation will give a brief presentation of its own issues and how they were met during the past year. Assigned leaders present in each group will open the meeting for discussion by everyone.

## **Three New Features**

Three new features will mark the 156th Diocesan Convention at Raleigh's Christ Church . . . an orientation breakfast for first-time delegates, a "gourmet dinner" at the Church prior to the Friday night session and elections at the evening session.

The orientation breakfast is scheduled in the Old Rectory of Christ Church, now occupied and operated as a branch office by North Carolina National Bank. NCNB has restored the historic

building . . . erected initially as a bank . . . to its original state.

The Friday night dinner will be catered by the Angus Barn and the \$5.50 menu will include shrimp and oyster bowl, French onion soup, prime ribs of beef, Yorkshire pudding, green beans amandine, tomato rice pilaf, mixed green salad and peach Melba. The scheduled evening election is expected to assure prompt adjournment on Saturday.

# Raleigh Site For Jan. 28-29 Event

By NELL JOSLIN STYRON  
Christ Church, Raleigh

Christ Church, Raleigh is proud to be the host for the 156th Annual Convention of the Diocese of North Carolina, to be held January 28-29, 1972. The rector of Christ Church is the Rev. B. Daniel Sapp, and his associate rector is the Rev. Edward C. LeCarpentier, Jr.

The opening session will be held at 10 o'clock Friday morning. Registration will be held from 7 to 9 on Thursday night and from 8 to 9:45 on Friday morning.

Continental breakfasts and lunches will be available at the church throughout the Convention at a nominal cost. Parking lots near the church will be reserved and are shown on a map mailed to all delegates.

The following motels and hotels are within walking distance of Christ Church: Holiday Inn Downtown, Downtowner, Sir Walter Hotel, Journey's End, and Heart of Raleigh. Convenient to Christ Church, but not within walking distance, are the Velvet Cloak and Hilton Inn. Delegates are urged to make reservations promptly.

A special orientation breakfast is being offered Friday morning prior to the opening of the Convention. This session has been planned for new delegates to instruct them in Convention procedures, to define the function of diocesan officers, and generally to help them participate in their first Convention.

Founded in 1821, Christ Church is the oldest Episcopal church in Wake County. It has been host to the annual convention ten times previously, the years being: 1846, 1869, 1877, 1881, 1893, 1904, 1909, 1919, 1933, and 1953.

Since the last time the annual convention met at Christ Church a new parish house has been added and the former buildings improved. This means that now, including the church, there are facilities for up to 1,000 persons. This many can be fed from the efficient stainless steel kitchen under the direction of Mrs. David Wilder.

The senior warden during the cornerstone laying of the new parish house on All Saints Day 1970 was



**CONVENTION PLANNERS**—Here are some of the individuals who are responsible for planning of the 156th Annual Convention of the Diocese at Raleigh. From left seated are Host Rector B. Daniel Sapp, Mrs. Grover Cauthen, General Chairman Charles M. Winston and Marsden E. de Rosett. Standing are Ben F. Park, George Smith, James Nelson, David Rodger and Page Fisher.

Charles Winston and he is also heading up the Lay Convention Committee. Serving as Co-Chairman is Sherwood Smith. Page Fisher is in charge of worship, Bill Sanders of lodging, Zach Bacon, Jr., of arrangements and property, Fred Coe of hospitality, Ben Park of publicity and communication, Bill Ed-

wards of parking and transportation, Bill Wright and Bill Chapman of printing and Jim Nelson of finance.

Martha Underwood is in charge of decorations, Flo Winston, Nancy Wilder, Charlie Winston and Mary Barnes in charge of food, and Linda Cauthen is in charge of refreshments.

## Preliminary Convention Schedule

Here's the preliminary schedule for the Diocesan Convention at Christ Church, Raleigh, on Friday and Saturday January 27 and 28 as announced by General Chairman Charles M. Winston of the host parish:

### THURSDAY, JANUARY 27

7:00 to 9:00 p.m. Registration

### FRIDAY, JANUARY 28

8:00 a.m. Orientation breakfast for new delegates on convention procedures

8:00 to 9:45 a.m. Registration

10:00 a.m. Convention opens

12:30 p.m. Lunch

2:15 p.m. Presentation by Program Task Force

4:15 p.m. Recess

6:00 p.m. Dinner at Christ Church

7:45 p.m. Elections

10:00 p.m. Recess

### SATURDAY, JANUARY 29

8:30 a.m. Holy Communion at Christ Church

9:30 a.m. Coffee and sweetrolls served in the parish house

10:00 a.m. Beginning of morning session

12:30 p.m. Lunch

2:15 p.m. Reassemble and continue to adjournment

# College Campus Key Diocesan Target

**By THE RT. REV.  
W. MOULTRIE MOORE  
Suffragan Bishop, Diocese of N. C.**

In 1972, the Diocese of North Carolina anticipates spending \$82,100 in a ministry to colleges and universities.

This is a substantial sum of money, and it indicates the concern and the commitment we have for this ministry. This obviously is one of our top priorities, and rightly so.

Our colleges and universities play a tremendously important role in shaping the life style and the thought that profoundly affects our world. Here is to be found our greatest asset — the young people of America, at one of the most crucial times in their lives. The Church must be there to listen to them and to minister to them in every way possible. The Church must say, "We are here to show you we care about you." Our chaplains constitute a ministry of presence in the institutions they serve.

We have five full-time chaplains, who are highly-trained and well-qualified priests. Each has his own area of expertise, and I have asked each of them to tell you, the readers of THE CHURCHMAN, something of his concept of ministry and some aspects of his work that would be of interest to you.

**At the University of North Carolina, our Chaplain is the Rev. Lex S. Matthews, and he speaks as follows:**

Someone said that a "college chaplain is the guy who cares and has connections." Perhaps this is a job description that college chaplains should take to heart if viewed as follows.

His "caring" is his point of view or his religious heritage infused with theological education. His "connections" are the ways he knows and is known by the university augmented by the chaplain's image which is still not without power.

Given a sensitive attitude toward alienation and an honest appraisal of his capabilities as a generalist, then he is in an opportune position to become a broker within the university, especially when one stops to consider the large and varied field of "specialists" already present in today's college campus.

Although most efforts of the campus

minister to broker people with people or people with things will fail; nevertheless, if his volume is respectable, the odds will give him success and the failures will give him valuable experience.

Some examples of brokerage are: 1.

Having "disillusioned" students and perceptive professors come together to consider why the concept of learning is in trouble. 2. Unwanted pregnancies being put in touch with sound counsel-

(Continued on page 5)

## 1972 Budget Proposals

### EPISCOPAL MAINTENANCE FUND

#### Proposed Budget 1972

	Budgeted 1971	Proposed 1972
410 Diocesan Officers		
Bishop		
411 Salary .....	\$ 18,000	\$ 19,200
412 Housing .....	2,880	3,480
413 Utilities .....	1,320	1,520
414 Travel Expense .....	4,400	4,400
415 Secretary .....	5,717	6,180
Suffragan Bishop		
421 Salary .....	14,400	15,264
422 Housing .....	2,880	3,000
423 Utilities .....	1,320	1,380
424 Travel Expense .....	3,700	3,800
425 Secretary .....	5,590	6,048
Business Manager		
431 Salary .....	9,960	10,560
432 Housing .....	2,280	2,400
433 Utilities .....	1,020	1,092
434 Travel Expense .....	1,200	1,200
435 Financial Secretary-Bookkeeper .....	5,717	6,180
Secretary of Diocese		
441 Salary .....	1,320	1,380
442 Clerical Assistance .....	626	626
443 Office Expense .....	1,500	500
445 Receptionist-Typist Salary .....	-0-	3,600
450 Diocesan House		
451 Construction Note .....	29,280	29,280
452 Insurance .....	600	650
453 Utilities & Maintenance .....	7,200	8,400
454 Telephone & Telegraph .....	4,800	5,000
455 Office Supplies & Postage .....	5,500	6,000
456 Equipment Replacement & Repair .....	2,000	3,000
460 Conventions		
Diocesan		
461 Expense of Journal .....	3,500	3,800
462 Parish Expense .....	500	500
463 Diocese Expense .....	300	300
General		
466 Diocesan Share of Convention		
& Presiding Bishop's Office .....	5,891	5,780
467 Expense of Delegates .....	1,500	1,500
470 Insurance		
471 Workmen's Compensation .....	350	300
472 Fire & Liability—Other Property .....	1,400	1,400
473 Surety Bond .....	500	460
474 Clergy Pension Premiums .....	8,900	11,340
475 Lay Employees Pension Premiums .....	1,700	1,200
476 Social Security .....	892	1,140
477 Major Medical-Life Insurance .....	-0-	4,600
480 Miscellaneous		
481 Expense Commission on Ministry .....	1,500	1,300
482 Expense Standing Committee .....	500	500
483 Expense Diocesan Council .....	700	700
484 Special Grant .....	720	720
485 Audit .....	1,800	2,150
486 Expense Clergy Conference .....	200	-0-
490 Contingent Fund .....	3,000	2,000
TOTAL .....	\$167,063	\$183,830
Less Trust Income .....	4,763	4,830
Total to be Assessed .....	\$162,300	\$179,000



# CHURCH'S PROGRAM FUND

## Proposed Budget 1972

	Budgeted 1971	Proposed 1972
601 National Church Program.....	\$128,154	\$153,154
<b>Program Task Force:</b>		
611 Maintenance of Program Task Force .....	3,000	1,500
612 Program Consultation for Task Force .....	2,000	1,000
613 Director of Program—Salary.....	9,960	10,560
614 Director of Program—Housing.....	2,280	2,400
615 Director of Program—Utilities.....	1,020	1,092
616 Director of Program—Travel.....	2,200	2,400
617 Director of Program—Secretary.....	5,335	5,772
618 The Terraces .....	4,800	4,800
<b>Division #1—Services To Congregations:</b>		
621 Program Strategy Budget.....	1,000	1,000
6211 Training of Consultants.....	-0-	1,000
622 Christ the King Center.....	4,500	5,700
623 Mission Priests—Salary, Housing, Utilities .....	74,620	65,000
624 Mission Priests—Travel .....	8,670	6,000
<b>Division #2—Racial and Urban Affairs:</b>		
625 Strategy Program .....	15,000	15,000
626 Director—Salary .....	6,120	11,250
6261 Director—Parish Assistance .....	3,600	-0-
627 Director—Travel .....	2,500	1,500
628 Director—Secretary .....	4,572	2,844
629 Office Expense .....	5,000	-0-
<b>Division #3—Continuing Education:</b>		
630 Program (Education) .....	1,800	1,400
<b>Division #4—Training</b>		
631 Training and Trainer Development	1,500	1,500
<b>Division #5—Information:</b>		
632 Stewardship and Communication..	1,200	1,260
633 North Carolina Churchman.....	13,500	15,000
634 N. C. Churchman—Editor's Salary	7,759	8,000
<b>Division #6—Youth:</b>		
635 Program .....	2,350	3,020
636 Program Strategy Funding.....	650	775
<b>Division #7—Worship and Liturgy:</b>		
637 Programing Fund .....	1,050	1,300
<b>Division #8—Professional De- velopment of Clergy:</b>		
638 Conferences for Clergy.....	1,000	1,000
<b>Division #9—Ecumenical Relations:</b>		
639 COCU and Roman Catholic Dialogue .....	1,000	1,200
6391 N. C. Council of Churches.....	500	500
<b>Division #10—Higher Education:</b>		
640 College Work Program.....	5,000	6,500
641 Chaplains' Discretionary Funds.....	2,450	2,400
642 Chaplains' Salaries, Housing, Utilities .....	41,700	55,100
643 Chaplains' Secretaries and Office Expense .....	6,200	8,750
644 Program Expenses .....	750	750
645 Student Center Operation.....	6,300	5,600
<b>United Campus Ministries:</b>		
647 UNC-Charlotte .....	500	500
648 N. C. Central University.....	1,100	1,100
649 N. C. A & T University.....	1,400	1,400
<b>Specialized Ministries:</b>		
<b>Duke Medical Center Chaplaincy</b>		
651 Salary, Housing, Utilities.....	10,620	11,100
652 Secretary .....	3,120	3,240
653 Office .....	700	700
654 Travel .....	1,100	1,100
655 Training Program .....	300	300
656 Discretionary Fund .....	400	400
<b>Grants:</b>		
661 St. Augustine's College.....	14,000	-0-
662 St. Mary's College .....	7,000	-0-
<b>Miscellaneous:</b>		
671 Property Maintenance .....	4,400	2,500
672 Moving Clergy .....	3,000	500
673 Hospitalization .....	25,500	24,600
674 Clergy Pensions .....	25,050	30,000
675 Lay Employee Pensions.....	550	300

(Continued on page 6)

## Campus

(Continued from page 4)

ling and sterile medical services. 3. Drug abuse brought together with both those who care and can help.

So the college chaplain as a broker can, through his brokerage, solve problems and create opportunities, but he must see his role as the *provider of the occasion and not the cure*. Otherwise, his ministry will be unfulfilling and frustrating because his skills for the most part are attitudinal rather than curative. Accordingly, once the "buyer" is brought together with the "seller" then the broker must have the grace to back away and let happen what will. His reputation would then be based on tangible results which would tend to more clearly define his role, plus making him personally more comfortable with being a generalist.

**At Duke University, our Chaplain is the Rev. Howard Bruce Shepherd, Jr. He writes about his ministry in these words:**

The Episcopal Campus Ministry at Duke University works jointly with the Lutheran Campus Ministry from the Episcopal University Center, Cranmer House. Our life is worship, centered in the Chapel of St. Michael and All Angels, using the traditional and experimental styles of worship. The Eucharist is celebrated each Sunday at 9:15 a.m. and 5:15 p.m. and Holy Days.

Seminars and guest lecturers, opportunities for tutoring in cooperation with St. Joseph's Church, Community Service, theological reflection, drama and music, are scheduled throughout the year. The chaplains are available for pastoral counseling as personal needs arise and the campus ministers seek to be resource persons among individuals and groups on the campus. The ministry at Cranmer House seeks to serve the campus and to offer opportunities for the expression of the Christian faith.

The chaplain officiates from time to time at the main services in Duke Chapel, in addition to performing marriages, baptisms and funerals. It is a full and rewarding ministry.

**The Rev. S. F. James Abbott is the Chaplain at the University of North Carolina at Greensboro. He began his work on September 1, and he writes as follows:**

This university, like any other one,

(Continued on page 6)

# Budget Proposals

(Continued from page 5)

	Budgeted 1971	Proposed 1972
676 Special Pensions .....	650	300
677 Social Security Taxes .....	594	900
678 Miscellaneous Committee Expense .....	600	600
691 Contingent Fund .....	1,000	1,000
692 Reserve for Non-acceptance of quotas .....	-0-	-0-
<b>TOTAL .....</b>	<b>\$480,624</b>	<b>\$486,867</b>
Less: Trust Income .....	3,843	4,187
Special Contributions .....	4,649	6,500
<b>Total Budget Reductions.....</b>	<b>8,492</b>	<b>10,687</b>
	<b>\$472,132</b>	<b>\$476,180</b>

## Campus

(Continued from page 5)

is like a small city—with its own homes (dorms) stores, doctors, library, police force, legislative and judicial systems, joys, excitement, tension, boredom, problems, and happiness. It even has "permanent" residents (most of the students) and "commuters" (most of

In addition, I see myself as a liaison between the University and the larger community of Greensboro (including local parish churches) and as a sacrament of the Church's concern for these people in particular and the whole of higher education.

St. Mary's House is the base of operations for our Episcopal ministry here at UNC-G. Here we have mid-week services, planning sessions, study groups, and a bi-weekly supper for students and faculty, followed by a program of some sort. Two of our more recent programs were "The Theology of Ecology," led by a Duke Graduate student and "Religion and the Arts," led by four of our Episcopal faculty on the campus here. Response from the students has been quite good.

In addition, I, as chaplain, do a lot of personal counseling on a wide range of problems having to do with life and religion: people who are depressed; people who are confused about their religious beliefs; people who face the draft; people who are confronted with problem pregnancies; people who can't decide where to go or what to do in terms of their own lives.

But St. Mary's House is only a base of operations. Oftentimes, I go out into the "city" to find out what is going on and to respond to that as I am able.

**Another new Chaplain is the Rev. William Smith Wells, Jr. He began his work at North Carolina State University on September 1 and writes as follows:**

Since coming here, I have met an incredibly varied group of people—faculty, students, administrative personnel, and other clergy. In a sense, it is the wider world in microcosm, for while everyone shares a common tie, in this case with the University, the similarities of role, of outlook, of life style

end there. So at the outset, one does not begin to talk about ministry in higher education, but about ministries.

I have attempted several things. The first is to make myself available for personal counseling and this has occupied more time than expected. A



ABBOTT

small bit of this has come as a result of cooperation in a program run by the Religious Affairs Office of the University, which assigns chaplains to each residence. Beyond this, some time has been spent in student committees—groups with concerns ranging from Sunday morning worship, to the establishment of a twenty-four peer group

MOORE



the faculty and administration personnel) who come into the "city" during the daytime to work and return to the suburbs at night.

This city of 10,000 people is, then, my "parish," namely, providing worship services, counseling with those persons who seek my help, offering various kinds of Christian education

SHEPHERD



experiences, and working with others to make the "city" more human and livable for its inhabitants and more responsive to the needs of those outside of itself.

WELLS



counseling and referral service. Many hours have gone to simple self orientation—buttonholing people—auditing classes. Finally, I am concerned to contact as many Episcopal students and faculty as possible. In all this, I have felt considerable support both from other chaplains and from Raleigh clergy. Indeed, some of the most exciting prospects of this job—the development of a free university curriculum, for example, stem from the fact of ecumenical cooperation and coordination.

I take great comfort from wearing two institutional hats, as nearly all of us do. In my own case, I mean standing at once within the university community and within the Church. It seems to me to be vitally important that someone stand with the young man who has been up three nights a week until four a.m. to say, in effect, "that there is more affirming stuff on the horizon than his week's end deadline." Likewise, the University would not go un-

helped by people in its midst raising questions about focus and direction. But, conversely, the same is true of the Church.

**The Chaplain at Wake Forest University is the Rev. Jacob A. Viverette, Jr., who is Chairman of the Division of Higher Education. He describes his work there as follows:**

The campus scene in Winston-Salem is quiet. There are those who see a new seriousness on the part of students, especially the freshmen. On the other hand, many see or interpret the current mood as an unhealthy one; they see the students turning in upon themselves, unable to vent healthy anger (as they did in the more active days of the counter-culturists). There are "new religionists" among us who, while not Jesus freaks, make much of being filled with the Spirit. It is too early to tell what this new mood presages for the Church.

I see the ministry as one of presence — of showing the concern of the Church for all involved in the process of higher education, a process that is

universally recognized as of consequence, yet a process that is currently marked (and often marred) by frustration, questions, doubts, and frequently by irrelevance. The dilemma is an extension of the one characteristic of the whole educational system today; classic patterns do not so often seem well-suited to the world of future shock. While there are occasional exciting break-throughs, excitement is still a rarity in the system of higher education. Certainly, few students expect it either in their studies, fraternities and sororities, football games or in religious groups or clubs. Meaning, if it is to be found, is apt to be found on a one-to-one basis or with a very few select friends.

Program this fall has included a leadership training/team-building conference at The Terraces for 19 members of the Salem College student government (led by Bill Hethcock, Jim Abbott and Jim Prevatt). A Washington, D. C., Seminar on "The Working of Congress" was held at the end of October. A bus-load of 35 met with Senator Ervin, Representative Wilmer

"Vinegar Bend" Mizell, and Mr. Lawrence Speiser (the staff director and chief counsel for the Subcommittee on Juvenile Delinquency). Students attended committee hearings, sessions of Congress, and saw "A Doll's House" in the Eisenhower Theater of the new JFK Center for the Performing Arts and "Mother Earth" in Ford's Theater. They also participated in worship at the Cathedral which included a special dedication service (of the South Portal entranceway). An unexpected bonus following a tour of the White House was the invitation to remain for the ceremonial welcoming by President and Mrs. Nixon of President Tito and Mrs. Broz of Yugoslavia.

The Campus Ministry continues to operate "The Attic," a coffee house for students at Wake Forest, and to sponsor the Faculty Colloquium, a series of dinner meetings which brings faculty and administration members from the various Winston-Salem campuses together to discuss matters of common interest in the field of higher education.

# Convention To Consider Canons

**By HENRY C. BOURNE**  
Chancellor of the Diocese

The following matters will be submitted to the 156th Annual Convention on January 28-29, 1972:

1. Amendment to Article III, Section 6 of Constitution, and

2. Amendment to Article IX, Section 1 of the Constitution, relating to deleting the word "adult" and substituting in place of it, "17 years of age and older," was adopted on first reading; will not be submitted for final adoption if the convention adopts several amendments hereafter listed, making adults a uniform age for participation since change in North Carolina law in 1971.

3. Proposed amendment to Section 3 of Article III of the Constitution submitted to the Committee deleting the words, "for six calendar months before any meeting of the convention" as applied to eligibility of clergy to vote; Committee was opposed and will ask that it be discharged.

4. Amendment to Canon XI, Section 1, submitted to the Committee proposing change in the number of

members in the Vestry to be not less than 12 nor more than 18. The Committee was opposed to this change and request that it be discharged.

5. Proposed amendment to Canon

\*  
**BOURNE**  
\*



XXI, Section 1, submitted to the Committee providing for election of Vestry by preferential ballot and designating the regular service or services on a given Sunday as the annual Meeting. The Committee was opposed to this and request that it be discharged.

6. Amendment to Canon XXIV, Section 1, requiring an annual survey instead of triannual survey by the Bishop and Standing Committee of Parishes and Missions.

7. Amendment to Canon XX, Sec-

tion 1 and 3, Canon XXVII, Sections 1 and 2, substituting the word "adult" in place of the words, "seventeen years of age and older" in connection with participation in parochial meetings and diocesan elections.

8. Amendment to Canon XXI, providing that nominees for Parish Vestries shall be elected by a majority vote and if more than one ballot be required, that the number voted on in the preceding ballot would be limited to twice the number of offices to be filled.

9. Proposed amendment to Article III, Section 3 in the Constitution on first reading, eliminating the words, "having been," in the first line, and the words, "as well as having resided therein" in line 2, and substituting in line two the words, "and a legal resident therein."

10. Amendment to the constitution Article III, Section 4, Article IX, Section 1 and Section 5, deleting the words "seventeen years of age and older," and substituting the word "adult" as referred to communicants required to organize parish and the eligibility to vote in parochial and mission elections.

# Diocesan Task Force Report

BY THE REV. WILLIAM HETHCOCK  
Diocesan Director of Program

As the Diocesan Council set about preparing and trimming the budget for 1970, they discovered that the emergency of those days afforded a good opportunity to look very carefully at the entire diocesan program. It was the first year in many that there had not been sufficient funds to cover all projected program plans, but the dilemma was not without its advantages.

As a result of this experience, Bishop Fraser appointed a study committee on Diocesan program in the spring of 1970. Working with Bishop Moore as Chairman, this committee was to explore how program was developed in the Diocese and to project new ways for planning program and budgeting for its support. It was through the work of this study committee that the idea of a Program Task Force was developed.

The committee reported to the Council in the fall of 1970. They suggested a Task Force on Program which would be organized to initiate, develop and oversee program in the Diocese. This Task Force would relieve the Council of the burden of program de-



HETHCOCK

velopment, but it would be the child of the Council with the responsibility of reporting frequently and well to the Council on its activities. The Task Force was appointed to have ten members with the Director of Program acting as convener and each of the members serving as chairman of a division with a specialized area of responsibility. Each chairman would in turn appoint a number of people to work with him in his specialized area.

The Task Force began its work in December of 1970. It prepared a presentation to the Diocesan Convention which explained its budget requests for 1971. It projected its own fashion of working. It was supported both by the Council and the Convention, and all of its budget requests were granted.

Each member of the Program Task Force essentially has two roles. He is



RUNKLE

first a member of the Program Task Force with a responsibility of functioning as a member of that group to receive program ideas from other agencies in the Diocese, to process ideas and to add to them his own, and to develop from these ideas what the program of the Diocese will be. As the program is developed, each division is called upon to add to it whatever ingredients may come from the expertise of that division's members. The second role of each Task Force member is as a division chairman. In some instances ideas for program will develop in the divisions, but it will be passed first to the Program Task Force for their coordination with other Diocesan activities before it is put into action.

The new concept of programming is at present working fairly well. We feel that some more time is needed for its



REEVE

more thorough testing and development as a standard procedure in the Diocese. Meanwhile, we see having all program in the Diocese arranged and coordinated by one central group as the best means for allowing us to meet efficiently the greatest number of needs within the Diocese.

As the new task force idea takes root, the various divisions continue to be concerned with specific areas of responsibility. Some of the events of 1971 are continuations of programs planned before January 1971, while others are new ideas.

The *Division of Services to Congregations*, chaired by the Rev. Keith J. Reeve, has a two-fold purpose. As requests are received from congregations in the Diocese for various kinds of help the division acts first as a referral agent to those resources already available in the other divisions. In addition this division utilizes when possible its own members and other trained personnel in the Diocese to act as consultants to congregations in developing local programs, organizations and planning procedures. Using the resolution passed by the 1971 Convention asking congregations to work on stating their own theological purpose, a workshop for vestry teams to experiment with this task was conducted. Bishop Moore has called on members of the division to assist with some mission congregations facing special problems, and a procedure is being planned whereby all congregations which find themselves without a clergyman will be offered consultation in evaluating their situation.

Members of the division have received some training in Organization Development and are now engaged in



REINERS

the Mid-Atlantic Training Committee's course for Organization Development in Religious and Voluntary Systems. Several congregations have already used the services of this division and seem well pleased with the help they received.

Robert S. Runkle is chairman of the *Division of Racial and Urban Affairs*, and the Reverend Nathaniel Porter, also Vicar of St. Titus' Church in Durham has served as part-time director



# On New Approach To Program

of this division. In conjunction with Father Porter's resignation as Director to become full-time Vicar of St. Titus, the division activities will be relocated to the Diocesan House in early 1972 and a full-time Director employed.

The Division activities have been reported in a Newsletter published during 1971 and distributed to clergy and parishes through the Diocese. This division has organized and operated seminars in Raleigh, Durham, Greensboro, Winston-Salem, and Charlotte "designed to explore the forces in our complex and tension-packed communities and to bridge the communications gap between the races." These seminars bring into openly confrontive dialogue black and white lay persons who are helped to level with each other about their feelings on the subject of racism. For instance, as a result of one of these seminars in Raleigh, an interracial ecumenical group has met on a monthly basis for the past year. This group known as the "Do-Nothing" Club was started by three participants in the Seminar and has grown to over sixty members. It serves as a lay "support group" for those concerned about improved trust between races in this community. Subsequent seminars will be held in Raleigh, Greensboro and Charlotte within the next three months.

In his role as Director of the division, Father Porter has worked with the Reverend A. T. J. Heath and citizens in the Wilson community in conducting a seminar for black youths and members of the Wilson Police Department. In addition, the Division has collaborated with a group of Episcopalians from Rocky Mount who have formed a touring group to present "Sounds of the Black World." This production, narrative, music, and choreography done by group members, has been presented in several Diocesan churches and in the Diocese of East Carolina.

A number of grants from the division budget have been given to various agencies and groups around the Diocese. The effort of the division in granting these funds is to provide emergency resources and to stimulate the group's activities while other funds are being sought.

The Division has recently made final plans for a pilot program in Durham. This program is jointly sponsored by

the Black Youth for Progressive Education, and outgrowth of the Save Our Schools chorette held in Durham this Summer and St. Titus Episcopal Church. The program has the following goals:

- 1) to provide a means for redress of

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inequities in educational procedure that directly affect black people,

- 2) to make public school education speak more directly to the black community,

- 3) to develop a more meaningful and productive relationship between parents, teachers and students in a black community.

Various techniques are used to achieve these goals, including tutoring, community newsletter, workshops, and pre-school preparation. The program was initially funded, partly by Divisional funds and by "in kind" support from St. Titus Church, through the end of January 1972.

The division is also available to respond to invitations from congregations and other groups in the Diocese. The



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division can assist in developing the area of racial and urban affairs and can identify successful approaches from this and other Dioceses.

The *Division of Continuing Education*, chaired by the Rev. Alwin Reiners, Jr., is aiming its attention at how we teach and learn in the educational programs of the Church. This division has offered assistance to

parishes desiring help with their Church School. Conversations on how to strengthen this service are underway in the division. A Weekend on Marriage Enrichment was conducted by the division and attended by some twenty couples at the Betsy-Jeff Penn Center near Reidsville.

The *Division of Trainer Development* was initiated to create a community of persons in the Diocese skilled in Human Relations Training and ready to operate events of this nature. A number of persons have been assisted in this direction, but the purpose of the division has been broadened to include operating events for persons not necessarily interested in becoming trainers.

The conference for members of the Division of Services to Congregations was organized by this division, and the leadership in arranging training for five persons in the area of organization and development was arranged here.

This division organized and operated a leadership training weekend for student government officers at Salem College. They offered a weekend in community building to the young people of St. Mark's Church in Raleigh. The chairman of the division is the Rev. William Hethcock.

The *Division of Information* is responsible for the publication of *The North Carolina Churchman*. The chairman of the division is Ben F. Park, Editor of *THE CHURCHMAN*. The Workshop for Stewardship and Canvass Chairmen in the fall was arranged, promoted and conducted by this division. The division also handles press relations for the Diocese.

The Rev. C. King Cole is chairman of the *Division of Youth*, which consists of six adults who work very closely with the Diocesan Youth Commission of which Jack Smith of Greensboro is chairman. This group was responsible for the Diocesan Youth Convention last spring and the Youth Conference at Camp New Hope during the summer. The current Youth Commission elected at last year's Convention began its work in the fall, and they are investigating the needs of youth. They intend to plan programs which are responsive to these needs. It is their hope that the program can become more mobile, flexible, and realistic.

The Youth Division in cooperation

with the *Division of Liturgy and Worship* is responsible for the Acolyte Festival held in the fall on the Duke University campus. Some 1,000 young people in the Diocese attended the Festival.

The primary concern of the Liturgy and Worship group has been the assisting of congregations in the use of the Services for Trial Use presently authorized for experimentation. The Rev. Robert L. Ladehoff, chairman of the division, works closely with the Bishop in keeping congregations informed of how the authorized use can best be accomplished in our Diocese. A workshop was offered members of the division who in turn are available to assist congregations in their own study programs and experimentation. This division is responsible for worship at the Diocesan Convention and for the Annual Ordination as well as any other Diocesan services which may take place during the year.

The division offers assistance to church musicians. Division members are available to consult with congregations and clergy on their professional and instrumental musical needs. The Diocesan Junior Music Conference at Kanuga is sponsored by this group, and an event introducing the forthcoming Hymnal Supplement is prepared for April.

It is a matter of policy in our Diocese at the moment that special attention be given to the needs of the clergy in their own support and professional development. The *Division of the Professional Development of the Clergy* chaired by the Rev. William C. Spong, was responsible for running the Annual Clergy Conference at Kanuga in the fall. They have also spent a good deal of time gathering information about the needs of our own clergy and what new kinds of programs need to be offered in our Diocese.

The Episcopal Church is presently encouraging a study of the Plan of Union proposed by the Consultation on Church Union. Responsibility for promoting this study in our Diocese and reporting to the Church Center on our grass roots feelings is in the hands of the *Division of Ecumenical Affairs*.

There has been widespread misunderstanding about this division's position on COCU. A quote from the division's statement of purpose explains that "we see our primary role as being a facilitator in terms of remaining alert to ecumenical trends, gathering data, and in general assisting the Church in

understanding and engaging responsibly with the ecumenical movement in its many forms. . . . We do not see our function as that of selling any particular ecumenical philosophy, opinion, venture, or proposal. Indeed we feel that we should keep all possible points of view in mind in order to enable



HARRIS

fuller understanding of the situation in the interest of encouraging responsible and informed decision-making rather than decision by default."

With their chairman, the Rev. J. E. C. Harris, this division is also concerned about other kinds of ecumenical activities. It has arranged conversations between Episcopalians and Roman Catholics in an informal way. Members of the division participate in the Commission on Christian Unity of the North Carolina Council of Churches.

Five clergymen are employed by the Diocese as chaplains on university campuses. They work together to form the *Division of Higher Education* un-

VIVERETTE



der the chairmanship of the Rev. Jacob A. Viverette, Chaplain in Winston-Salem. This group works together primarily to assist each other in their professional development as chaplains, a process that is dependent upon the sharing of knowledge and familiarity with the critical issues in which higher education finds itself involved today. They also share ideas of program and activities conducted for or by students, faculty and administrators on the various campuses. Working closely with the Suffragan Bishop in charge of college work, they have assisted him in

looking closely during the past year at chaplaincy situations which were open both in Greensboro and Raleigh.

The Program Task Force has spent a good deal of its time during 1971 determining what its purpose and function is and learning how to fulfill it. This has taken a good deal of time in conversation and dialogue. The Task Force has been in contact with some helpful consultants from other dioceses sharing ideas and investigating the possibilities for programs here. It is our intention that this year of dialogue be followed by a year of activity which will serve some of the needs of the clergy and lay people of our Diocese.

## Land Tracts Conveyed By Trustees

By A. L. PURRINGTON, JR.  
Trustees of Diocese

Trustees of the Diocese of North Carolina report that they have, during the year 1971, conveyed 10 tracts of land, all with the consent of the Bishop acting with the approval of the Standing Committee.

The Trustees have received deed to nine lots located in Forest Hills Development from United Church of Christ, Garner for the use of St. Christopher's Mission in Garner.

The trustees have reviewed the several trusts heretofore established for the Benefit of Diocesan projects or for various missions of the Diocese. Because eleven of these trusts appear to have no real objectives or have ceased to have a currently identifiable use to which the income can be put, the trusts will be referred to the Convention for directions concerning their several dispositions.

The Diocese having ceased using and having deconsecrated the Chapel of Thanks at Vade Mecum and the Vade Mecum property, in conformity with the deed conveying the lot on which the Chapel of Thanks was located, the Trustees of the Diocese reconveyed the Chapel of Thanks property to Wachovia Bank and Trust Company, Trustee for the Winston-Salem Foundation.

# Laymen Planning March '72 Meeting

By JAMES M. DAVIS, JR.  
President, Episcopal Laymen

The highlight of the year's activities for the Episcopal Laymen's Association was the annual meeting held at the Church of the Holy Comforter in Burlington on February 28, 1971. The meeting was attended by approximately 125 laymen and the parish men's group, under the leadership of John Stone, did an excellent job in hosting the meeting.

Bishop Moore opened the meeting with a service of Holy Communion and then gave guidance to the group with a sermon which dealt with the strengths and weaknesses of our church today. After this service a business meeting was held during which the following

officers were elected for two-year terms:

President, James M. Davis, Jr., St. Michael's Raleigh; vice president Robert G. Prongay, St. Paul's, Win-

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ston-Salem; secretary, Frank L. Schrimsher, St. Andrew's, Charlotte; treasurer, Henry S. Craumer, St. Michael's

Raleigh; and, Laymen's Thank Offering custodian, Dean Joseph Jones, Jr., St. Augustine's, Raleigh.

## Board Of Directors

New directors are: William D. Holoman, Jr., Trinity, Scotland Neck; Fred C. Wedler, Holy Trinity, Greensboro; Richard B. Schnedl, Emmanuel, Southern Pines; Paul E. Neil, Jr., St. Peter's, Charlotte; and, E. T. Mulvey, Jr., St. Paul's, Winston-Salem.

Plans are being made for the next annual conference to be held at St. Andrew's in Greensboro on March 5, 1972. Every layman of the Diocese is extended an invitation to attend and to participate in the activities of the association.

# Council Has 4 Meetings During 1971

By THE REV. SIDNEY S. HOLT  
Diocesan Business Manager

In accordance with Section 8 of Canon XVI, the Diocesan Council submits this report to the 156th Annual Convention of the Diocese of North Carolina.

The Diocesan Council held four regular meetings between the Diocesan Convention of 1971 and the Diocesan Convention of 1972.

## May 25, 1971

The Council authorized the transfer of \$100,000.00 reserve funds from the custody of the Treasurer to the common trust fund, and called on the Department of Finance to recommend a policy regarding the appropriate amount of reserve funds to be accumulated.

The Department of Finance was constituted to include a Sub-committee on Budget, charged with the preparation and presentation of the 1972 Budgets, along with a study and recommendation on the question of quotas and restrictive pledging.

A revised salary scale to become effective January 1, 1972, was adopted, including a new \$7,000.00 minimum salary for Chaplains and Mission Priests.

## September 22, 1971

A 1972 Episcopal Maintenance Budget in the amount of \$183,830 and a 1972 Church's Program Budget in an

## ECW Retreat

Sister Jean from the Convent of St. Helena, Augusta, Georgia will be the leader for the Lenten Retreat for Episcopal churchwomen of the Diocese. The retreat will be held at The Terraces in Southern Pines February 22-24.

Sister Jean is a novice in the Order of St. Helena and has been in the order for two years. She was educated at State University College at Buffalo, her home town and before entering the convent, taught junior high school social studies and was active in parish and diocesan youth work.

Cost for the retreat is \$21.00 per person and reservations should be made before February 7, 1972 with the secretary of devotional life, Mrs. Henry Best, 1718 Meadowbrook Lane, Wilson, N. C. 27893.

amended amount of \$542,687 were adopted.

On recommendation of the Subcommittee on Budget, the Council acted to make the Director of Racial and Urban Affairs a full-time employee with offices in the Diocesan House in Raleigh, beginning in January, 1972.

The Sub-committee on Budget informed the Council of a new program on quotas and local church giving to be instituted in the Diocese of New York, and a committee was appointed to study this report and other material in regard to quotas and giving.

## November 23, 1971

A report on the reserve funds of the Diocese, recommending that the policy adopted by the Convention of 1953 to accumulate reserve funds equal to 100 per cent of the disbursements for the last three years in each budget, was adopted by the Council. The Council referred to the Sub-committee on Budget questions raised regarding minimum financial requirements of the Diocese, for a further report in May, 1972.

The Sub-committee on Budget was instructed to prepare recommendations for the Council in regard to the disposition of two funds, totalling \$24,-

225.00, referred to the Council for disposition by the Trustees of the Diocese.

January 6, 1972

(Actions of the meeting of January

HOLT



6, 1972, will be incorporated in the Report of the Diocesan Council after that meeting takes place.)

## Chancellor Reports On Legal Affairs

By HENRY C. BOURNE  
Chancellor of The Diocese

The Chancellor's Report for 1971 is submitted herewith:

Legal advice and opinions have been submitted to the Bishop, the Suffragan Bishop, and the Business Manager of the Diocese, upon request, including the following matters:

Disposition of property formerly held by St. Peters Church, Stoval.

Effect of reverter clause in deed to property at Vade Mecum on which was located The Chapel of Thanks.

Presiding officer at Diocesan Convention in absence of the Bishop.

Validity of By-laws for a mission.

Responsibility and duties of the Bishop in controversy between vestry and rector.

Proposed contract between Mission Committee and minister.

Opinion as to effect on Diocesan Canons where the word "adult" is used by reason of North Carolina Public Laws of 1971, legally changing the former legal age from twenty-one to eighteen.

Also considered and responded to requests for advice in connection with bequests to the Church by the last wills and testaments of the following persons: Mrs. Florence Hardy Ottman, Mrs. Lena Taylor Thomas, Mrs. Rose P. Moncure, Gen. William A. Smith, Mr. Ralph H. Bouligny, Mrs. Ellen D. Cooper, Mr. Edwin Harrison Smith.

## Foundation Reviews Operations

BY J. BENJAMIN BOSTICK

President, Church Foundation

Statistics for Year ended October 31, 1971

	Year Ended Oct. 31, 1971	Year Ended Oct. 31, 1970
Net Worth (Securities at Cost).....	\$520,939.54	\$502,144.68
New Church Loans Made.....	2	5
Amount of New Church Loans.....	40,000.00	79,500.00
Number of Church borrowers.....	29	30
Face Value of Loans Outstanding.....	515,000.00	525,000.00
Balance due Loans Outstanding.....	269,746.57	284,586.28
Delinquent Borrowers .....	1	1

*Loans Made During the Year	Amount
St. Christopher's, Garner .....	\$ 30,000.00
St. Luke's, Durham .....	10,000.00
	\$ 40,000.00
Loans Paid in Full During the Year	Original Loan
St. Christopher's, Charlotte .....	\$ 10,000.00
Charlotte Council of Churches.....	30,000.00
St. Christopher's, Garner .....	10,000.00
	\$ 50,000.00

\* In addition to the loans listed above, two loans were approved but funds have not yet been paid out.

All Saints, Concord .....\$30,000  
Good Shepherd, Asheboro..... 38,000



BOSTICK

The major objective of the Foundation is to aid parishes and missions in the erection of church buildings and acquisitions of church properties through low-interest installment loans. Such loans are currently being made at an interest rate of 3½% for parishes and 3% for missions to be repaid usually in quarterly installments for a period of no longer than 10 years.

Refinancing of present loans for churches already erected or property already acquired and loans for repairs and renovation are not included in the objectives of the Foundation.

Procedures for obtaining loans and application forms are available at the Diocesan headquarters.

## Meeting Called On School Disruption

GREENSBORO—A hundred clergy of the Diocese of North Carolina gathered here in December to discuss ways in which they might help with North Carolina's public school disruption problem.

"Public education is at the heart of American Democracy and therefore it is at the heart of the survival of this Nation," the Rt. Rev. Thomas A. Fraser, bishop of the Diocese, said in opening the meeting. On hand at Bishop Fraser's invitation to brief the Episcopal clergymen on school unrest was Dr. Craig Phillips, state superintendent of public instruction. Present also were five representatives from Dr. Phillips' staff.

"In reality the schools and the churches share in helping the American family to face the problems and confusion and misunderstandings of our

day," Bishop Fraser said. "These people move from public schools to our congregations on Sunday and back to the schools on Monday.

"This experience in our churches on Sunday influences their behavior in the schools and the PTA on Monday and the reverse is also true," Bishop Fraser continued. "Our task is to minister to these people and influence their behavior, and we ought to be as well informed and prepared as possible."

Saint Andrew's Episcopal Church with the Rev. Carl F. Herman as rector was host for the clergy meeting with Dr. Phillips.

Pulpit exchanges, black and white clergy teams at disruption sites plus interracial meets to discuss school problems were among remedies suggested.



# **ECW Furthering Mission Of Church**

**By MRS. W. J. LONG, Jr.  
President, Episcopal Churchwomen**

The 89th annual meeting of the Episcopal Churchwomen of the Diocese of North Carolina was held at Calvary Parish, Tarboro on April 27-28, 1971. The Rev. Bartine Sherman in his address to the meeting on "The Mission of the Church" told the 265 delegates and guests present that the mission of the church is to serve others. He reminded us that Christ said "As the Father has sent me, so I am sending you." Mr. Sherman said, "This is our mission, and the source of our satisfaction. We are sent."

The purpose of the Episcopal Churchwomen of this Diocese is to further the mission of the church. They serve in all the world through gifts and work. They study and worship so that they may give and serve with more understanding and love.

The budget of the Diocesan E.C.W. is always divided equally, after the smallest amount possible is set aside for operating expenses. With a 1971 budget of \$20,000.00, a total of \$7,500.00 was given to mission work outside the Diocese. Rachel Wolff's work in India received \$1,000.00, North/South Dakota Training Programs in Indian work, \$3,000.00; mission work in Alaska \$800.00 and \$500.00 went to the Episcopal Radio-TV Foundation. Another \$1,000.00 was given to St. Augustine's College in Raleigh. The Churchwomen's Epiphany offering of \$1,500.00 was sent to Jocelyn Gordon in India as her sole support and salary with \$400.00 given as a discretionary fund for her work. Through the Church Periodical Club nearly \$600.00 was sent to the National Books Fund.

To work inside the Diocese \$7,500.00 was given with Penick Home, St. Mary's Junior College and the Kanuga Development Program each receiving \$1,000.00. The work of Churchwomen United in North Carolina was given \$100.00 plus \$450.00 for work with the Migrant Ministry. Hospital Chaplains were given \$300.00.

At the end of every year none of the money in the budget of the Churchwomen is carried over. The money that is not used for administration purposes and money that is given above the an-

anticipated income on which the budget is based is put into surplus. Delegates at Annual Meeting vote on where this money should go with the policy being that half should be given outside the diocese and half inside. Of the total surplus of \$537.48 from the 1970 budget half went to Holy Trinity School

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in Haiti and half to Genesis House (drug rehabilitation) in Chapel Hill.

The Episcopal Churchwomen seem most concerned with work among young people with special gifts outside of the budgeted gifts totaling above \$16,000.00 to such work. Special gifts to Thompson Child Care Center were \$6,000.00 plus a gift of \$100.00 to each high school graduate. Genesis House, Child Care Centers, Seminars, Tutoring Programs, Christ the King Center and two schools in Haiti were main recipients of Churchwomen's gifts. In the local parish women help their young people with their projects, serve meals, help with social functions and try to show their love and concern with the whole church for the problem of young people today through friendship and a ready hand and ear.

Special gifts of the Churchwomen were over \$28,000.00. More than \$52,000.00 was given by the women, not including the U.T.O., for the mission of the church.

An enthusiastically received Churchwomen's Conference was held at Kanuga in June with about 40 persons participating. Quiet Days of Prayer were not scheduled in each Convocation this year with the result being that many are being held in local parishes and two Convocations. Bishop Austin Pardue conducted a Spring Worship Retreat at the Terraces. The Fall United Thank Offering of 1971 not being complete at this time, I cannot report on it, but I am happy to report that the Spring Ingathering was \$13,208.58. This is an increase of \$1,943.64 over Spring of 1970.

On the parish level much love, time and hard work is given helping the disabled, the young, and the disadvantaged. Where the women are they serve their fellowman — where they cannot be in person they serve with their support of the workers in the field. With the demands and luxuries of the day as a natural part of most Churchwomen's lives, all E.C.W. Branches struggle for better participation in study, worship and service. Some have reorganized to meet new needs of the parish and new interests of women, while others hold onto the same structure feeling it serves best. In 1970 there were 97 organized Branches; in 1971 there are 98.

There is always the expressed feeling by women that they want to be a real part of the mission of the church and that they need to work together. One branch, in giving their statement of purpose to their vestry in the study of the whole parish as directed by the 1970 Diocesan Convention, said: Our purpose is: Finding and understanding Christ, making him known, fulfilling human needs for security, faith, knowledge, action and service."

## **Year Brings No Candidates For Diaconate, Priesthood**

**By THE REV.  
L. BARTINE SHERMAN  
Chairman, Commission on Ministry**

The Commission on Ministry was formed at the last convention of the

Diocese, and its duties outlined in a new Canon 30 adopted at that convention. Initially, it was composed of the continuing members of the former Board of Examining Chaplains, with the addition of Dr. Cecil Patterson of

Durham. During the year, the Rev. Taylor Scott has left the diocese, and two new members have been added to the Commission: The Rev. Robert Davis of Henderson, and Dr. Richard Watson of Durham.

Four specific duties are assigned the Commission on Ministry by the Canon. Three of these direct us to assist the Bishop in certain areas, the first of which is the enlistment and selection of persons for the ministry and guidance and pastoral care of all postulants and candidates for Holy Orders. Nothing is presently being done towards enlistment. In the process of selection, the chairman of the Commission (or, in one case, another member of the Commission acting for him) has interviewed each applicant sent to us by the Bishop, and given assistance in making a final decision. The chairman of the Commission keeps in irregular correspondence with most of the postulants and candidates, and visits the seminaries where they are studying each year. Under our present procedures, all candidates will meet at

sion, the Commission has not been active in this area.

We are called on by the Canon to interview each candidate before his Ordination either to the Diaconate or the Priesthood, and in those cases where the examination of the candidates is assigned to us by the Bishop, to conduct and evaluate such examinations. During the past year, there have been no candidates applying for Ordination either to the Diaconate or the Priesthood, and therefore we have not functioned in either of these areas.

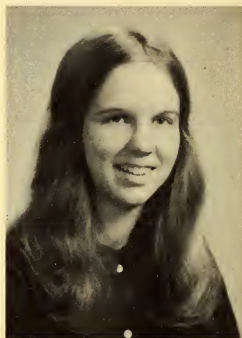
There are presently in the diocese two persons studying for Ordination who are not enrolled in any Seminary. In both cases, the Commission is supervising their studies, and giving such

advice and counsel as may be requested or necessary.

As is evident from the above report, the Commission is still in the process of making itself over from the Board of Examining Chaplains into a Commission on Ministry. With the advent of the General Ordination Examinations, the first of which will be given in January, 1972, and with a substantially decreased number of postulants and candidates, our role and function are undergoing changes, and we are trying to grow and move with the changing times, without sacrificing our concern for the men who come under our jurisdiction, and for maintaining high standards for the ministry of the church.



SHERMAN



**JOINS CHURCHMAN BOARD** — Miss Kathie Newsome, an 18-year-old senior at Reynolds High School in Winston-Salem, is the newest member of the Editorial Board of The Churchman. Kathie succeeds Miss Judith Sapp of Raleigh as youth representative on the diocesan publication. The daughter of Mr. and Mrs. John C. Newsome, Kathie is president of the Debate Club at Reynolds High and also holds offices in the French National Honor Society and Interclub Council. She is the first girl to serve as an Acolyte at St. Timothy's Church in the Twin City. Listed in Who's Who Among American High School Students, Kathie's interests include piano, riding, creative writing, her female German shepherd whose name is Sherman and riflery (she holds the Marksman First Class Award).

least once with the Commission before taking the General Ordination Examination, and once afterwards.

Secondly, we are to assist the Bishop in the guidance and pastoral care of Deacons and professional church workers. During the past year, there was only one deacon both canonically and physically resident in the diocese. An abortive attempt was made to discover who are the full time professional church workers in the diocese, in order to see if the Commission could be of any help to them; due to lack of response, this effort was temporarily laid aside.

The third area in which we are called on to assist the Bishop is in the continuing education of the ministry. Since there is a division of the Program Task Force with this as its specific concern, the chairman of that division being also a member of the Commis-

## Pension Fund Benefits Go Up On January 1

By JOHN B. LONDON  
Chairman, Pension Fund Committee

We are happy to report that the Pension Fund has increased all benefits effective January 1, 1972. These increases will be of special help to retirees whose pensions are based on relatively low compensation.

To provide for these increases, the assessment rate for the pension fund will go from 15 per cent to 18 per cent effective January 1, 1972 as approved by General Convention and found necessary by the Trustees of the Pension Fund. The affiliates of the Pension Fund, The Church Life Insurance Company, The Church Insurance Company and The Church Hymnal Corporation all had successful years, which contributed to the financial improvement of the Pension Fund. We feel that the Pension Fund is continuing to work for maximum benefits consistent with good actuarial practice.

As of December 1, 1971, The Church Pension Fund reported grants in force for the Diocese of North Carolina as follows: Clergymen (10) — \$27,068.40; Widows — (23) — \$36,954.00; Children (4) — 2,800.80; Total — \$66,823.20.

For the church as a whole, the benefits payable were as follows: Retired clergymen (1305) — \$3,813,708.00; Disabled clergymen (236) — \$674,184.00; Widows (1644) — \$2,600,640; Children (399) — \$255,-

# Activities Are Summarized For The Standing Committee

**THE REV. CARL F. HERMAN**  
Secretary, Standing Committee

The following is a summary of the action of the Standing Committee for the year 1971 (exclusive of its December meeting):

1. Consented and advised the Bishop to give his written consent to:

a. The negotiation of a mortgage loan of not more than \$83,000.00 by a parish for a new church building.

b. The sale by a parish for not less than \$75,000.00 of its interest in real estate acquired by a deed of will.

c. Sale of two mission properties for a total of approximately \$35,000.

d. Sale of three diocesan properties for approximately \$16,000.

e. Granting of an easement to the North Carolina State Highway Commission.

2. Declined to consent to:

a. A loan by a parish because it had not accepted its 1971 quota in full.

b. Sale of a house and lot because the purchase offer was deemed inadequate.

3. Consented to the election of Suffragan Bishops by four dioceses and of Bishops Coadjutor by four dioceses.

4. Consented to the Installation or the Ordination and Consecration of eleven Bishops.

5. Declined to give consent to two Ordinations and Consecrations because the Canonical Testimonials sent by the electing dioceses were not considered to be in order.

6. Acted as Council of Advice to the Bishop on five occasions and to the Suffragan Bishop once.

7. Interviewed three applicants to be

admitted Postulants, as requested by the Bishop.

8. Recommended one Deacon to be

**HERMAN**



ordained to the Priesthood; one Candidate to be ordered Deacon under the provisions of Title III, Canon 12; and

one Postulant to be admitted as a Candidate for Holy Orders.

9. Confirmed the Bishop's appointment of two members of the Commission on Ministry, as provided by Diocesan Canon XXX, Section 1.

10. Continued follow-up actions in connection with the survey of parishes and missions under the provisions of Diocesan Canon XXIV and advised the Bishop to take the required Canonical action in the case of two parishes and three missions, if the deficiencies in question have not been removed by December 31, 1971.

11. Advised the Bishop to approve a GCSP grant to the Black Youth Forum of Durham, under the provisions of its amended application, the same being in accordance with a recommendation of a committee of the Senior Wardens of the Episcopal churches in that city.

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600.00; Total — \$7,344,132.00.

During the past year a detailed study was made of the Pension Fund provisions for clergymen wholly or partially in secular work, and each clergyman of this Diocese in a category informed of his status.

The Church Pension Fund Committee wishes to remind all those responsible for the payment of pension fund assessments that the regular payment of all assessments is a matter of grave importance in protecting the retirement benefits of clergymen.

## Enrollment Continues Growth:

# For Fifth Straight Year St. Aug. Balances Budget

By **PREZELL R. ROBINSON**  
President, St. Augustine's

Saint Augustine's College continues to make significant progress despite the difficulties encountered by an increasingly sluggish economy.

The enrollment continues to increase year by year. With 1,286 students, representing 19 states and 10 foreign countries, Saint Augustine's hopes to increase its enrollment to 1,500 within the next three years. This limit, we feel, will permit a well-rounded program while still permitting the close relationship between faculty members and students which we would like to maintain. Of the 1,286 students this year, 704 are from North Carolina, 226 are from Wake County, and 65 Counties in North Carolina are represented in the student body.

The College has restudied and revamped its curriculum and now provides considerably more flexibility for student majors. For the first time, Saint Augustine's College is offering a major program in Early Childhood Education and a program in Medical Technology.

Saint Augustine's continues to participate in the Cooperative Program of the Raleigh Cooperating Colleges whereby students from any of the senior colleges can take courses at all of them.

Again, for the fifth straight year, Saint Augustine's College was able to

end the year with a balanced budget—no deficit. This was done by careful planning and sound management practices.

A new six story women's dormitory was completed in September, which now accommodates 195 young women

\*  
**ROBINSON**  
\*



and ground is to be broken for a new library in February.

Ground breaking for a new library is scheduled for Founder's Day in February 1972. This new building, to cost approximately \$1.2 million will have a seating capacity for 400 students, book stacks for 150,000 volumes.

With Saint Augustine's College no longer in the Diocesan budget, the college will be leaning increasingly more toward individual church support. Already, a number of parishes in North Carolina have placed Saint Augustine's College in their budget or have earmarked certain special offerings for the College.

## Diocesan Budget Matter Cited:

# 'Decade Of Renewal' Giving Near 2 Million At St. Mary's

By **C. L. PATTERSON**  
St. Mary's Trustee

St. Mary's moves on. Total enrollment has increased to 521. An extensive program of refurbishing and rewireing the dormitories for air conditioning is under way. Two additional tennis courts have been lighted (for a total of four), and new lighting has been installed in the parking areas and driveways. A new gymnasium is under

construction, and a new classroom building was dedicated in October. The "Decade of Renewal" development program, launched with a minimum goal of \$7.5 million, had, by October, approached \$1.9 million in gifts and pledges.

The dynamic optimism of President Frank W. Pisani seems to be forging a spirit of progress and a new team for action. The administrative team has

# St. John's Now Listed In Register

By **LAWRENCE F. LONDON**  
Diocesan Historiographer

During the past year St. John's Episcopal Church, Williamsboro, was placed on the National Register of Historic Places in recognition of its importance as an historic monument.

A handsomely framed certificate from the Department of Interior was presented to St. John's at its annual meeting in October.

The average number of letters requesting information about the Church in North Carolina, especially in this Diocese, have been received and answered.

Work on the history of the Church in North Carolina continues. It is hoped that it will be ready for a publisher during the coming year.

been enlarged with a consequent re-definition of duties; the governance system is being re-examined, and more formal definitions of the roles of Administration, Faculty, and Students are being made. A statement of academic freedom for the Faculty has been promulgated, and a system of Faculty appointment and tenure is under study. The mission of the College is being re-examined, and St. Mary's is moving to consolidate and exploit its unique capabilities as one of the "intermediate" institutions suggested by the recent Carnegie Commission report.

Such movement exacts its toll in stresses and strains. Cross-purposes sometimes make sparks fly, and occasionally the seams show. Relations with the Diocese remain strained—not at all eased by the proposed Diocesan budget. The College remains unknown to many people and regarded by some who know it as a "snob" school. The student body is all white, and there is some interest in the "integration from the top" represented by my election. Occasionally, the students grow restive, but the lines of communication remain open; and while some may question whether St. Mary's should take some stands, there is no doubt as to the stands it takes. But the stresses appear to result from the straining after new goals rather than a desire to maintain the status quo.

St. Mary's is moving.



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es help tell the story of the 1972 Convention of the Diocese of  
th Carolina. Held last month at Raleigh's historic Christ Church,  
lay and clergy delegates sat, listened and responded as they  
sacted the business of their Church. The Bishop's address, the  
get and the resolutions played their usual roles . . . but it was the  
gates themselves who wrote the story of Convention '72. These  
r pictures by Margaret Darst Smith, as well as others inside, help  
ray the manner in which the delegates helped write that story.

# The Churchman

NORTH CAROLINA

February 1972



**BISHOP FRASER**  
... Presides



**BISHOP BAKER**  
... Visits



**NEW CLERGY**  
... Bishop Welcomes Them to the Diocese of North Carolina

**BREAKFAST SESSION**  
... 'Freshmen' Briefed



**WORKSHOP SESSION**  
... Delegates Listen



Official Publication  
Diocese of North Carolina

RT. REV. THOMAS A. FRASER, D.D.

**Bishop**

RT. REV. W. MOULTRIE MOORE

**Suffragan Bishop**

BEN F. PARK

**Editor and Chairman,  
Division of Information**

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REV. WILLIAM HETHCOCK, MRS. MAR-  
GARET S. KNIGHT, WILLIAM B.  
WRIGHT, GEORGE E. LONDON, MRS.  
MARGARET DARST SMITH and MISS  
KATIE NEWSOME.

**Editorial Board**

Vol. 62 February, 1972 No. 2

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# A Look At Present, Future

(Editor's Note: Here is the address of the Rt. Rev. Thomas A. Fraser, bishop of the Diocese, at the 156th annual convention at Raleigh's Christ Church. The address was presented by the Bishop on Friday morning, January 28, 1972 during the opening session.)

My Brothers in Christ—

My Convention address is in two parts. The first you might call a State of the Church report since there will be no report by the committee of that name this year as they are asking to be discharged. And the second part is a look into the future.

As I go about the diocese there are certain impressions which I gather that strike me rather strongly. First, the diocese seems to have stabilized from its traumatic upheavals of two years ago which surrounded college chaplains, the General Convention Special Program, and the Notre Dame Convention. Many who were disappointed and bitter at these experiences have taken a second look at them, and, although not convinced one way or the other, feel that they may have overreacted and see these events as part of the troubled days in which we live and they have once again put their shoulders to the wheel and are pushing for this church.

Secondly, there is a growing interest on the part of people in parishes across the diocese to become involved in meeting the human needs of society in the name of their Christian citizenship and to use their talents for community improvement. This is probably an indication of an attitude that is prevalent throughout our country. People love their country and their community. They want to see injustices abolished. They want to see life for all people

only in Christianity but also in the institutional church. They want their church, they need their church, but they want it to be a strong and an alive church.

Fifth, and here again I may be a little bit on thin ice because I have no way of checking each congregation, but from what is reported by wardens and rectors, there is an improved financial situation in both large and small parishes. I am cognizant that some par-

**"... There is a renewed interest on the part of youth and young adults... They want their church, they need their church but they want it to be a strong and alive church."**

improved and we would hope that it is the Christian conviction of our people that is urging them in this direction.

Thirdly, and here I may be a little bit blind, but I feel that there are better race relations in the diocese which are demonstrated in meetings, study groups, and action programs across the diocese, arranged and conducted by both black and white congregations. Thus far, this has resulted in better understanding and better cooperation. There has also been more black visibility in the life of the diocese which is hard to achieve when such a small percentage of our communicants are non-white; but this has been aided by white congregations and white leadership as well as an increased participation on the part of black communicants in our diocesan life.

Fourthly, I feel that there is a renewed interest on the part of youth and young adults in this diocese, not

ishes are still having a difficult time for one reason or another, but there are congregations, both small and large, that are pulling out of that situation and can report a ten percent increase, a six percent increase, the largest and most successful canvass in the history of the parish. As far as the diocesan budget is concerned, the financial situation is stable, as you can see from the reports. It is not as good as we would like to have it. You do not recover from a loss of \$160-170,000 overnight, but we are on solid ground. However, there is an indication of a growing demand on the part of both individual communicants and vestries to have more freedom in choosing the areas of the Church's Program that they support.

Lastly, a very good sign is a new leadership on the part of laymen and laywomen in the program of their par-

(Continued on page 5)

\$60,000 Available For Outreach:

# Grant Of \$40,000 To Penick Home A Highlight Of Raleigh Convention

BY MARGARET S. KNIGHT  
Churchman Editorial Board

*RALEIGH—The Church cannot just sit and maintain its own house with deaf ears to the cries of the people about it. Yes, our profession of faith must develop a life style that will meet the wants and needs of others. We must get about our Lord's business and bring a cup of cold water to those who are thirsty.*

BISHOP FRASER

In a business-like and un-dramatic way, the 156th Diocesan Convention went about its task of developing such a "life style."

It gave to Penick Home \$40,000 as "starter fund" toward a two million dollar, hundred-bed expansion program.

It released to individual congregations some \$60,000 for use in their own community outreach programs.

It affirmed its belief in its young people by leaving the minimum age for parish participation at 17 where legally possible.

It agreed to investigate the possibility of establishing a permanent youth conference center.

It set up a commission to tackle the problem of clergy tenure, and investigate the possibility of future contractual relationships between clergy and congregations.

It set in motion a study of the decision making processes of the diocese.

It increased the limits of vestry membership from 12 to 15, in a canonical amendment.

It accepted unanimously increased program and maintenance budgets.

Meeting at Christ Church, Raleigh, on January 28 and 29, some 350 delegates gave overwhelming approval to a motion granting \$40,000 to Penick Home. Edward Yaggy, Jr., of Southern Pines presented the plan for the board of directors for a two million dollar expansion program. Noting that at present there are more than one hundred persons on the home's waiting list, Yaggy stated that the first phase would include 50 beds for skilled nursing care, some of which might later be used for the well-aged. Second phase, another 50 beds for the well-aged. Financing for the expansion would come

first, hopefully, from a \$40,000 gift from the diocese. This would represent money, he stated, not only to pay for architect's plans, but a vote-of-confidence gift from the diocese upon which to base askings to others. Further plans listed \$500,000 in long term bank loans; \$500,000 in matching gifts from interested foundations; a final \$500,000 fund drive, with matching foundation

to Penick Home was a part of \$75,000 released by trustees of the Diocese to be used at the discretion of the convention.

Action on the remaining \$35,000 of the \$75,000 trust money did not have such smooth sailing. Prior to the Penick Home report, resolutions had been introduced asking that any decisions on its distribution be postponed until next convention to allow time for further study. Vote on the motion was held in abeyance pending the report. When approval of \$40,000 to the home seemed imminent, attempts were again made to postpone decision on the remainder. Finally prevailing, however, was an amendment giving the home its money, with the remaining \$35,000 to be used for programs sponsored by diocesan congregations. Provisions of the amendment stated that the same stipulations apply as those set out by the Diocesan Council in its earlier action setting up the use of a similar \$24,000 for this purpose. (see Page 6 for full text.) A compromise to the amendment was allowed, stipulating that this amount, unlike the \$24,000, be subject to approval of the full Diocesan Council meeting in regular session.

Action concerning the minimum age of young people for participation in congregational affairs came with approval for withdrawing a proposed canonical amendment. The new section, had it passed, would have made 18 years of age, now the legal age of adults, one of the qualifications for all offices of the diocese. The convention passed on final adoption two constitutional amendments in this area, one allowing election of 17 years olds as convention delegates from missions, a second authorizing 17 year old com-



ED YAGGY  
... Speaks for Home

funds; and finally, outright gifts. The Diocese, Yaggy noted, has never given dollars to the home, "And I think," he concluded, "it's high time we fish, cut bait, or go ashore." The \$40,000 given

municants to participate in organization of a parish.

The approved 1972 Maintenance Fund budget of \$179,000 included \$3,600 for a receptionist-typist and \$4,600 for major medical life insurance as the only new items.

Of major interest in the approved 1972 Program Fund Budget of \$476,180, was removal of grants to St. Augustine and St. Mary's colleges in the amount of \$12,000. Tom Fanjoy, Jr., of Lexington, speaking for the Diocesan Council, explained that it was felt they should hold their own fund raising campaigns, and that this would take the Diocese out of the grant business and enable it to concentrate on program.

Bishop Fraser, in his address, seemed to have anticipated the tone and temper of the convention, and saw in his crystal ball the directions it would take. He asked the delegates to look first at the present state of the church. He noted that on the positive side the diocese "seems to have stabilized from its traumatic upheavals of two years ago"; that there is a growing interest in becoming "involved in meeting the human needs of society in the name of Christian citizenship"; there are better race relations in the diocese; there is a renewed interest on the part of youth and young adults; there are improved financial situations in both large and small parishes; and there are signs of new leadership on the part of laymen and laywomen in their parish programs.

He then pointed to some "less positive observations," but noted that "even these have within them seeds of hope and progress." He mentioned continuing unhappiness about the National Church, with the Special Program issue having "faded somewhat from the forefront of people's thinking . . . but not forgotten"; the hardship that the Services for trial Use meant to some, but the new interest in the service it awoke for others; a lessening interest in COCO as a plan, but a belief that the church is no less ecumenically minded; and, on the part of the Diocese, a lack of support for Penick Home.

Concluding this portion of his address, he stated: "The threats and fears that the church was dying have proved to be unfounded. The church in this diocese is very much alive."

In the second part of his address, Bishop Fraser began: "Now let me

look into my crystal ball and share with you some things with which, I feel, we must concern ourselves in the future." He spoke of relationship with the National Church and how "we must as a diocesan church keep the doors open with the National Church and the Anglican Communion." He suggested expanded communication with our delegates to the 1973 General Convention as a first step, and recommended "that the elected deputies from the Diocese design a program of *listening* to the people of the Diocese."

He told of the recent meeting between diocesan clergy and the heads

of the North Carolina public schools system, and the plans for a program to "enable citizens in our communities to better understand the public schools system and learn how they can be of service and support it."

In the area of meeting the needs of others, he spoke of recent Diocesan Council action making \$24,000 in trust funds available to congregations of the Diocese who have worthy projects within their community. In addition, he noted that disposition of a similar \$75,000 amount of trust money would come before the convention, and expressed hope that his also would be

## Convention Resolutions

(Editor's Note: Below are the texts of resolutions presented during the diocesan convention last month at Raleigh.)

BE IT RESOLVED that, we the One Hundred Fifty Sixth Annual Convention of the Diocese of North Carolina endorse and encourage continuing conversation, exploration, and experimentation at all levels of ecumenical life;

BE IT FURTHER RESOLVED that this Diocesan Convention petition the General Convention of the Episcopal Church to consider and act upon the notion of "interim eucharistic fellowship" as it is suggested by COCU.

AND FINALLY BE IT RESOLVED that this One Hundred Fifty Sixth Annual Convention of the Diocese of North Carolina endorse the above report, forwarding copies of it to the Consultation on Church Union and the Joint Commission on Ecumenical Relations of the Episcopal Church.

(The resolution was adopted.)

WHEREAS, parishes and missions in the Diocese of North Carolina appear to be displaying an increasing involvement in issues of the day; and,

WHEREAS, annual conventions of the Diocese of North Carolina appear to be responding to this growing involvement by means of resolutions; and,

WHEREAS, under the present system it is impossible for delegates to know in advance what issues are likely to come before the convention; and,

WHEREAS, the present system of spontaneous resolutions divorces congregations from responding in advance to proposed convention issues;

NOW, THEREFORE, BE IT RESOLVED that beginning with the 1973 Convention all resolutions of policy must be in the hands of the Parishes of the Diocese at least 60 days prior to convening of said Convention and the tentative proposed budget must be in the hands of the Parishes of the Diocese at least 30 days prior to said convening . . . except for emergency resolutions which may be brought to the convention floor upon a two-thirds vote of registered delegates.

(The resolution was referred as to intent the Committee on Dispatch of Business for study and such action as it may wish to propose to the next convention.)

RESOLVED that the Program Task Force Divisions on "Professional Deployment of Clergy" and "Services to Congregations" be charged with the task of studying the entire area of clergy deployment, tenure and contractual arrangements and report their findings and recommendations to the next Convention; and,

RESOLVED that the Bishop be invited to appoint an "Ad Hoc" committee to study the question of how our decision making on all levels can be improved and report its findings and recommendations to the next Convention.

(These resolutions were adopted.)



made "available to people in the diocese who are struggling to meet the changes and needs of this time."

Bishop Fraser went on in some depth to deal with what he termed "the desperate situation of the placement of the clergy." Pointing toward some possible solutions, he suggested abandoning the concept of clergy tenure, and moving into a contractual relationship between clergy and congregation.

A study leading toward streamlining the decision-making processes of the Diocese was his last suggestion.

He concluded that what he and every Christian person is trying to find in his

crystal ball "is a church that is alive and vital, a church that is full of faith and full of good works, a church where Jesus Christ is found and proclaimed, a church where the life style of that church is determined and matched by its profession of faith." (Full text of Bishop Fraser's address is on page 2.)

Bishop Moore in his address presented St. Titus Church, Durham, to the convention as having achieved full parish status. The Rev. Nathaniel Porter is rector. (For full text of Bishop Moore's address see page 10.)

Special honor guest at the convention was Bishop Richard Baker, now

retired and living in Baltimore, Md. "There has never been anything in my life," Bishop Baker said, of which I am as proud as being elected and serving as Bishop Coadjutor and Diocesan . . . "And nothing," he added at the end of his short address to the convention, "has given me a greater feeling of happiness than being able to say I was Bishop of the Diocese of North Carolina."

The new formal of the convention moved on well-oiled wheels, guided by the cordial and capable hands of Charles Winston, chairman, and Sherwood Smith, co-chairman. A Raleigh councilman and former mayor, William Enloe, welcomed the delegates to Raleigh. The Rev. B. Daniel Sapp is rector of Christ Church, and the Rev. E. C. LeCarpentier associate rector.

First innovation in the new format was an 8 a.m. orientation breakfast. The Rev. William Hethcock, program director, chaired the informal meal and provided instruction for freshman delegates.

The Task Force on Program's presentation took up the Friday afternoon session. Delegates met in six groups to hear about and discuss successful and interesting programs being developed in like parishes. (See story on page 6.)

A superb dinner, catered by the chairman, was made available at the church for those interested. An evening business session followed, for the purpose of holding the necessary elections. (See election results on page 8.) The Saturday morning session saw the completion of elections, budget approval, appointments, and voting on resolutions. (See story on resolutions, page 12.)

Hosts for next year's convention, the 157th, will be the Charlotte Council of Episcopal Churches.

## A Look At

(Continued from page 2)

ish churches. Adults and young people alike are moving out from being content with taking care of property and changing light bulbs to demanding and being given a place in developing programs, sharing in discussion of worship, and especially in Christian education. It is in this area that we see a new interest in the biblical and theological bases for the Christian life and the relationship of Christian people to their fellowman and to society at large. All of us rejoice in this, bishops

WHEREAS our Diocese of North Carolina does not at present own a year-round conference; and

WHEREAS a conference center is necessary for the youth program as a location for summer programs and summer conferences, for Episcopal Young Churchmen groups to meet throughout the year, for convocational rallies, etc.; and

WHEREAS conferences have a great influence on the individuals who are able to attend them. This influence has motivated young people to participate in local and Diocesan activities. Without a conference center, it is impossible to instill the same type of devotion and dedication there has been in the past; thus our youth program will not be able to advance or may possibly decline.

THEREFORE, BE IT RESOLVED that the Bishop of our Diocese of North Carolina be requested to appoint a committee to study the possibility of using Diocesan reserve funds to establish a year-round conference center.

(The resolution was adopted.)

RESOLVED, that of the Trust Funds and other Funds held by the Trustees of the Diocese in the amount of approximately \$76,000 and referred by them to the Convention of the Diocese for disposition, \$40,000 be paid immediately to the Directors of the Episcopal Home for the Ageing, Inc., for the purpose of beginning a building and expansion program at the Penick Home in Southern Pines, North Carolina, and

BE IT FURTHER RESOLVED, that this Convention instruct the Diocesan Council to use the remaining funds under discussion, approximately \$36,000, in the same way and with the same guidelines and for the same purposes as already apply to the approximately \$25,000 of similar funds for which the Council made provision at its meeting on January 7, 1972, the same being set forth in the minutes of said Council meeting, save that the special committee appointed to receive applications and make grants receive final approval of the Diocesan Council of any and all grants from the aforesaid approximately \$36,000.

(The resolution was adopted.)

WE RECOMMEND to the Convention, on advice of Bishop Moore, that the \$3,478.50 from the sale of St. Philip's Mission in Salisbury be given to St. Luke's Episcopal Church, Salisbury, North Carolina, as requested.

(The resolution from the Committee on Reports of Trustees was adopted.)

THIS COMMITTEE RECOMMENDS to the Convention that the funds from the eleven trusts totaling approximately \$76,000.00 be referred to the Diocesan Council for further study and proposed disposition to be reported back to the 1973 Convention in, Charlotte for approval, with prior publication of said recommendations in the Pre-Convention issue of the North Carolina Churchman; and further; that the resolutions from Christ Church, Raleigh and Kathy Goddard and Jack Smith be referred to the Diocesan Council for their consideration.

(The resolution was not adopted . . . the substitute motion, listed in fifth place above, being adopted in lieu thereof.)

and clergy alike, and we hope this trend will continue.

There are some less positive observations, however, but I feel that even these have within them seeds of hope and progress. There continues to be unhappiness about the National Church, particularly about stock proxies, the position taken on General Motors in South Africa, the World Council of Churches and the National Council of Churches. The General Convention Special Program has faded

**"One thing which disturbs me very much . . . is a failure on the part of the Diocese to support the one institution which is owned by the Diocese where we are the sole decision makers, and that is the Penick Home."**

somewhat from the forefront of people's thinking, but I do not mean to infer that it is still not a major issue with some people.

I do sense that the Services for Trial Use, which have been a hardship for some people, have led to a renewed interest in the life of prayer and corporate Christian worship. The Sunday morning worship service is being ob-

served and participated in with a new point of view.

The Consultation on Church Union, better known as COCU, never had much support in this diocese and, apparently, it now has even less. This seems to be true nationwide and it is a little hard to evaluate. I do not feel that this means that the Episcopal Church is any less ecumenical minded but obviously is less interested in the Plan for Church Union.

One thing which disturbs me very

much, and it is probably due to lack of communication, is a failure on the part of the diocese to support the one institution which is owned by the diocese where we are the sole decision-maker, and that is the Penick Home. This is one of the most attractive, well-run residences for well-aged in this entire area, and even though some parishes have made a special effort to have the

members of their congregation know the Home and its members and have given it special interest, the Home has not received the support which it needs and deserves, and you will hear something more about this later in the Convention.

On a little brighter side it does seem to me that a new trust level is developing in the parish and in the diocese — between the man in the pew and the ordained leadership — but there is still a lack of trust when we get further from home.

Well, this is a spotty picture but an improved picture and one that holds for us a great deal of hope. The threats and the fears that the Church was dying have proved to be unfounded. The Church in this diocese is very much alive. It may not be as alive as some of us would like it or it may not be moving exactly in the direction in which some of us would like; but one thing we can say is that it is far from being dead.

Now let me look into my crystal ball and share with you some things with which, I feel, we must concern ourselves in the future.

First, the relationship of the diocese

## Only 13 Per Cent Negative Responses:

# Convention Theme Is Well Received

By **THE REV. ALWIN REINERS, JR.**  
Division Chairman  
Program Task Force

The well publicized theme *Pressures for Change* was commented on by means of slides and a narration-with-background-music as the beginning of a two-hour presentation of the Program Task Force on the Friday afternoon of the recent Diocesan Convention.

Using pictures of life in the fifties, the narration, written by the Rev. William Hethcock, pointed out how our whole world had changed since then — and with some suddenness as we entered the seventies. Pictures selected and coordinated by Mrs. Pat LeNeave of Holy Comforter, Charlotte, included nostalgic shots of well known clergy looking much less mature than they did at convention, and an advertisement for the Edsel.

The photography was the work of

the Rev. Wilson Carter, rector of Grace Church in Lexington. The taping of the narration and background music was done by Monroe Brinson of Holy Comforter in Charlotte. (The "impromptu light show" just before the presentation was by Christ Church.) Don Ambrose of St. Christopher's Charlotte was the narrator.

Following the sight and sound portion of the afternoon, the Rev. Alwin Reiners, Jr., explained the plan for the rest of the afternoon. The delegates were divided into eight groups according to the communicant strength of the congregations which they represented. Each of these groups heard a report from one of eight delegations of like size on some phase of parish life in the past year which lent itself to a case study of how a congregation was going about the task of responding to pressures for change.

Of about 160 comment sheets which were turned in, 123 delegates had an

overall favorable response to the afternoon's program, 20 had negative responses and another 15 were classified as non-committal. Mr. and Mrs. Robert Merritt did the job of collating these sheets.

Typical comments were: "helpful," "Good — we need more sharing of experiences," "Not applicable to our parish," "I am afraid I did not get the full meaning of the meeting."

The eight congregations who prepared the reports were: St. Alban's of Davidson, St. John the Baptist of Wake Forest, St. Mark's of Raleigh, All Saints' of Charlotte, St. Anne's of Winston-Salem, St. Ambrose's of Raleigh, Church of the Holy Innocents of Henderson, and Church of the Holy Comforter in Charlotte. These eight congregations seemed to have been the ones helped the most because of the process of analyzing and evaluating their own planning process. A report of the afternoon's work will be a part of the Journal of the Convention.

with the National Church.

Communication and participation are vital to any relationship. As Episcopalians we are a world-wide church, a national church, and a diocesan church. We are *not* a congregational church. No one of us joined St. John's, St. Mary's, St. Paul's or Trinity Church. We joined the Episcopal Church which is a province of the Anglican Communion. We profess a belief in the one holy Catholic and Apostolic Church. We cannot hide in building a congregation of our own design. Each congregation is only a way station in man's spiritual pilgrimage which he is chartering and mapping according to the faith and teachings of the one Catholic and Apostolic faith as understood by the Anglican Communion. Therefore, we cannot exist as a congregational church and therefore we must, as a diocesan church, keep the doors open with the National Church and with the whole Anglican Communion.

We have tried to improve this relationship by what is at times a laborious system of communication, but this is essential regardless of its cost. The difficult place is in the area of participation, and one way in which we participate in our National Church is through our deputies to General Convention. So I would be bold to suggest that the elected deputies from this diocese to the next General Convention design a program of *listening* to people of the diocese. Every person, however remote from the diocesan system, should have an opportunity to be heard by these deputies and to *feel* that he is being heard so that he can *feel* that he is being represented. And after the Convention, we all should do what-

Secondly, people all over the diocese are aware of the radical changes taking place and are equally aware of the anxious feelings these radical changes produce, and they are open to facing the changes and dealing with their anxious feelings. It was with this in mind that we planned the meeting which you may have read about in

An action was taken by our Diocesan Council which, in my crystal ball, holds great hope for us. The Trustees of the Diocese in reviewing our trust funds found that there was \$9,000 of trust money, the purposes of which had ceased to exist. In this particular instance this money fell within the jurisdiction of the Diocesan Coun-

**"I believe that a contractual relationship between a clergyman and his congregation would make the parish ministry a more viable vocation as far as ordained clergy are concerned. It would strengthen the congregations. It would strengthen the vestries."**

the press or in THE NORTH CAROLINA CHURCHMAN between the clergy of our diocese, and any other clergy who cared to come, and the North Carolina Department of Public Instruction. Every member of our diocese is related to public education one way or another. We all pay for it by taxes, some people are employed by the school system, and a majority of our people have either been educated in the public school system or now have children who are students in public schools. Here is an area where we are all having to cope with change and the stresses of change that reach not only into our work but into our communities and into our homes.

An outgrowth of the meeting which was held with the clergy and the Department of Public Instruction is that our Racial and Urban Affairs Committee has begun planning a program which will enable citizens in our communities to understand better the public school system and to learn how they can be of service and support to it. This program is in its infancy and in the early stages of being designed, but

the Diocesan Council also received for its disposition \$15,000 from the sale of property. At its meeting in January, the Council adopted a program that will make this money available to congregations of the diocese who have projects within their community that they feel are worthy of support.

You have also been informed by THE NORTH CAROLINA CHURCHMAN and your Convocation meeting that this Convention must dispose of \$75,000 of trust money, the purposes of which no longer exist and which are in the jurisdiction of this Convention. The Committee on the Report of the Trustees is authorized to bring some plan before this Convention for your consideration. It may be that they will want to add that money to the program already designed by the Diocesan Council. It may be that they have some other plan in mind. It is my hope that whatever you decide that this money be made available to people in this diocese who are struggling to meet the changes and needs of their lives.

One does not have to look into a crystal ball to know of the desperate situation of the placement of clergy in the Episcopal Church throughout this nation. There must be new and better ways beyond those which already exist to achieve a better placement of clergy, both in parochial and non-parochial situations. The reason that we are so overstuffed at the present moment has many different causes. First, we were too successful in our recruiting of men for the ministry. A second cause is a disillusionment on the part of some clergy with the parish ministry. A third reason is inflation which has made it economically impossible for some smaller congregations, even with diocesan assistance, to be able to provide a minimum salary for a clergyman and

**"... Our Racial and Urban Affairs Committee has begun planning a program which will enable citizens in our communities to understand better the public school system and to learn how they can be of service and support to it."**

ever we can make sure that good reporting is done by the delegates to lay people all over the diocese. I believe that it should be made clear, in advance of the Convention, that these are legitimate expectations on our part of those who are elected deputies to the General Convention. This is at least one step that can be taken to improve our relationship with the National Church.

it has already gained the full endorsement and cooperation of the State Department of Public Instruction and we anticipate creating a significant ministry to the needs of our parishioners in this vital area. It would be my hope that this program will become effective and will have the support of the members of this diocese.

Third, another step in the direction of meeting the needs of others.



his family. A recent report on the distribution and deployment of clergy that covers the years 1966 to 1970 states that the annual rate of increase or the total number of clergymen is diminishing and that at the present time only three fifths of the total number of clergymen in the Episcopal Church are serving in parishes. In the past five years there has been a steady decrease in the number of parochial clergymen and if this trend should continue, it can be anticipated, says this report, that in another five years the parochial ministry will include only one half of the total number of Episcopal clergymen.

Now there has to be an answer to this problem which is becoming a major issue in our church. And one of the answers may have to do with what we now all tenure. As all of you delegates know, when a parish calls a clergyman they call him for a life tenure unless they choose canonical means to dissolve that pastoral relationship. This whole proposition of tenure has a bad effect not only on the clergyman but on the congregation. It highly influences the type of a man that is called to the job and it influences the conditions on which the man accepts the position in a congregation, it says a lot to him and to the congregation about his own dignity and his own value and his own worth. It seems to me that in the future, and this one is not only in my crystal ball but in that of a lot of other bishops and clergy of the Church, that even if we do not abandon the concept of tenure, we will move into a contractual relationship between clergy and vestries. And by a contractual relationship I mean that before a man accepts a call to a congregation and before a congregation will call a man, they will both put down in writing their expectations, the expectation the congregation has of the clergyman and the expectation the clergyman has of the congregation. They will set a time limit to this contract and they will spell out in the contract what the salary and housing will be and what vacation times will be and what provisions there will be for continuing education and for hospitalization so that this clergyman will be able to live with this vestry and the vestry with the clergyman in a clear-cut understanding of what everybody is about and how they hope to achieve it. It will destroy some things. It will destroy patronage which has had a deadly ef-

fect on the clergyman who feels that if I'm a good boy, they will be good to me. It would eliminate these gifts and provisions that are made under the table and that are not included in the clergyman's salary on which he becomes dependent and which begin to affect his creative thinking and which affect the creative thinking of the con-

gregation. It seems to me that within the lifetime of most everyone in this Church, we will come to the day when a clergyman will accept a call to a parish for three years or five years, or whatever both parties agree to, with an annual evaluation of the vestry and its behavior by the rector and an annual evaluation of the rector and the way he

## Treasurer's Report

**Editor's Note:** Following is the report of Diocesan Treasurer Sidney S. Holt on assessments and quotas plus the payments thereof for parishes and missions throughout the Diocese for the period January through December 31, 1971. The assessments figure is that assigned to each parish and mission for the day-to-day operating expense of the Diocese. The quota figure represents the participation of each parish and mission in the program of the Episcopal Church in the Diocese and throughout the world.

	EPISCOPAL MAINTENANCE		CHURCH'S PROGRAM	
	Assessment	Paid	Quota	Paid
Albemarle, Christ Church.....	\$ 872.82	\$ 872.82	\$ 2,890.03	\$ 2,890.03
Ansonville, All Souls.....	148.70	148.70	474.04	474.04
Asheboro, Good Shepherd.....	1,097.38	1,097.38	3,633.58	3,633.58
Battleboro, St. Johns.....	144.74	144.74	479.26	479.26
Burlington, Holy Comforter.....	3,880.69	3,880.69	7,800.00	7,799.75
St. Athanasius.....	28.73	28.73	91.59	91.59
Cary, St. Pauls.....	602.52	602.52	1,995.04	1,995.48
Chapel Hill, Ch. of Cross.....	3,831.43	3,831.43	10,700.00	10,700.00
Holy Family.....	2,214.42	2,214.48	7,332.27	7,333.44
Charlotte, All Saints.....	159.62	159.62	528.53	528.53
Christ Church.....	11,923.99	11,923.99	39,482.14	39,482.01
Holy Comforter.....	4,058.31	4,058.31	12,937.58	12,986.13
St. Andrews.....	1,638.45	1,638.45	5,425.16	5,425.11
St. Christophers.....	1,020.87	1,020.87	3,380.24	3,380.24
St. Johns.....	4,796.02	4,796.02	9,000.00	8,499.72
St. Martins.....	5,415.85	5,415.85	17,933.00	17,933.00
St. Michael & All Angels.....	590.02	590.02	1,880.95	1,880.95
St. Peters.....	4,278.93	4,280.00	14,168.19	14,168.00
Cleveland, Christ Church.....	596.77	596.80	1,975.99	1,976.00
Concord, All Saints.....	1,789.18	1,789.18	5,924.24	5,924.24
Coolee, Good Shepherd.....	204.40	204.40	651.62	651.62
Davidson, St. Albans.....	181.04	179.59	577.16	577.16
Durham, Epiphany.....	47.58	47.58	157.56	157.56
St. Andrews.....	201.29	201.32	666.51	666.52
St. Josephs.....	828.59	828.59	800.00	200.00
St. Lukes.....	1,492.93	1,492.93	4,943.33	4,943.33
St. Philips.....	4,369.36	4,369.36	14,467.60	14,467.60
St. Stephens.....	2,360.97	2,360.97	7,817.55	7,817.55
St. Titus.....	995.06	995.06	3,000.00	3,000.00
Eden, Epiphany.....	847.08	847.08	2,804.81	2,804.81
St. Lukes.....	633.18	633.18	1,000.00	1,000.00
St. Marys.....	119.08	119.08	00.00	00.00
Elkin, Galloway Memorial.....	151.48	151.48	501.58	501.58
Enfield, The Advent.....	503.88	503.88	500.00	500.00
Erwin, St. Stephens.....	622.85	622.85	200.00	200.00
Fork, The Ascension.....	122.18	122.18	404.57	404.57
Fuquay-Varina, Trinity.....	56.23	56.23	00.00	00.00
Garner, St. Christophers.....	115.15	115.15	381.28	381.28
Germanton, St. Philips.....	18.19	18.19	60.24	60.24
Greensboro, All Saints.....	1,107.89	1,107.89	3,668.39	3,668.47
Holy Trinity.....	8,980.52	8,980.52	29,735.87	29,735.87
The Redeemer.....	610.00	610.00	2,019.81	300.00
St. Andrews.....	3,074.01	3,074.01	10,178.52	10,178.52
St. Barnabas.....	79.23	79.23	262.33	262.33
St. Francis.....	4,063.37	4,063.67	13,454.44	13,454.44
Halifax, St. Marks.....	213.64	213.64	500.00	500.00
Hamlet, All Saints.....	367.05	367.05	00.00	00.00
Haw River, St. Andrews.....	303.79	303.79	00.00	00.00
Henderson, Holy Innocents.....	2,601.74	2,601.74	8,614.77	8,614.77
St. Johns.....	239.48	239.48	792.95	792.95
High Point, St. Christophers.....	1,237.83	1,135.00	1,620.00	1,485.00
Hillsborough, St. Matthews.....	3,556.47	3,556.47	11,776.02	9,000.00
Huntersville, St. Marks.....	1,065.52	1,065.52	2,500.00	2,500.00
Iredell Co., St. James.....	839.65	839.65	2,780.22	2,780.22
Iredell Co., St. James.....	58.53	58.53	186.58	186.58



conducts his work by the vestry, with a built-in opportunity for each to speak openly as human beings, one to another, about the ministry of the Christian Gospel and the witness of a congregation and how it is to be achieved. We can then measure performance in relation to agreed upon expectations. This will remove us from all of the

little, tiny things that constantly accrue and make for bad relationships which are built on a tenuous basis of call and tenure and destroy the dignity of the clergyman as well as destroy the dignity of the congregation and can make of the parish enterprise a weak and unhealthy experience. I believe that a contractual relationship

between a clergyman and his congregation would make the parish ministry a more viable vocation as far as ordained clergy are concerned. It would strengthen the congregation. It would strengthen the vestries. It would strengthen the clergy and would eliminate a great deal of the division that can so easily develop within a congregation.

Well, this may be a little lengthy, but in my opinion the issue of the 70's in our Church is the ministry, and I don't think it would be out of order for this Convention to ask either an existing committee of the diocese such as the Program Task Force, or some other committee, to take a real hard look at the whole process of calling of clergy, of contractual relationship, including whether clergy ought to provide their own housing, and to report back to our next Convention with a policy which can be instituted as a policy of this diocese and will not be in conflict with our National Church Canons.

And while we are talking about appointing committees, I am very much concerned about the decision-making process of the diocese. It seems to me that the time has come for us to look at our Diocesan Council, our Diocesan Convention, and the many other committees which we have, such as Trustees, Investment Committee, Standing Committee, Program Task Force, Commission on Ministry, all of which make important decisions about the life of this diocese and all of which operate separately and oftentimes with the encumbrance of one having to wait for another to meet before one can make a decision. Those of you who are on vestries and want to sell property or buy property or become involved in other business transactions know of the problems which are involved when you have to be cleared by one or more committees.

I do not know how the decision-making process can be improved. I have had ideas which I have expressed to the Diocesan Council before but have not met with their approval. I question the need of all of these separate boards. Although Diocesan and National Church Canons may call for them, I do not believe that the Canons are so tight that they cannot either be changed or that another method could not be devised to adjust to the existing Canons. My own personal feeling is that one Diocesan Council made up of

	EPISCOPAL MAINTENANCE		CHURCH'S PROGRAM	
	Assessment	Paid	Quota	Paid
Jackson, The Saviour.....	214.68	214.68	.00	.00
Kittrell, St. James.....	47.80	47.81	140.00	140.00
Laurinburg, St. Davids.....	309.84	309.84	.00	.00
Lexington, Grace.....	1,103.17	1,103.17	3,652.77	3,652.77
Littleton, St. Albans.....	190.37	190.37	.00	.00
St. Annas.....	22.67	22.49	72.28	72.28
Louisburg, St. Matthias.....	52.74	52.74	174.62	175.00
St. Pauls.....	632.81	632.81	500.00	499.50
Mayodan, The Messiah.....	281.58	281.58	932.35	932.35
Milton, Christ Church.....	39.95	39.95	127.35	127.35
Monroe, St. Pauls.....	1,123.18	1,123.18	3,719.02	3,037.61
Mount Airy, Trinity.....	1,269.65	1,269.65	2,837.00	57.11
Northampton Co., St. Lukes.....	27.39	.00	30.00	30.00
Oxford, St. Cyrians.....	201.46	101.46	667.08	267.08
St. Stephens.....	1,141.33	1,141.33	3,779.11	3,779.15
Pittsboro, St. Bartholomews.....	597.25	597.25	1,977.57	1,977.57
Raleigh, Christ Church.....	5,321.63	5,322.00	10,000.00	10,000.00
Good Shepherd.....	4,887.67	4,887.67	16,183.82	16,183.82
St. Ambrose.....	950.11	950.11	3,145.96	1,049.89
St. Augustines.....	43.58	43.58	138.93	138.93
St. Marks.....	584.07	584.07	1,934.05	1,934.03
St. Marys.....	49.32	48.92	157.22	157.22
St. Michaels.....	4,352.17	4,352.17	14,410.68	13,887.35
St. Timothys.....	1,965.47	1,949.72	6,265.76	1,350.00
Reidsville, St. Thomas.....	1,030.79	1,030.79	3,413.12	3,413.12
Ridgeway, Good Shepherd.....	18.77	18.77	62.14	62.14
Roanoke Rapids, All Saints.....	1,402.38	1,402.38	4,470.68	4,459.45
Rockingham, The Messiah.....	1,002.20	1,002.20	1,000.00	1,002.20
Rocky Mount, Christ Church.....	483.89	483.89	1,602.23	642.43
Epiphany.....	134.59	.00	.00	.00
Good Shepherd.....	4,040.70	4,040.70	10,000.00	10,000.00
St. Andrews.....	1,358.24	1,358.24	4,497.34	4,497.34
Roxboro, St. Marks.....	245.75	245.76	813.71	813.72
Salisbury, St. Lukes.....	3,890.20	3,890.20	7,339.00	7,339.00
St. Matthews.....	701.63	701.63	2,236.74	1,118.34
St. Pauls.....	206.06	206.06	.00	.00
Sanford, St. Thomas.....	1,077.81	1,077.81	1,300.00	1,300.00
Scotland Neck, Trinity.....	997.96	997.96	1,650.00	1,650.00
Smithfield, St. Pauls.....	1,160.79	1,160.79	3,700.52	820.00
Southern Pines, Emmanuel.....	3,405.31	3,408.00	11,280.00	11,280.00
Speed, St. Marys.....	90.14	90.14	287.36	287.36
Statesville, Trinity.....	1,599.33	1,599.33	5,295.63	5,295.63
Tarboro, Calvary.....	2,921.18	2,921.18	9,672.48	9,672.48
St. Lukes.....	85.75	85.75	273.36	272.67
St. Michaels.....	397.32	397.32	1,315.58	1,315.58
Thomasville, St. Pauls.....	541.42	541.42	1,792.71	1,792.71
Townsville, Holy Trinity.....	69.30	69.30	220.91	220.91
Wadesboro, Calvary.....	927.04	927.04	3,069.58	3,069.58
Wake Forest, St. Johns.....	252.52	252.52	805.00	805.00
Walnut Cove, Christ Church.....	246.84	246.84	786.91	786.91
Warrenton, All Saints.....	68.36	68.36	226.36	226.36
Emmanuel.....	900.37	900.37	1,500.00	1,000.00
Weldon, Grace.....	499.62	499.62	1,654.33	1,000.00
Wilson, St. Marks.....	97.33	.00	310.27	.00
St. Timothys.....	2,791.84	2,791.84	8,671.07	8,671.07
Winston-Salem, St. Annes.....	880.30	440.15	2,914.81	1,357.41
St. Pauls.....	9,698.05	9,699.00	32,112.00	32,112.00
St. Stephens.....	245.26	245.26	812.09	.00
St. Timothys.....	1,963.58	1,963.58	7,150.62	7,150.62
Woodleaf, St. Georges.....	66.38	66.38	.00	.00
Yanceyville, St. Lukes.....	32.43	32.43	107.38	107.38
	\$162,300.00	\$161,385.47	\$478,244.94	\$452,464.89

#### LATE PAYMENTS:

High Point, St. Christophers.....	\$ 102.83		\$ 135.00
High Point, St. Marys.....			2,776.02
Monroe, St. Pauls.....			681.81
Rocky Mount, Christ Church.....			959.80

all the committees and commissions which are now charged with the functions of program, ministry, investments, trustees, Standing Committee and finance, which met four times a year at a stated time, with everyone on the Board having a portfolio and an investment in what was happening,

**"The Church cannot just sit and maintain its own house with deaf ears to the cries of the people about it. Yes, our profession of faith must develop a life style that will meet the wants and needs of others. We must get about our Lord's business. . . ."**

might serve the people, the parishes and the diocese in a far more efficient and meaningful way than we are at the present. This is not to express any unhappiness on my part with the membership of any of the existing committees or boards. My point is to bring together in one Council all the com-

mittees and commissions to improve communication and decision-making and eliminate duplication, lack of action, and lack of direction and purpose. The time may well be when we need a study committee to look at the decision-making of the diocese and to report to our next Convention.

What I am trying to find in my crystal ball is what every Christian person is trying to find in his crystal ball and that is a church that is alive and vital, a church that is full of faith and full of good works, a church where Jesus Christ is found and proclaimed, a church where the life style of that

church is determined and matched by its profession of faith.

Years ago when Americans first started to travel abroad on a large scale they came back with the stories of beautiful cathedrals standing in the midst of slums. They called this hypocrisy. You may have heard your parents or friends make some such comment. Well, the Church today is in a similar situation. All around us there are people crying for help, spiritual help, physical help, material help, crying for love and for care. The Church cannot just sit and maintain its own house with deaf ears to the cries of the people about it. Yes, our profession of faith must develop a life style that will meet the wants and needs of others. We must get about our Lord's business and bring a cup of cold water to those who are thirsty.

## St. Mark's, Raleigh, Cited:

# Missions Growing In Self Support

**Editor's Note: Following is the convention report of the Rt. Rev. W. Moultrie Moore, Jr. suffragan bishop of the Diocese, at Christ Church, Raleigh.**

My Brethren:

Once again, it is my privilege to greet you in the name of our Lord and to give you a report on some of the work for which Bishop Fraser has assigned me responsibility.

Comparison between this analysis and the one that we gave last year indicates that the total asking for 1972 is \$12,290.00 less than that for 1971. This means that our missions are continuing to grow in the area of self-support. At this Convention, St. Titus' Mission, in Durham, will apply for parish status. On February 5, I expect to consecrate the new St. Titus' Church. For this beautiful new facility and for the growth and development of this mission into a parish with a vigorous and active program, we rejoice and give thanks.

As we continue to work with the missions of this Diocese, it is obvious that no two are alike. Each is an individual situation. One of our tasks is to try to understand each one and encourage it to do its "own thing."

We are very happy that St. Mark's

Mission, Raleigh, will make a presentation to this Convention. While not every mission in the Diocese can be a St. Mark's, I would encourage other missions to follow their example. One of the very helpful things that this mission has done has been to develop a

our churches is a lack of understanding as to why a church is in business. What is it that we expect to happen there? What does it mean to do the Gospel in this time and this place? What is the strength of this mission? What is its weakness? Where are we going? How

## STATISTICAL ANALYSIS—MISSIONS, 1972

### Number of Missions:

Organized	41
Unorganized	15

### Missions Receiving no Support from the Diocese:

Organized	19
Unorganized	8

### Missions Receiving Support from the Diocese:

Organized	22
Unorganized	7

### Missions Reducing their Support in 1972:

Organized	5
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**TOTAL \$71,000.00**

### Number of Clergy Serving Missions:

Receiving full salary from the Diocese	41
Receiving part of salary from the Diocese	1
Receiving no salary from the Diocese	18
	22

**TOTAL \$ 8,542.00**

statement of purpose. This is not an easy thing to do, and it requires much study and soul searching; but it is essential if a mission is to realize its purpose for being.

One of the great hindrances to the advancement of the Gospel in many of

do we expect to get there? These are simple questions much easier to ask than to answer. In this time in history, we can no longer afford the luxury of a church that has no sense of mission or any understanding of its purpose.

In the case of St. Mark's Church, af-

ter wrestling with the problem of stating a purpose for some six months, this is the statement that they produced.

"The purpose of this congregation is to help each other experience and worship God, openly share the good news of Jesus Christ, and respond in love to the needs of our neighbors."

Another important area of a church's life that we are asking our missions to take a serious look at is, the job description for their clergyman. We find this to be an increasingly greater and greater cause of conflict and misunderstanding. It is impossible for a clergyman and a congregation to work satisfactorily together unless each has a clear understanding of what the job is. We find that many congregations have unreasonable expectations of their clergymen and because these expectations are not fulfilled, hostility and resentment built up. Likewise, the clergyman may have expectations of the congregation that are unreal. These need to be openly faced by the minister and the congregation.

We are fortunate to have in our Diocese, a division of our Task force called "Services to Congregations." Members of this division are undergoing extensive training in the whole area of organizational development, and they are available to assist the missions and parishes of the Diocese with some of the problems that I have just related. Already, they are in consultation with three or four missions, and we anticipate that their services will be asked for by others.

As far as my own expectations for the missions are concerned, they center around three things. The first is worship. The most disturbing things that I find as I travel up and down the length of this Diocese is that in so many instances the worship in many churches is sterile and barren. For some strange and unaccountable reason, many Episcopalians lose their voice the moment they walk in the Church door. They go through the service in a routine and a mechanical manner as would a team of robots. There is no shine in their eyes, no song in their hearts, or joy on their faces. There is no wonder, therefore, that many of our young people turn to the "Jesus Movement," or many parishioners desiring a more meaningful experience of God seek this outside of the Church in identifying with Pentecostal groups or others who experience a great joy in being in the



**TOM FANJOY**  
... Explains 'Fund'

presence of God. In my mind, the "Jesus Movement" and the "Pentecostal Movement" are a judgment upon the Church. For us, the worship of God should be the most exciting, the most joyful, and the most wonderful experience of our lives.

To me, one of the chief reasons for liturgical experimentation is to make worship more meaningful. One of the things that "Trial Use" has done for us is that it has centered our attention upon worship. Observation has been that the churches that have experimented with "Trial Use" are beginning to recover the meaning of worship even if they return to the 1928 Prayer Book. The old familiar services take on a new meaning and are offered in a more joyous spirit. I am mindful of the fact that "Trial Use" alone is not the whole answer for the recovery of worship and the renewal of the Church. I identify with those who love the "Book of Common Prayer" and the magnificent poetic language that it contains. I am



**CHAIRMAN WINSTON**  
... Chief Host

reluctant to give it up. However, I recall that we would never have acquired the great heritage of the "Book of Common Prayer" had we not been willing to experiment with change. In 1549 when the services were translated from Latin into English, so great was the resistance of the worshippers at St. Paul's in London that the troops had to be called out to quiet them. Although some of our churches have been reluctant to experiment with the "Trial Services," I do not recall of any places where it has been necessary to call the troops to prevent a riot in the congregation on Sunday morning. My hope and prayer is that each congregation in the Diocese will make an earnest effort to improve the quality of its worship. Let us discover what the psalmist meant when he cried, "O be joyful in the Lord, all ye lands: serve the Lord with gladness, and come before His presence with a song."

My second expectation is in the area of service. The Church exists not to serve ourselves, but the Lord and the world. Regardless of our opinion about the General Convention Special Program, it has taught the Church to focus attention not on ourselves but upon the world for which Christ died. The function of the Church is not to reflect the world but to reflect on the world so that the world may know that we care about each other. Our task is to build a loving community so that by God's grace we can begin to match our action with our rhetoric.

My third expectation is financial. I believe that love manifests itself in giving. I am greatly encouraged by those missions which increasingly are assuming a larger measure of their own expenses and are participating in the total program of the Church. My observation is that a number of our missions which have been the object of patronage for years have hostile feelings toward the Diocese for continuing to support them year after year with no questions asked. We need to develop an open and honest relationship between the missions and the Diocese. The Diocese exists to help the missions become a self-respecting, responsible, and loving body of Christian people.

The January issue of THE NORTH CAROLINA CHURCHMAN carries a lengthy article about our College Chaplains, which I hope most of you have read. Little more needs to be said at this time about this phase of the

Church's Program. The \$82,100 budgeted for 1972 for the ministry to colleges and universities is the largest that we have asked for in a long time. We do this without apology because we believe the college and university campuses of our Diocese constitute one of the most vital areas for ministry that we know about. It is imperative that at this time in history the Church be on the college campus with a first-rate team. I believe that we have this team in the five College Chaplains who represent the Episcopal Church on the campuses of Wake Forest, Duke, the University of North Carolina at Greensboro, the University of North Carolina at Chapel Hill, and North Carolina State University. The Suffragan Bishop believes wholeheartedly in the College ministry, and he is confident that you, the members of the

Diocese of North Carolina, will offer this ministry your loving, generous and enthusiastic support.

The year of 1972 will mark my thirtieth year of service in the Diocese of North Carolina. During the last five years as your Suffragan Bishop, I have seen some tremendous changes, both in the Church and in the world. In spite of some of the problems that we face, I am profoundly optimistic about the future of the Church, particularly the Church in this Diocese. I believe it is a "Great Day" for the Church. I am encouraged by the enthusiasm that many of the young people are showing for the Church today. Many of them are taking an active part at every decision-making level in our Diocese. Our laity are showing a willingness to ask vital and probing questions about the Church and its mission in today's

world. Impatience with trivialities and a renewed dedication, love and service in the name of our Lord, is manifesting itself. Our clergy are making an earnest and sincere effort to upgrade themselves professionally, to sharpen their skills, and to improve their knowledge of what the priesthood means in this Church at this time in history.

The Apostle, Paul, sums up my feelings when he writes in II Corinthians, chapter 4, "We are often troubled, but not crushed; sometimes in doubt, but never in despair; there are many enemies, but we are never without a friend; and though badly hurt at times, we are not destroyed. We never become discouraged. We fix our attention, not on things that are seen, but on things that are unseen. What can be seen lasts only for a time; but what cannot be seen lasts forever."



**JIM DAVIS**  
... Speaks for Laymen



**JUNE LONG**  
... Speaks for Women



**JACK SMITH**  
... Speaks for Youth

## ***Parish, Community Come To Fore:***

# **Resolutions Show Mood Of Diocese**

**By WILLIAM B. WRIGHT**  
**Churchman Editorial Board**

"The Diocese seems to have stabilized from its traumatic upheavals of two years ago," observed Bishop Thomas A. Fraser in his opening address to the 156th Convention of the Diocese of North Carolina in Raleigh last month. Bishop Fraser acknowledged some "continued unhappiness with the National Church," but said many "have again put their shoulders to the wheel, and are pushing for their church...."

Resolutions of the Convention were

to show the direction of the "push." They pointed above all toward a more active concern and participation in the parish and the community, a trend reflecting the "new trust level developing between the man in the pew and the ordained leadership."

During the relatively harmonious two-day session, the resolutions which sparked most discussion concerned the allocation of some \$76,000 which had been referred to the Convention for disposition. Groundwork had been laid for the money to be lumped with other funds of the Diocesan Council in a grass roots program to make money di-

rectly available to congregations of the Diocese, to be used for their community projects. (Details of the plan are explained in another article elsewhere in this edition.)

Controversy flared following two resolutions offered early in the convention and a recommendation of the committee on Reports of Trustees which would have delayed allocation of the funds until further study. In the meantime, other proposals were that the funds be used for new construction at Saint Mary's College and Penick Home.

The question was settled in a resolu-



# Election Results

tion directing \$40,000 of the funds to start the building and expansion program at Penick Home, with the remaining \$36,000 to be used in the grass roots community program.

Some observers saw the program, admittedly one of modest dimensions, as a significant step toward reemphasizing the role of parish and community leadership in the church, and predicted its influence might prove widespread.

Attention focused on "the man in the pew" again in a resolution offered by delegates from the host church, which proposed that all resolutions of policy be circulated to the parishes of the Diocese 60 days prior to Convention, and the tentative proposed budget at least 30 days prior . . . the only exceptions to be emergency resolutions brought to the convention floor by a two-thirds vote of registered delegates.

Although the resolution was not approved, its intent — to enable congregations to respond in advance to proposed convention issues — was upheld as it was referred to the Committee on Dispatch of Business for study and action at the next Convention.

The resolution by the Convention charging appropriate Task Force divisions to study and report on "the entire area of clergy deployment, tenure and contractual arrangements" was in response to Bishop Fraser's observation that "the issue of the 70's in our Church is the ministry."

In a major portion of his address he had expressed concern over the steady decrease in the number of parochial clergymen, citing a report which showed only three-fifths of the total number of clergymen in the Episcopal Church now serving in parishes.

He had indicated "disillusionment with the parish ministry" and economic deprivation as probable causes of the problem, and "tenure" as its root. He predicted that in the future the church would move into a contractual relationship between clergy and vestries which would spell out in writing the expectations of both the congregation and the clergymen.

The resolution inviting the Bishop to appoint an "Ad Hoc" committee to study and report on the question of how our decision-making on all levels can be improved, echoed a resolution

Here are the results of elections held during the recent Raleigh convention of the Diocese:

**Diocesan Council:** The Rev. C. Phillip Craig, All Saints', Greensboro; the Rev. Keith J. Reeve, St. Mark's, Raleigh; the Rev. Alwin Reiners, Jr., Holy Comforter, Charlotte; the Rev. William I. Williams, All Saints', Roanoke Rapids; James H. Revis, St. Ambrose, Raleigh; Thomas Ruffin, St. Francis, Greensboro; and Joseph John Summerell, St. Luke's, Salisbury.

**Board of Thompson Orphanage:** The Rev. Robert Louis Ladehoff, St. Christopher's, Charlotte; Lloyd G. Mumaw, St. Martin's, Charlotte; and W. Thurmon Starnes, St. John's, Charlotte.

**Directors of Penick Home:** Howard Broughton, Emmanuel Church, Southern Pines; the Rev. R. Martin Caldwell, Emmanuel Church, Southern Pines; Dr. Clement C. Clay, St. Joseph's, Durham; William B. Crews, Jr., Emmanuel Church, Southern Pines; Mrs. J. Wilson Cunningham, St. Paul's, Winston-Salem; Thomas C. Darst, Jr., Emmanuel Church, Southern Pines; Dr. William E. Easterling, Jr., Church of Holy Family, Chapel Hill; Mrs. Annie Mae Pemberton, Christ Church, Raleigh; Dr. J. Wilson Staub, Emmanuel Church, Southern Pines; and the Rev. John C. Stone, All Saints', Hamlet.

**Trustee of Diocese:** Joseph B. Cheshire, Good Shepherd, Raleigh.

**Trustee of Sewanee:** William A. Goodson, Jr., St. Paul's, Winston-Salem.

**Standing Committee:** The Rev. Robert L. Ladehoff, St. Christopher's, Charlotte; the Rev. Roderick L. Reinecke, Holy Comforter, Burlington; and Dr. Charles Orr, St. Titus, Durham.

**General Convention Deputies:** The Rev. John Gray, St. Timothy's, Wilson; the Rev. William H. Hethcock, diocesan program director, Raleigh; the Rev. Peter Chase Robinson, St. Francis, Greensboro; the Rev. L. Bartine Sherman, St. Martin's, Charlotte; Don P. Blanton, Grace Church, Lexington; Henry C. Bourne, Calvary, Tarboro; Mrs. Bill Cole, St. John's, Charlotte; and Eleanor Godfrey, Chapel of Cross, Chapel Hill.

made by the Convention last year and was also in response to Bishop Fraser's concern.

He indicated the plight of various committees and commissions which make important decisions in the life of the Diocese, but which operate separately, and are often encumbered by having to wait for another to meet before one can make a decision. As an example, he cited vestries who wanted to sell property or transact business, but must wait for clearance by one or more committees.

The Convention reaffirmed its interest in "continuing conversation, exploration, and experimentation at all levels of ecumenical life," this despite general lack of support for "The Consultation On Church Union." (COCU)

Two points of the resolution aroused controversy. A section which questioned "the logic implicit in COCU's making (justice for minority groups) Concern Priority Number One in its

recommendations for ecumenical efforts." The resolution was amended to delete this provision.

COCU's suggestion for "interim eucharistic fellowship" also came under fire on the convention floor, but was allowed to remain as a part of the resolution.

The resolution offered by Kathy Goddard requesting the Bishop to appoint a committee "to study the possibility of using Diocesan reserve funds to establish a year-around conference center" noted the present lack of such a facility and the necessity of establishing one for the youth program; and voiced the opinion that "without a conference center, it is impossible to instill the same type of devotion and dedication there has been in the past. . . ."

This was one of several actions taken by young churchmen during the Convention. Their increasing participation and interest is seen by many as a healthy trend for the Church.

# Youths React To '72 Convention

By BUDDY PORTER

Diocesan Youth Commission

A quick glance at this issue of THE CHURCHMAN reveals that the 156th Diocesan Convention was held at

Christ Church, Raleigh on January 28 and 29. The different thing about this year's convention as compared to the 155th is that 1972 was the first year that people 17 years of age and older could be delegates. This article is about

those young people who were there, and how some of them feel about the actions of the convention.

Many of them came because they had been elected alternates by their parish. One was Ben Aycock of Holy Trinity, Greensboro who defined the convention, as "the best way to get acquainted with the church and its workings." He came to see the Church's, "actual inside, and what makes it tick."

Dottie Honeycutt was elected an alternate from St. Francis, Greensboro. She said she was excited about being at the convention because she had "always wanted to come." Mickey Glasgow, also of St. Francis and a member of the Youth Commission was there "to observe and because I've volunteered for a one-year term on the Liturgy and Worship Commission."

A former youth commissioner Kathy Goddard, has been a youth member of the Diocesan Council for the past year. She stated, "I think it is important that youth be represented at all conventions in the Diocese. Young people have gained a lot of support from the bishops, vestries, and concerned people. It is important for us to be here to show we are responsible people."

Renita Ritchie and Dewey Preslar were both alternates from Albermarle's Christ Church. Renita stated, "I was going to come anyway, because I was curious to see how the convention was run, what happened, and what voice the youth had." Dewey went "to understand the church, the process, and what's behind it all."

Alan Perry was also an alternate, and is a youth representative on the vestry at St. Paul's, Winston-Salem. He feels, "youth should play their part in determining the activities of the Diocese."

Robert Willis, another youth member of the Diocesan Council likes, "to see what's going on." He also remarked that he was very proud to see his home church, St. Titus, Durham, receive status as a parish.

Frank Alexander from Chapel of the Cross at Chapel Hill was an elected delegate and played a key role in the convention. He thinks its "important

## Trust Fund Details

(Excerpted from Minutes of the Meeting of the Diocesan Council, Diocese of North Carolina, January 7, 1972.)

"Motion was then made that the sum, approximately \$24,000 referred to the Council by the Trustees for disposition, be used as a fund to be made available for programs throughout the Diocese upon request of parishes or missions. The Council would set up a committee consisting of six people, each serving three years on a rotating basis. The original committee would consist of two persons serving for one year, two persons serving for two years, and two persons serving for three years. Of the two persons in each class, one is to be a member of the Council and one person other than a Council member with some expertise in programs on this type.

"The purpose of the committee will be to hear and act upon requests from missions and parishes of this Diocese for funds for programs which they (the missions and parishes) originate, initiate, develop or sponsor.

"These programs must have the approval of the Vestry or Mission Committee of the parish or mission in which the request originates. These programs must have concrete evidence of community support other than that given by the requesting mission or parish—i.e., to substantiate this support, the program should put up matching funds for their request or similar support in kind.

These programs should be basically of an outreach nature—i.e., programs should be developed that serve the community and not just the Episcopalians in these communities.

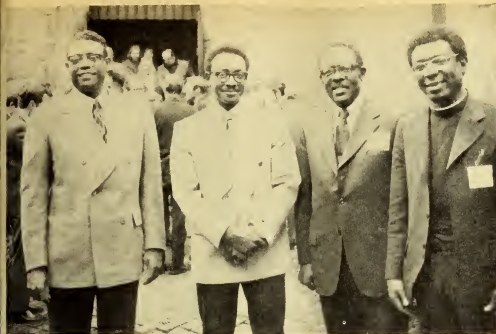
"These programs must have definite goals from which tangible results can be measured.

"These programs must have a completely defined plan of action that is consistent with its goals.

"The committee will not allocate any funds to support the internal program of any mission or parish—for example, power, water, lights. Rector's salary.

"The committee will not allocate any funds directly to any agency. All funds will be directed through the Vestry or Mission Committee of the parish or mission requesting funding. The committee will not act as the sole funding resource for any program. That is, the program requesting funding must have other financial support which is available or in use. The committee will not allocate more than 50 per cent of its original funds to any one program.

"The committee will not allocate more than 50 per cent of the original sum in its first year of operation. The committee will not consider any program that involves any payment to any individual for the disbursing or administration of the committee's funds. The committee will report all of its actions to the Diocesan Council at least twice a year. If the Diocesan Council is dissatisfied after one year of operation, it may disband the committee and have returned to it for its disposition the balance of the funds which will not be less than 50 per cent of the original sum."



**ST. TITUS DELEGATION**  
**... Happy With New Parish Status**

the church is willing to take a stand and send young people to represent them. I just turned 19 and under the old rules I wouldn't be able to vote."

On Friday morning Bishop Fraser delivered his address. Concerning youth he stated; "I feel there is a renewed interest on the part of youth and young adults in this Diocese, not only in Christianity but also in the institutional church. They want their church, they need their church, but they want it to be a strong and an alive church."

Next was the first report of the committee on Constitution and Canons. Of much major concern to all young people present was the committee's recommendation for substituting the word 'adult' in place of the words, 'seventeen years of age and older' in connection with participation in church meetings and diocesan elections. The committee's purpose for this recommendation was to be consistent with the new state law designating 18 year olds as adults. The youth were definitely opposed to such action, because most 18 year olds are away at school, and the present 17-year-old rule involves high school seniors.

Alan Perry felt it is necessary "to get seniors involved to stay involved through college and after college." Frank Alexander was "impressed by Bob Hayden (rector — St. John's, Charlotte) speaking forth to keep the 17-year vote, because I was afraid the

issue would pass unnoticed. High school students need the right to elect the people to represent them." Dewey Preslar stated, "I'm just as big a part of the church as anybody else, and I feel I should have a say so."

The committee made its second report on Saturday morning. At this time the convention voted to retain the vote for 17 year olds. Also the final adoption was passed on an amendment authorizing young communicants 17 years of age and older to participate in the organization of a parish.

Later in the convention, during balloting for officers of the Diocese, Mark Abbott of Sanford was elected to Diocesan Council to serve a three-year term. Mark was nominated by the Youth Commission, of which he is a member.



**GEORGE BASON**  
**... He Ran Elections**

Friday afternoon was devoted to the convention's theme, "Pressures For Change." The Program Task Force gave a "sight and sound" presentation depicting the world's change since the fifties and the resulting problems the church has to face. It said, "The world can't be slowed down so we have to catch up," so it persuaded for the Church to, "face the issues squarely and respond to them creatively."

Jim Knight of Christ Church, Raleigh viewed the program as "Very well presented, in general a good expression of where the church stands today." When asked where he felt the Church was he replied, "It's sorta moving with the trends, drifting, experimenting with trial services; but its not now going in any one direction."

Dewey Preslar saw the presentation as, "ridiculous because it just gave me facts that I had already heard over and over again, and they didn't give any definite plans what to do about it."

A major issue of convention was the use of \$75,000 of trust funds, the purposes of it no longer existing. A resolution was made by Kathy Goddard to use these funds for a year-round conference center for our Diocese. However, much debate was seen over another resolution to postpone until 1973 a decision, thus providing for careful consideration. A substitute motion was also entered providing for the money to be split between the — Penick Home for the aged in Southern Pines, and St. Mary's in Raleigh. Frank Alexander moved an amendment to the substitute that the Diocesan Council approve all grants of funds. The results of the voting were, \$40,000 to the Penick Home and the remaining \$35,000 to the discretion of the Diocesan Council.

When asked why he made his amendment, Frank replied, "The Council as elected representatives should be held accountable for the money because there are enough committees already." He was pleased that the money was distributed as it was.

Carol Wilson, a former Youth Commissioner and present member of the Council said, "The Diocesan Council studied the plan they proposed carefully, and I feel that this was the only way to spend this money. I'm sorry \$40,000 of it was given to the Penick home."

# St. Andrew's Hosts March 5 Meet



**SHERK, MATTHEWS, CRAUMER**  
... On Laymen's Program

**GREENSBORO** — The annual meeting of the laymen of the Diocese will be held at St. Andrew's in Greensboro on Sunday, March 5, 1972. The theme of the meeting will continue the program of involvement adopted two years ago, "Speak To The Issues Within Our Church Today." This program has attempted to stimulate laymen of the Diocese to become actively involved in the issues of the day.

Previous programs in this series have included a question and answer session concerning the program of the National Church with Charles M. Crump, a lay member of the Executive Council and a panel discussion on the question, "Will the Christian Church Survive the Crises of Today?" These two programs have afforded laymen an opportunity to participate in an open and frank discussion of several of the serious issues facing our Church today.

This series will be continued this year by presentation of a panel discussion on the question, "Where is the Family Today?" The panel will be composed of two laymen and one clergy who are particularly well qualified to speak to the problems that face a Christian family in today's complex society. A. Lincoln Sherk, St. Paul's, Winston-Salem, is a judge in the N. C. District Court and has been di-

rectly involved with problems facing young adults and their parents. Judge Sherk has initiated a program of preventative action to help young people

head off problems with drugs and the courts.

Henry S. Craumer, St. Michael's, Raleigh, is a sales manager with the Corning Glass Works and has been interested for a long time in problems facing young people. Craumer is a former vestryman, Sunday school teacher, and church school superintendent. He has been active in the area of mental health and was a director of an "Outreach" program in his home Diocese in Erie, Pennsylvania.

The clergy member of the panel will be the Rev. Lex S. Mathews, Episcopal chaplain at UNC, Chapel Hill. Mr. Mathews is conducting an effective ministry among college students of our Diocese. His work includes counseling young people on drug problems, and researching the reasons some students have chosen to "drop out" of society.

This discussion program should be of interest to every lay person of the Diocese: Men, women and youth. The Board of the laymen's association wish to extend an invitation to each layman of the Diocese to attend and bring members of his family.

Registration will begin at 10:00 a.m. and Bishops Fraser and Moore will conduct a service of Holy Communion at 11:00 a.m. The panel program will follow a 12:50 p.m. luncheon.

## March Calendar

- 3 World Day of Prayer, Church-women United
- 5 Episcopal Laymen's Annual Meeting, Greensboro
- 6-7 Parish Ministry II, Terraces
- 7 ECW Northwest Convocation Spring Workshop
- 8 ECW Southwest Convocation Spring Workshop
- 9 Deans of Convocation, Raleigh
- 14 ECW Central and Sandhills Spring Workshops
- 15 ECW Northeast Convocation Spring Workshop
- 18 Division of Racial and Urban Affairs
- Board of Directors, Penick Home, Southern Pines
- 22-23 Parish Ministry Seminar III, Terraces
- 25 ECW Corporate Communion, United Thank Offering In-gathering



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NORTH CAROLINA  
**The Churchman**

March 1972

**Old New Image Shines**



**For Raleigh's Saint Augustine's**



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## 'New Depression' Causes Listed:

# Saint Augustine's College Facing Peak Challenges In 105 Years Of Service

DR. PREZELL R. ROBINSON  
President, Saint Augustine's College

**RALEIGH**—Throughout its remarkable 105 year old history, Saint Augustine's College has experienced many fateful and historic moments. Perhaps at no time in its history, however, has it been confronted with the challenges which face it today. Included among those challenges are the responsibility of providing an increasingly higher quality of education for its students; the challenge of surviving as a viable force of higher education at a time when all of private higher education in this country is confronted with serious financial problems.

Just recently, the highly regarded Carnegie Commission on Higher Education released the report of a major study which warned of a "New Depression" besetting higher education in general.

The situation is compounded for the predominantly Black colleges who have had to do more with less than any segment of American higher education. The problem is so desperate for some of the latter institutions that there is talk of certain ones being on the verge of closing in the very near future.

We here at Saint Augustine's did not have to wait for the Carnegie Commission study to know that our students desperately need greater financial aid (88 percent of them presently receive some form of assistance); that our faculty deserves increased financial remuneration; that our campus needs several new buildings and needs repairs to many other buildings of long standing.

The "New Depression" facing private colleges can be traced primarily to two causes:

The economic depression which has afflicted our national economy, without curtailing the spiral of increasing operating costs; and

Second, the "Crisis in Identity" which has beset many of our private colleges who appear confused for the moment about their place, or their role, in the spectrum of American higher education.

Saint Augustine's — like other private colleges, suffers from the national business and economic recession with its continuing rise in operating costs.

Saint Augustine's, however, suffers from no "identity crisis." This college, like all private colleges, has been going through a period of significant transition — but let the message go forth that Saint Augustine's has embarked upon a definite and a distinct second career as we enter our second century of "Service, Learning and Growth."

Saint Augustine's "First Spring" began that fateful day in 1867 when the Freedmen's Commission of the Protestant Episcopal Church and a group of clergy and laymen of the Episcopal Diocese of North Carolina, recognized the desperate need for making a college education available for young Black Americans who were denied admission to the established colleges and universities in most of the country.

A first gift of \$25,000 was received from the estate of the Rev. Mr. Avery of Pittsburgh; the Barry estate of England sent another \$25,000; and the Freedmen's Bureau sent \$6,000 and a war surplus barracks building.

Despite many early hardships, that "First Spring" launched a career which produced a remarkable procession of community leaders and teachers, doctors and dentists, social workers and engineers, lawyers and clergy. For example, about 35 per cent of all the Black Episcopal Clergymen in this country either attended or were graduated from Saint Augustine's College; this small institution has provided undergraduate training for more than 276 medical doctors, 184 dentists, 231 lawyers, over 800 social workers, num-

(Continued on page 6)



SAINT AUGUSTINE'S MOBILE OFFICE  
... Takes The Word Up and Down Atlantic Seaboard

## St. Aug. Makes Presence Known:

# Aggressive Outreach Marks Spirit

By THE REV. ARTHUR J.  
CALLOWAY

Coordinator of Church Relations  
Saint Augustine's College

**RALEIGH** — Saint Augustine's Mobile Office, when not on recruiting trips, is usually parked near the entrance to the College. The bus has come to be something of a symbol of the spirit of the institution; An aggressive outreach to make its presence known to students up and down the Atlantic seaboard, so that Saint Augustine's may be high on their list as an option for their higher educational experience. This new spirit of outreach has stood the College in good stead in terms of its present capacity enrollment (1,286 students) and its projected maximum enrollment of 1,600 students by 1975.

Saint Augustine's has always envisioned itself as an institution of the "times" — that is to say, an institution offering a program of academic exposure appropriate to the changing needs of the times and of its students. From its inception in 1868, Saint Augustine's has focused its primary purpose on meeting the needs of the times in which it finds itself. Dr. Arthur Ben Chitty in his "Centennial" pamphlet published in 1968 observed that

Dr. J. Brinton Smith, the founder of Saint Augustine's, concluded "that education of the former slaves, then perhaps 95 per cent illiterate, was of first importance and that to this end, Negro teachers would be necessary. A concentration, he felt on "normal training" or teacher education of Negro men and women would be the best direction of effort for the Episcopal Church to take. The (Freedmen's) Commission incorporated his ideas with its own and the next decade saw not only the establishing of Saint Augustine's, but also the sending into the southern dioceses as many as sixty teachers who taught as many as 4,000 Negro students at one time."

This facility, continuing to focus sharply on the basic, educational needs of America, and certainly that of black America, still serves as something of a cardinal principle for the trustees, administration and faculty of the College.

To meet the present educational needs of the 70's, Saint Augustine's offers degrees in 11 departments and sixteen major programs. Special arrangements are made through the Co-operating Raleigh Colleges for degrees in art, psychology, physics, industrial management, industrial production and television and radio.

In addition to the traditional courses

of study mentioned above, the College has launched several innovative programs of study adapted to the needs of its students. The most exciting of the innovative programs is that of cooperative education. In this program, sometimes called "Co-op" Education — an arrangement is made that allows a student to work a semester in industry, business, or in an agency related to his major. He then resumes his college work on campus during the following semester. In most Co-op programs, the student spends at least two semesters in job situations off campus. Two positive benefits of the Co-op program are (1) the student becomes more familiar with a job related to his major field; and (2) the student earns money to pay his college expenses while earning his degree.

Two other innovative programs either already in effect or soon to be offered are (1) Allied Medical Studies and (2) Occupational Health. In both of these fields, new career opportunities in para-medical fields would readily open themselves up to the eager, deserving graduate of Saint Augustine's.

Today's college students are a unique population, and represent a generation segregated into an ever-lengthening educational process in





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which they share and re-enforce each other's experience.

Cultural and political radicalism have resulted in a confrontation with society. Drugs, sex, and mysticism are of one texture and a strong need exists among the young to relate these concerns with inner experience and private worlds that could lead ultimately to new, creative forms. Underground music, language, personal styles and even political vision are in coalition. The political movement has roots in a

cultural revolution in music, drugs, and films, as well as fashion to some extent, and these areas produce conflicts with a wide range of other values in the parent society.

Yet the new values, if practiced, are not so different from the old. As the Scranton Commission noted, the new culture "wishes desperately to recall America to its great traditional goals of true freedom." There is, concurrently, natural concern by outside observers about reports of anti-social behavior

and thoughtless destruction, heightened by a tendency to believe everything reproduced by the various forms of mass media. Unfair projections of our future adult leadership leads to increased anxiety within the outside community.

However, within the confines of Saint Augustine's campus, student life proceeds with a deliberated and measured calm. Aware of the slowly closing gap between our stated national political, economic, and educational goals and the real life of inequality



**RENDERING OF NEW LIBRARY**  
 . . . Groundbreaking Held During February Founders Week



which they have seen and experienced, they have chosen to work orderly and cooperatively with administrators and staff to refine and improve the quality of life both within and outside the college confines.

At the College, there is total student involvement on major boards and commissions of the College. At least, one student is elected as an official to the College's Board of Trustees. There is student representation on the Administrative Council — evidence of the College's willingness to utilize the refreshing, innovative, sometimes jarring input of the students as they strive, through the existing framework of administration, to share in the advancement of the College.

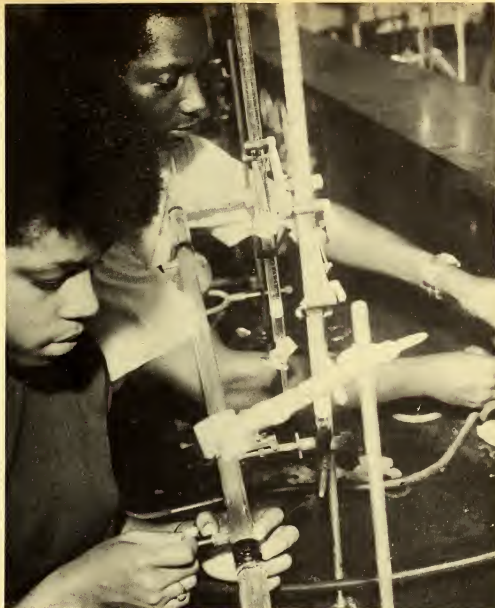
Outside the wall of Saint Augustine's, the students, through the Student Government Association, involve themselves in voter registration campaigns and self-help projects in conjunction with community action groups to utilize their newly acquired skills and insights to improve the quality of life in their immediate environs.

In a word, our students generally choose to channel their energy and resources to make their presence felt in a positive way. Saint Aug. is blessed with their insight, enthusiasm and resourcefulness.

Saint Augustine's College is growing and changing in many good and wonderful ways. However, among the things that have not changed is the College Chapel which stands so majestically in the center of the campus. It stands as an ever-present symbol of our faith in God and our commitment to help in bringing about His Kingdom on earth. The College Chapel is the center of our religious life and activity. It is the place of our public and private worship.

Since we are a community embracing several religious denominations, the students are encouraged to actively express their religious allegiances. Consequently, as would be expected, they are encouraged to worship at the Churches of their choice off campus.

There is a revival of spiritualism among the students. An evidence of this is the 100 voice Gospel Choir — initiated and led by students. This group has sponsored services on and off the campus, and has been applauded by faculty, staff and students alike; as well as having been warmly received by the Raleigh Community. This group will continue to flourish as



#### SCIENCE LAB SCENE

. . . Degrees In 11 Departments, 16 Majors

our students seek new and creative ways to express and relate their religious aspirations.

Due to the size of the student population, the Chaplain is able to foster a very personalized ministry to the students. Indeed, his office is always well stocked with students seeking to hone their thoughts against his vibrant and fervent faith.

In the past two decades, dynamic changes in the American life style, affecting especially Black Americans and their institutions, have created a totally new situation for St. Augustine's. To these changes, the College has sought to adjust, striving to preserve its traditional strengths while reshaping its specific thrust and commitment in a new type of American society — a truly pluralistic, non-segregated community.

As would be expected, this thrust

has created new needs at Saint Augustine's — needs which must be met if the College is to capitalize on these opportunities and be true to its heritage and history.

Now St. Augustine's has embarked upon a major Development Program to enable it to perform at an ever higher level of quality. The program consists of two phases, each with a major objective and each designed to make a significant contribution to the future of St. Augustine's.

The first phase of \$10 million over a three-year period is for the immediate priority needs. Of this, \$3.5 million will be for the construction of new buildings, renovation of existing buildings and campus improvement. Another \$6.5 million is earmarked for endowment for faculty and staff salaries and for student aid and

scholarships. The second phase of \$20 million is for long-range needs and opportunities.

A college is in many respects as good as its faculty. The competition for good teachers is becoming stiffer every year. The administration is planning now to name endowed chairs for outstanding professors in each of the four curricular divisions — humanities, social sciences, education and mathematics and natural sciences. The creation of these chairs will enable the College to attract outstanding teachers-scholars, since salaries and expenses would be derived from the income of the endowment and would not come from regular operating funds.

Saint Augustine's also recognizes that it must be prepared to offer financial assistance to at least 85 per cent of its students. While student costs are comparatively low, the income of the families the students come from are even lower.

The College is fortunate to have a Board of Trustees truly dedicated to the institution and who have been responsible, along with the President, in getting large grants for the College in recent years. With over \$2.3 million raised in the campaign, nearly \$500,000 came from friends, alumni, corporations and foundations in North Carolina.

At a time of our most critical opportunities and our most urgent needs, Saint Augustine's has been removed from the budget of the Diocese of North Carolina. Consequently we will lose a source of financial support upon which the College has relied for a number of years.

Nevertheless, we feel that if the diocesan family is aware of the College and of the very important role that it has and is playing in the area of higher education in our area, individual communicants and congregations will be moved to support even more generously an institution which for 105 years has made us proud to be Episcopalians, involved in and supportive of a vital service in our common life — the liberation of the minds and spirits of the young adults who will take our place in the ever-fast approaching tomorrows.

## Challenges

(Continued from page 2)

erous businessmen and a vast number of public school teachers and two epis-



**COLLEGE CHAPEL**  
... Familiar Campus Landmark

copal bishops. It is of some note I think that the Rt. Rev. Henry Beard Delany, a Saint Augustine's graduate, served as Suffragan Bishop of the Diocese of North Carolina. Truly the first one-hundred years at Saint Augustine's has been one of the most inspiring in the history of American higher education.

We can not allow this opportunity to pass without thanking the courageous men and women of the Diocese of North Carolina who had the courage, the commitment and the faith to believe that qualified Blacks who desired it, deserved a college education under Christian influence. It is clear to me that without the commitment on the part of these early Christian patriots from the Diocese of North Carolina, it is quite likely that we would have no Saint Augustine's today.

Now that the barriers which kept Black students from major colleges and universities are disappearing, Saint

Augustine's has set for itself a slightly different, but increasingly important role for the years ahead.

Saint Augustine's, through its trustees, its administration, its alumni and students has committed itself to the important task of providing a high quality education for many of the new leaders that will be needed, specifically by the Black community and more generally, our total society which will be such a vital part of the new, dynamic pluralistic America.

No longer does America speak of herself as a "melting pot" into which all nationalities, ethnic and racial groups are to be rendered down into a single monolithic people. It is my view that today, America seeks to build a nation important to many races, religious and cultural groups to be preserved, where pride in ones heritage will be developed; where difference will be acknowledged and where the many different people of our nation will learn

and live together in harmony, in peace and in love.

We long for and work for an open society. This college is now and always has been, open to all qualified students, regardless of race, creed or color. Its student body of 1,286 is multi-racial and multi-ethnic as well as its faculty.

Saint Augustine's total commitment is devoted to increased academic excellence. I think it of some interest to mention that more and more of our students are going on to graduate and professional schools. For example, of 225 graduates of the 1971 class, about 40 percent are continuing their education at such graduate and professional schools as Yale, Harvard, University of North Carolina, Michigan, Howard, Ohio State, Cornell, etc. Not only is this the case, but the quality of the students attending Saint Augus-

tine's College has increased significantly in recent years.

In essence, our view is that Saint Augustine's College represents a sound investment in the future of this country. Many of the young people we are educating will be the future leaders of their communities. The quality of that education they are receiving will in many ways determine the leadership they will be able to provide to the end that the total country will be a better place for all of us to live.

Few colleges anywhere, with comparable resources, have been able to match the efficiency and progress that this institution has made during the last six years; in each of which we have been able to operate in the black. Not only this, but we have been able, through the generous support of our many publics, to construct a new class-

room building, a new dormitory, a new student union building, a mall with a reflecting pool, entirely renovate an existing building at a cost of over \$200,000, made additions to two existing buildings and just recently broke ground for a new library which will cost approximately \$1,000,000 and will house 175,000. Work on the latter facility will begin within two months.

Finally, our curriculum has been completely revised and geared more to new opportunities made available to our students. We, therefore, feel that we are a real constructive force in this community and the extent to which we can increasingly continue to maintain this posture, we feel that all of the people of Raleigh will benefit specifically and, more generally, the state and nation as a whole.

## **Post Convention Clean-Up:**

# **Penick Home Suffers From Deficit**

By EDWARD E. YAGGY, JR.  
President, Penick Home

Operations at the Penick Home continue to be frustrating. The gap between the demands for our services and our capacity to provide them widens distressingly. We currently have on our waiting list 15 more persons than we have in our whole Home. In the last year we have not been able to admit a single person. A year ago we had 6 residents who required skilled nursing care. Now we have 30. Our Home is licensed to provide skilled nursing care and has an adequate, qualified, and dedicated staff. But this Home was not designed or equipped to provide skilled nursing care. It was designed to be a home for the well-aged and incorporates a small infirmary for those residents with temporary ailments. The average age of our residents is now 86.

In May our Administrator, The Reverend Robert W. McKewin, who had been with our Home during our recent expansion, resigned. Mr. Stanton Williams was our Acting Administrator during the summer months, and as of November 1 Mr. Philip S. Brown came with us as Executive Director. Mr. Williams was then made Administrator. We feel that with Mr. Brown's broad professional training and administrative experience in two other homes for the

aged, Mr. Williams' intimate experience with our residents and the internal operations of our Home, and Mrs. M. Wicker's capable handling of the direction of our nursing, we have a team upon which a much larger and efficient operation at our Home in Southern Pines can and will be built.

For our year ending September 30 our financial picture was as follows:

—Due largely to increases in salaries and wages and to the cost of providing much more skilled nursing care operating costs rose.

—Increases in charges to residents, of course, had to be limited.

—Total donations to our Home for this period declined \$12,466 from the total in 1970 of \$52,203 to \$39,737 in 1971.

—We incurred a substantial operat-

ing deficit.

In some denominations the church as a whole supplies the difference between what their residents can and do pay and the cost of serving them. Gifts to our Home from our Diocese can with candor be characterized as minimal. Other denominations make entrance of residents into their church homes dependent upon the potential resident making an outright gift of a substantial sum of money to their home and another gift to the home in his will. Such a policy we have always felt unfair to church members with limited or no financial means who need home care.

We are indeed grateful for the gifts from parishes, church organizations, and individuals, and hope and pray that they can and will increase.

## **University Of South Seen As 50-Million-Dollar Investment**

By WILLIAM A. GOODSON  
Trustee, University of the South

The University of the South, better known as Sewanee, is your school, a 50-million dollar investment.

Thanks to many of you — your donations have made it possible for the

Diocese of North Carolina to pay in full its obligation on the chapel fund.

We have a new Vice-Chancellor (or President if you wish). Dr. J. Jefferson Bennett, a former provost of the University of Alabama, professor, a lawyer, and businessman. He designed



for the University of Alabama its first unified budget, a plan subsequently extended to the entire public school system. A superb layman in his church. How lucky we are to have him to lead us in further progress at Sewanee.

The Academy at Sewanee has discontinued its military program, continued to include girls as day students and obtained Henry C. Hudson as its new Headmaster. He is a former graduate of Sewanee and former Assistant Headmaster of Christ School, Arden, North Carolina. We are fortunate to have Mr. Hudson to direct the transition at Sewanee Academy with emphasis on quality education at the Secondary School level.

Sewanee has about reached its scheduled program of women students. This year 230 women (and 700 men). Our new Dean of Women, Dr. Mary Jane Donnalley, is also Professor of Psychology and Education, and Tennis Coach. She has many honors and awards of recognition. Again we are fortunate to have a person of her caliber to be in charge of our girls.

Unrestricted gifts to Sewanee increased this past year through the efforts of many in the million dollar program but still, as is the case with all schools, more is needed — Our student body is wholesome, serious and of high to superior quality — This will continue when you help:

1. Your parish put Sewanee in their budget.
2. Your parish contributed to Sewanee on Theological Education Sunday.
3. Encourage qualified men and women to consider Sewanee.

## Kanuga Host To Meeting Of 4th Province

By THE REV.  
WILLIAM HETHCOCK  
Delegate, Fourth Province Synod

The 39th Synod of the Fourth Province met at the Kanuga Conference Center from June 23-25, 1971. The Rt. Rev. Charles Gresham Marmion, Bishop of Kentucky and President of the Synod, presided.

Delegates from the Diocese of North Carolina included the Bishop, the Bishop Suffragan, the Reverend William

Hethcock, Director of Program, and the Reverend E. Nathaniel Porter, Director of Racial and Urban Affairs.

The Synod was opened with an address by the Rt. Rev. John Hines, Presiding Bishop of the Episcopal Church.

A report was received from the Pastoral Counseling Program. The contract with the Episcopal Counseling Center was terminated, and the remaining indebtedness to the Center was liquidated by action of the Synod.

A motion suggesting that a special committee of the Fourth Province be appointed to study the revision of the Marriage Canons was passed. A motion was also passed initiating a study committee on the subject of the needs of the Church with regard to education, spiritual development and evangelism. A special committee was appointed to recruit minority group persons for church work, both lay and clergy.

A budget of \$35,000 for 1972 was adopted, \$15,000 coming from reserves and \$20,000 to be raised through assessment of dioceses.

The Rt. Rev. George Murray, Bishop of the Central Gulf Coast, was elected President.

## Committee Reports On Bishop Address

The committee on the Bishop's address met, considered his address and responds to the following portions:

**First:** The State of the Church Committee should not be abolished. There are many valid reasons for this, the most glaring of which is that the Bishop yesterday had to spend almost one third of his address reporting on matters which fall within the duties of this committee, when possibly he could have been discussing other important items. Therefore, we believe that the resolution to delete Section 3 of Canon 32 of the Constitution and Canons made by the State of the Church Committee last year should be defeated.

**Second:** We too feel that the crisis in the Church for the past several years, at least in this Diocese, seems to have "bottomed out" and that the general condition of the Diocese is moving upward. We also strongly concur with the Bishop in his desire for this Diocese

to assume at least a portion of the financial support of the Penick Home.

**Third:** We appreciate and affirm the Bishop's comments on communications (or the lack thereof) between the Diocese and the National Church and we further urge our delegates to the National Convention to be prepared at our next Diocesan Convention to inform us of their plans to better intra Diocesan communications before and after the National Convention. We further feel a real need for better communication within the Diocese and are of the opinion that our official organ, THE NORTH CAROLINA CHURCHMAN is not sufficient and does not adequately cope with this serious problem.

**Fourth:** The Task Force Committee setting up and conducting the meeting between our clergy and the North Carolina Department of Public Instruction is to be commended and urged to follow through with this important beginning.

**Fifth:** The committee feels the most important part of the Bishop's address was his concern with and remark on the total relationship between the clergy and their congregations. We concur in this concern. Many of us have already experienced some or all of these relationships in our own parish life. We recommend that this entire question be actively pursued by the proper committee of the Diocese.

**Sixth:** The remarks of the Bishop concerning the decision making bodies of the Diocese echoed a resolution made by this committee last year and passed by the Convention. This committee now feels that the Bishop should appoint an Ad Hoc committee to study decision making in the Diocese and report to the next Convention.

In summary, we feel that the Bishop has pinpointed some of the vital issues before us today. We believe that a positive course of action by this Convention in response to his address will provide some of the ways to enable us to be more effective in carrying out the true business of the Church in this time in history.

Respectfully submitted:

—FRANCIS O. CLARKSON, JR.  
THE REV. ROBERT N. DAVIS  
MRS. JAMES GODFREY  
DR. SARAH M. LEMMON  
DR. C. L. PATTERSON  
THE REV. ALWIN REINERS  
THE REV. TERRY R. TAYLOR



# Kanuga's Development Drive Third Of Way To Its Target

By  
**THE REV. L. BARTINE SHERMAN**  
Kanuga Trustee

Kanuga's conference year of 1971 was a good year from all aspects. The attendance at all summer sessions was good. The winter or off-season showed improvement as to the use of the property. There is still a great need for more groups to use the facilities during the off-season.

As a result of a study by a special committee, the Board has amended the charter and bylaws in such a way as to change significantly the makeup of the board in the future, from a larger representative body to a smaller working group. Each diocese will continue to be represented by its bishop.

In the area of finances an interim report, January 1 to October 31, 1971, shows for the ten months period, income over expenditures. However, with the present indebtedness, this is not sufficient to meet both debt and operating expenses during the off-season.

The Development Fund Campaign of November, 1971, shows grants, gifts and other income of \$227,100.00 towards a goal of \$750,000.00. The campaign will be continued after January 1, 1972 through May, 1972 both within and without the Carolina Dioceses. Two grants, one of \$75,000 from the Pearl Dixon Balthis Foundation, and one of \$15,000 from the Episcopal Foundation of Western North Carolina have greatly aided the campaign.

In the area of promotion and publicity, a new 16 mm. color sound film is available for showing throughout the Carolinas. It is hoped this film will be used to tell the Kanuga story. Plans are underway to employ a full time promotion person to promote the year-round use of our facilities.

A new infirmary was completed and used this past summer. This was made possible by a gift from St. Peter's Hospital Foundation in Charlotte. A new outdoor lakeside in front of the inn has been offered.

A full program for the summer of 1972 is being planned with emphasis being placed on Christian Education.

Kanuga Conferences is still the responsibility of the five Carolina di-

oceses. We own it. Therefore, we should exert every effort to see that full utilization of the facilities is accomplished to put Kanuga on a sound operational foundation. Since our Diocese no longer contributes to Kanuga from the Program Fund Budget, we would urge each parish to include Kanuga in its own budget.

## Seminarians Benefit From Murdoch Fund

By **THE REV.**  
**LOUIS C. MELCHER, JR.**  
Chairman  
Murdoch Memorial Society

The Francis J. Murdoch Memorial Society exists to render financial aid to seminary students of this Diocese.

The funds for this aid come from the interest on a Trust Fund established in 1912 by Miss Margaret Murdoch of Charleston, South Carolina, in honor of her brother, the Rev. Francis J. Murdoch.

As of September 30, 1971, the Trust had a principle of \$26,980.44, with accumulated income of \$2,909.90.

The aid rendered by the Society under the terms of the Trust and the Canons of the Diocese is in the form of a loan which is cancelled upon the ordination of the student or in the event of his death before ordination.

During 1971 four such loans have been made in a total amount of \$1,450.00, leaving a balance of \$1,459.90.

## Institutions Committee Gives Report

The Committee on Institutions has reviewed the reports which have been sent to the convention from the following institutions: Kanuga Conference

## Diocese Of N. C. Represented At Consecration

By **GEORGE L. MARGESON, III**  
Chairman  
**COMMISSION ON  
ARMED FORCES**

Acting upon the suggestion of the Chairman, Commission on Armed Forces, the 1971 Convention of the Diocese of North Carolina, with no military base within the Diocese and no Chaplain from the Diocese serving overseas on which to center activities, did designate the Chairman of this commission to act as a distributor of Armed Forces Packets when there are requests for some from either individuals or parishes.

During the past year, only four such requests were received, and they received immediate response.

The highlight of the past year, for the Chairman, Commission on Armed Forces, was to represent the Diocese, in a Lay capacity, in the Consecration of The Right Reverend Clarence Hobgood, Bishop of Armed Forces, at the National Cathedral, Washington, D. C.

Center, the Episcopal Child Care Services, St. Mary's Junior College, St. Augustine's College, and the University of the South. These reports will be filed with the Secretary of the Diocese without individual reading. Omitted from this list is the report by Mr. Edward Yaggy, chairman of the Board of Directors of the Penick Home, which was presented in full to the Convention rather than just to the committee and which will also be filed with the Secretary.

The Committee makes the following specific comments to the convention delegates:

It commends both St. Mary's and St. Augustine's for their continued dedication to providing higher education in increasingly difficult times and for their active programs for expansion. The Committee agrees, however, with the Diocesan Council that the purpose of the church is not to support educational institutions but rather to urge both private individuals and individual parish churches within

the Diocese to contribute directly to these colleges as the most effective way of supporting them.

2. It commends the directors of the Kanuga Center for its development fund campaign as well as those parishes and missions which have responded to its needs and services. As this is the only camp and conference center in the Diocese, the committee hopes that more groups and parishes within the Diocese will avail themselves of the camp's facilities at all times of the year.

3. It wishes to draw to the attention of the delegates the remarkable activities of the Child Care Services which range from the familiar Thompson

Orphanage and foster home arrangements to more recent and ambitious efforts to work with emotionally disturbed children who would otherwise have no professional care or personal attention. A member of the committee reports that the work being done in the Goldsboro Center is outstanding in every respect. Through direct contributions to these services, individuals and parishes can show an active, loving concern for children which will help them find their greatest potential as human beings.

4. The Committee received no report, written or oral, from The Terraces, an institution sponsored by this

diocese, and no report was received last year. In Canon 31, section 2, there is a special directive that the Board of Directors of The Terraces shall report annually to the Convention. In view of this failure to comply with the canon and in view of the fact that there is included in this year's proposed budget an item of \$4,800 for The Terraces, the Committee felt compelled to lay the matter before the delegates so that they may decide what recommendations, if any, to make to the Diocesan Council for action next year.

—MRS. ELIZABETH W. GRANT  
Chairman

# The Tar Heel DioSCENE

By MARGARET S. KNIGHT  
Churchman Editorial Board

**To South Carolina** — The Rev. Howard M. Hickey, has left Holy Trinity Church, Greensboro, where he was rector, to go to the Diocese of Upper South Carolina. He will be at St. Thaddeus Church, Aiken, where he formerly served as rector. The vestry of Holy Trinity has asked the Rev. James M. Hindle, associate rector, to remain as priest-in-charge of the parish until a new rector is procured. The vestry also asked the Rev. T. Hall Patrick to remain in his present capacity.

**Resigns** — The Rev. Edward B. Jordan, rector of Trinity Church, Scotland Neck, has resigned for reasons of health. He and Mrs. Jordan will live in Georgia. Their address will be Box 232, Hartwell, Ga., 30643.

**To Southern Pines** — The Rev. Fred Cooledge Pace became associate rector of Emmanuel Church, Southern Pines on February 1. Mr. Pace will become the third minister on the parish's staff, and will have as his special responsibility a ministry to the aging of the area, especially those at Penick Home, which has no regular chaplain. Mr. Pace comes from the Diocese of Pittsburgh. He is a native of Atlanta and attended Emory and Washington and Lee Universities. He received his theological education at the University of Exeter in England.



**ORDINATION PRINCIPALS**—Dr. Harmon Lee Smith, associate professor of Christian ethics at Duke University, was ordained to the diaconate in a ceremony Thursday night at St. Luke's Episcopal Church in Durham. The ordaining bishop, the Rt. Rev. W. Moultrie Moore, Jr., suffragan bishop of the Diocese of North Carolina, is shown at left. Center is the ordinand, Dr. Smith. At right is the Rev. J. E. C. Harris, rector of St. Luke's. Harris and John Satterfield, senior warden, presented Dr. Smith for his ordination.—Photo Courtesy "Herald-Sun" Paper.

Mr. and Mrs. Pace, the former Irene Smith, will live in Pinehurst. The Rev. Martin Caldwell is rector of Emmanuel Church, and the Rev. John S. McDowell, Jr., is assistant.

**To Galloway** — The Rev. Harry A.

Woggan, who has been a social worker at Broughton Hospital, Morganton, is now a unit manager there, and has also been appointed priest-in-charge of Galloway Memorial Chapel, Elkin.

**To Conference** — The Rev. Keith

The Churchman

Reeve, St. Mark's, Raleigh, the Rev. William Hethcock, Diocesan Program Director, the Rev. Robert Davis, Holy Innocents, Henderson, the Rev. Jim Abbott, Chaplain at UNC-G; the Rev. Phil Craig, All Saints', Sedgefield, and the Rev. Rod Reinecke, Holy Comforter, Burlington, recently attended the second phase of a training program in "Organization Development in Religious and Voluntary Systems." The conferences are held at Roslyn Conference Center, Richmond. The last week is scheduled for June 4-10.

**At College** — The Rev. Carlton O. Morales, priest-in-charge, Church of the Redeemer, Greensboro, attended the College of Preachers in Washington, D. C., early in February.

**Third Son** — Born to the Rev. and Mrs. William Wells, on January 17, a third son, Gregory Donald. Mr. Wells is Episcopal Chaplain at N. C. State University.

**Baptized** — Welcomed into the family of St. John's, Charlotte, in January by baptism was Jason Robert, son of the Rev. and Mrs. Robert Williams.

**Gift** — The congregation of St. Timothy's, Wilson, celebrated the 20th anniversary of its rector service with a gift to him and his wife of a trip to Europe. The Rev. and Mrs. John Grey were honored at a reception early in February, and the presentation was made by Mr. H. G. Coonnor. "It is," he said, "to express appreciation for the 20 wonderful years of dedicated service to this church, the diocese, and many outside the church family whose lives have been touched and enriched by the Rev. Mr. Gray. Mrs. T. P. Thomas was in charge of the reception.

**Missionary III** — Miss Jocelyn Gordon, missionary to India, presently on leave, has been ill and hospitalized in Winston-Salem. She may be reached through her mother, Mrs. William Gordon, Eden, N. C. Miss Gordon, who is largely dependent upon the women of this Diocese for her support, lives in the district of Afra, India, and does evangelical work among the village people there.

**Bishop's Visit** — The December visit of the Rt. Rev. John E. Hines,

the presiding bishop, to Holy Comforter, Charlotte, was termed a great success — but it was not without an element of brinkmanship. A footnote to the story in the Holy Comforter "Messenger" told about their problems: "We think the P. B.'s visit went splendidly well in spite of a series of near disasters: (1) Friday's snow made it impossible for the organ tuners to tune the raucous organ. (2) Sunday morning two of the furnaces ran out of fuel and at 8 a.m. the temperature of the church was 50 degrees. (3) The priest who was supposed to celebrate at 8 a.m. overslept (the rector was at breakfast with the P.B.) and the service had to be cancelled. (4) When . . . they . . . tried to start the furnace at 9 a.m. it spewed oil fumes through the church — but Praise the Lord — by 10 a.m. the tank was refilled, the church aired out, and somehow every-

thing was almost normal by 10:25.

"The Presiding Bishop, informed of all our disasters, quipped at the beginning of his sermon about receiving a 'cool reception' and paraphrased Hymn 4, our processional, thusly: "See that your furnaces are burning. Replenish them with oil."

**Anniversary** — St. Stephen's, Oxford, celebrated its 70th Anniversary late in November in an unusual and interesting way. Sermon for the Service of Rededication in celebration of the occasion was given by Mrs. Charles H. Brewer, Jr., historiographer of the parish. The lessons were read by members of the congregation representing those who had been baptised, confirmed and married in the sanctuary. Mr. Cameron H. Eason was one of the first members to be baptised; Miss Sophronia Cooper was one of the first mem-

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bers to be presented for confirmation, and Mrs. Frank W. Hancock, Jr., was one of the first members to be married there. Altar flowers were given in memory of Caroline Skinner Easton and Cameron Herndon Easton, whose marriage was the first service ever conducted in the sanctuary. The Rev. Harrison T. Simons is rector of St. Stephen's.

**In Praise** — The following letter appeared recently in the *Chapel Hill Weekly*: "The Rev. Lex S. Mathews, Episcopal chaplain to UNC students and faculty, is currently completing his tenure as chairman of the Drug Action Committee of Chapel Hill, Inc. The perception, insight, sensitivity, understanding and empathy with which he assumed his responsibilities in leading this group of apprehensive volunteers through numerous potentially chaotic problems and crises makes him a very special person in this community. As advisor and supportive friend to the directors of 'Switchboard' and Genesis House, as counselor to youth and parents seeking aid from both organizations, his strength, wit, and sense of reality has given purpose and will to countless citizens.

"It has been a privilege to observe Lex Mathews at work. It will be a privilege to continue working with him as he maintains a keen interest in his fellow man, as counselor to 'Switchboard' and Genesis House." Signed—His Fellow Members. Genesis House, the drug rehabilitation community, has received a \$30,000 grant from the United Thank Offering. And from the Rev. James Lee, rector of Chapel Hill's Chapel of the Cross, comes this tribute — "Its work could not be effective without the leadership of Lex Mathews."

**Fair Results** — All Saints', Concord, again had noteworthy results from their yearly Country Fair and Auction held recently — with a net profit of \$6,806.09!!! The Rev. Parker Marks is rector.

**Ordination** — The Rev. Frank G. Dunn, curate at St. Martin's, Charlotte was ordained to the priesthood there in mid December. The Rt. Rev. William H. Marmion, D.D., Bishop of Southwestern Virginia was officiant and chief celebrant. The Rev. Bob Croxson, now a priest in that diocese, and a 'son' of St. Martin's, was Gosseller. Mr. John D. Leak, Senior War-

den, took part, and the Rev. L. Bartine Sherman, rector, was the preacher. A luncheon honoring the new priest and welcoming the participants and guests followed in the church Fellowship Hall.

**Addresses** — Mailing addresses for two diocesan clergymen who recently retired are, the Rev. Frank E. Pulley, 602 N. Main St., Louisville, 27549; and for Father Otello Stanley, 2924 Sprucewood Drive, Durham, 27707.

**To Seattle** — The Rev. Robert W. McKewin, who was formerly at Penick Home in Southern Pines, has gone to Seattle, Washington, where he is director of the Episcopal Society for Ministry to the Aging.

**To Pittsboro** — The Rev. Michael T. Malone, Ph.D., is priest-in-charge of St. Bartholomew's, Pittsboro. He remains canonically resident in the Diocese of Florida.

**Leaves Elkin** — The Rev. Richard N. Ottaway has resigned as priest-

in-charge of Galloway Memorial Elkin. He remains executive director, the Church and Industry Institute, Winston-Salem.

**To Lexington** — The Rev. Joe Carroll Coulter, curate of St. Andrew's, Greensboro, left early in January for Athens, Alabama, where he is vicar of St. Timothy's Church.

**Knee Socks** — When the Rev. Richard Ottaway recently preached at St. Anne's, Winston-Salem, he based his sermon on an exploration of the sacrament of footwashing. Dick suggested to the women in the congregation that they wear knee socks and shoes, or boots.

**Prefect** — Miss Frances Merritt, daughter of Mr. and Mrs. Robert E. Merritt, of Trinity Church, Mount Airy, was recently elected first junior prefect at Margaret Hall School, Versailles, Kentucky. Prefects are in charge of the activities of their classes, which include the self-help program of the school as well as social and financial responsibilities. They are elected by the whole student body.

## April Calendar

- 1 Copy Deadline for May Churchman
- 2 Easter Day
- 4 Program Task Force, Greensboro
- 9 Second Sunday of Easter
- 10 Training Committee, Greensboro
- 11 Services to Congregations, Henderson
- 12 Standing Committee, Diocesan House
- 12-13 Division of Continuing Education, Greensboro
- 14-15 Conference on New Hymnal, Winston-Salem
- 15 Division of Racial and Urban Affairs
- 16 Third Sunday of Easter
- 19-20 Parish Ministry Seminar III, Terraces
- 20 Board of Trustees, St. Mary's Junior College
- 23 Fourth Sunday of Easter
- 28 Churchman Board, Diocesan House

**Church Housing** — Open House was held late in November by High Point Church Housing, for visitors to see six model houses, the first of 104 units. Members of St. Mary's Church and the First Baptist Church served as hosts and hostesses. (More about this later).

**Black Sounds** — "Sounds of the Black World," a musical capsule of the history of the Black man in America, has been presented in several places in the Diocese recently. The music traces the progress of America's Black culture from the African roots, through the physical enslavement, to the developing struggle for freedom. Featured are Ruth Butler Stokes and 13 other singers and musicians from Rocky Mount. Mrs. Stokes, who was born in Fayetteville, is a Black soprano who has sung widely on the Eastern seaboard and throughout the south. Dr. James Cameron, native of Guyana, South America and brother of that country's prime minister, plays organ and piano, as does the Rev. Albert T. J. Heath, of Rocky Mount. The Rev. Nathaniel E. Porter of Durham is narrator.



# Bishop Moore Issues Statements On Parish Matter In Charlotte

On February 11, The Rt. Rev. W. Moultrie Moore, suffragan bishop of the Diocese of North Carolina, sent to all clergy and senior wardens of the Diocese the following communication:

"In order for you to know the facts and not be mislead by rumors, I want to advise you that Bishop Fraser, acting under Title III, Canon 21 of the National Canons and with the advice and consent of the Standing Committee, on February 10, 1972 terminated the pastoral relation between the Rev. Harcourt E. Waller, Jr. and the Vestry of Christ Church, Charlotte, North Carolina."

On February 16 Bishop Moore wrote the following letter to the congregation of Christ Church at Charlotte:

"Apparently there is a great deal of misunderstanding and false rumor concerning the action of Bishop Fraser and the Standing Committee of the Diocese of North Carolina in terminating the pastoral relation between the Rev. Harcourt E. Waller, Jr. and the Vestry of Christ Church, Charlotte.

"As temporary Ecclesiastical Au-

thority of the Diocese during Bishop Fraser's absence from the country, I would like to state emphatically that the sole reason for the action of the Bishop and Standing Committee is as stated in the Bishop's letter to the Vestry and Congregation dated February 10th, namely:

"The difficulty at Christ Church stems from deep misunderstandings between the Rector and Vestry regarding leadership in the initiation and administration of programs, not the programs themselves. Thus, there have resulted irreconcilable differences in mutual expectations on the part of the Rector and the Vestry."

"It should be understood that the Rev. Harcourt E. Waller, Jr., continues as a clergyman in good standing of the Diocese of North Carolina, Bishop Moore's letter concluded. The letter was also signed Bailey Padrick, Jr., secretary of the Christ Church Vestry."

Bishop Fraser is now on sabbatical leave on an overseas tour which will take him to London, Brussels, Rome, Jerusalem and Athens. He expects to return to the Diocese April 15.

## Future Merger Of Functions Seen Behind Seminary Action

NEW YORK (DPS) — Creation of a consortium of three Episcopal seminaries "to establish common policies, standards and practices, and to carry them out to their utmost practicable extent," was announced here recently.

Provisions of the agreement range from exchanges of faculty and students in the current school term to the forming of a corporate entity in anticipation that all functions of the seminaries may be merged at some future time.

The Episcopal Consortium for Theological Education in the Northeast comprises these three non-profit schools: Episcopal Theological School, Cambridge, Mass.; Philadelphia Divinity School, and The General Theological Seminary, New York. The announcement was made jointly by their deans, the Very Reverends Harvey H. Guthrie, Jr., Cambridge; Edward G. Harris, Philadelphia, and Samuel J. Wylie, New York.

Dean Wylie, serving as spokesman for ECTENE, said that its organizational costs were underwritten by a grant from The Episcopal Church Foundation, a national laymen's organization that supports the work of the Church. The funds were made available following endorsement of the plan by the Church's Board for Theological Education.

"The Board is pleased to encourage this progressive move by the three seminaries," said The Rt. Rev. Frederick J. Warnecke, bishop of the Diocese of Bethlehem, Pa. and chairman of BTE. "Cooperation in theological education not only makes economic sense, but also brings to richer fulfillment the original promise to those who would devote their lives to communicating the word of God."

Immediate effects of the agreement, Dean Wylie said, will be the inauguration of "modest" exchange programs

involving faculty and students.

"Each of the schools has outstanding professors in various fields," he said. "By adjusting their course loads so that they may teach at all three locations, we will give instant added strength to each faculty." He added that sabbatical schedules are being standardized among the three institutions to provide back-up staff assistance where needed.

A start in student interchange is being made this semester, he said, permitting students to choose their study locations. "It may be possible," he continued, "for a student to enroll at one seminary and gain his degree at another." To this end, he said, appropriate common policies on recruitment, admissions and requirements are being worked out among the member institutions.

On the subject of eventual merger or consolidation of the schools Dean Wylie explained that should this become necessary — and there is wide belief that Episcopal Theological education does not need as many separate schools as it now has — the changeover can best be carried out by institutions already working together within a corporate framework that permits relocation of the various entities in one center. "This is a prime purpose of the consortium," he said.

He added that another significant provision in the articles of incorporation enables the consortium to "solicit, acquire and hold" common funds for administrative purposes and for underwriting its functions.

He said other activities and benefits that might be expected in the near future or over the long term are:

- Joint study conferences, retreats, meetings and discussions involving students and/or faculty.
- Cooperative hiring and assignment of faculty members.
- Over-all curricular planning.
- Exchange of research facilities.
- Provision for any Episcopal seminary that so desires to join ECTENE.

"More important, perhaps, than the specifics, is the fact that the three seminaries now have a meeting ground on which to discuss issues, plan together for the future and make co-ordinated operating decisions," Dean Wylie concluded. "We envisage the consortium as a resource of great worth to the common cause of theological education for the Protestant Episcopal Church in the United States. Indeed, this could mark the start of a new era in theological education."

# Church Explains Stand On Prayer

WASHINGTON, D. C. (DPS) — Episcopal spokesmen joined in opposition to a proposed constitutional amendment that would allow "non-denominational" prayer in schools or other public buildings. A position paper was signed by a long list of religious and civic agencies.

After being held in the House Judiciary Committee for years, the proposed amendment was rejected on the floor of the House of Representatives in November. Rep. Chalmers Wylie (R.-Ohio) had obtained 218 signatures on a "discharge petition" forcing the bill out of committee.

Churchmen opposed to the bill said that they affirmed the adequacy of the First Amendment of the Constitution to insure religious rights. In a position paper delivered to each member of Congress, they said that since "the major faiths themselves have never been able to achieve consensus on a definition of prayer, much less a definition of 'non-denominational' prayer," it is unlikely the government could do so.

"To authorize the government by a constitutional amendment to intervene in the sacred privilege of prayer long enshrined in the character and tradition of our nation is to make of government a judge of theology and an administrator of religious practices," the agencies stated.

The proposed amendment would state that "persons lawfully assembled in any public building supported in whole or in part through the expenditure of public funds" could not be refused the right to participate in non-denominational prayer.

But the churchmen contend that the "non-denominational" criteria would become "a new religion . . . which could destroy the integrity of both church and state."

"The proposed amendment would introduce divisiveness into our national life and among the institutions of religions. Ostensibly proposed on behalf of religion, it would paradoxically proscribe and destroy freedom of religious expression," the paper said. "We deny that any elected body or government authority has the right to

determine either the place or the content of prayer as is implied in the proposed constitutional prayer amendment."

Veteran political observers say that most Congressmen would be reluctant to vote against prayer unless their local constituents express support of the

point of view presented by the religious leaders.

Among the signers of the statement is the Executive Council of the Episcopal Church which, on May 27, 1964, adopted a resolution opposing constitutional amendments to permit devotional exercises in public schools.

## Consultation On Church Union Names General Secretary Aide

PRINCETON, N. J. — The Rev. William C. Larkin, a 30-year-old former district executive of the Christian Methodist Episcopal Church currently on study leave, has been named associate general secretary of the nine-denomination Consultation on Church Union (COCU).

Mr. Larkin back in the fall of 1971

assumed the position vacated last spring by the Rev. W. Clyde Williams, who became president of Miles College in Alabama.

The new associate will undertake general administrative responsibilities including regional and local interpretation and work with black church members and black denominations participating in COCU.

COCU has developed a plan of union for the nine churches, three of them predominantly black, a plan now widely under study.

Dr. Paul A. Crow Jr., general secretary of COCU, expressed "extreme pleasure" on the appointment of Rev. Larkin and observed that "he has the potential to make a significant contribution to our witness and achievement."

Rev. Larkin has been serving as pastor of the Second Baptist Church, Mumfordsville, N. Y., since 1968 while on study leave from the Christian Methodist Episcopal Church.

He earned an M.A. degree from Colgate Rochester in 1969, an S.T.M. degree from New York Theological Seminary in 1970 and is a candidate for the Ed.D. degree in education at the University of Massachusetts.

He had been presiding elder of the Huntsville District of the North Alabama Conference of the CME church, a district comprising 45 congregations and 30 pastors.

Prior to that he had served as director of evangelism and director of Christian education of the Fifth Episcopal District of Alabama and Florida.

## Seabury Publishes Collection Of Hymns

NEW YORK — A recording of 16 familiar hymns from the Hymnal of the Episcopal Church is now available for thousands of church members who are cut off from traditional congregational worship but want to benefit from the full music ministry of the Church.

The recording was especially created for hospitals, senior residences, small missions, military posts, schools, and families. Recorded by a full choir with organ accompaniment, *Sixteen Hymns* is designed for singing along.

The hymns, which have been sung in the Episcopal Church by generation after generation of worshippers, include: "Rise Up O Men of God;" "The Church's One Foundation;" "Just As I Am;" "Come Thou Long Expected Jesus;" "We Gather Together;" and numerous other hymns for all seasons.

*Sixteen Hymns* was produced by the Executive Council of the Episcopal Church and is distributed here by The Seabury Press at 815 Second Avenue, New York, N. Y. 10017.

A native of Sumter County, Alabama, Rev. Larkin took undergraduate work at Alabama State College, Montgomery, earning a bachelor of science degree in secondary education in 1960.

He earned his bachelor of divinity degree from Interdenominational Theological Center, Atlanta, Ga.

He served as pastor of High Ridge, Troy, Sweethope and Lowndesboro CME churches in Alabama during the

period 1959 to 1961 and worked as migrant ministry chaplain in Maryland for the National Council of Churches in 1961.

He was pastor of Smith Tabernacle CME church, Anniston, Ala., 1961-63, and pastor of Bailey Tabernacle CME church, Tuscaloosa, 1963-66, before accepting the Fifth Episcopal District Christian education post under Bishop E. P. Murchison.

In the summer of 1967 he was dean of the Leadership Training School at Miles College in Birmingham.

He was ordained an elder at the Southeast Alabama Conference of his church in 1961. He has authored Christian education pamphlets and guides for the church.

Rev. Larkin and his wife have two daughters, ages seven and three.

# Mecklenburg Foundation Explained

By WILLIAM A. SHUFORD  
Special to the Churchman

CHARLOTTE — Although it has not operated a hospital in 35 years, St. Peter's Hospital Foundation continues to provide for the medical needs of many Episcopalians in Charlotte and Mecklenburg County. It accomplishes this by managing the assets of a charitable trust dedicated primarily to the relief of sick, indigent and infirmed persons in keeping with the spirit of medical charity practiced by St. Peter's Hospital for more than 70 years.

In addition to assisting needy Episcopalians from Mecklenburg County with their medical expenses, the Foundation uses the income from its trust fund in a wide variety of health-related projects. Among these have been:

1. Paying hospital expenses for children from the Thompson Orphanage;
2. Providing a separate discretionary fund for each Episcopal clergyman in Mecklenburg County from which they may assist their needy parishioners with their medical expenses;
3. In exceptional cases, giving direct financial aid to elderly or disabled individuals;
4. Making contributions to special projects such as the construction of an infirmary wing for the Penick Home for the Aged.

Of interest to Episcopalians outside Mecklenburg County is the Hospital Chaplaincy provided by the Foundation for Charlotte-Mecklenburg hospitals. The Rev. Merrill C. Miller, Jr., who is also rector of All Saints Episcopal Church, serves as the chaplain and his chief function is to visit and consult with Episcopalian patients in the Charlotte-Mecklenburg hospitals who are away from home or who have no parish affiliation. The Foundation

defrays part of the Salary and expenses of the Chaplain.

The Foundation was chartered by the North Carolina Legislature in 1879 under the name of "Charlotte Home and Hospital." Its original purpose was to operate St. Peter's Hospital, now an integral part of Charlotte Memorial Hospital. St. Peter's was the first non-military hospital in North Carolina and one of four hospitals begun by Episcopal churches in North Carolina prior to 1890.

When St. Peter's began to outgrow its first permanent location at North Poplar and Sixth streets, it acquired a tract of land for a larger facility. This tract later was transferred to the City of Charlotte and became the site for Charlotte Memorial Hospital. St. Peter's then ceased to exist as a hospital and the property at North Poplar Street became the nucleus of the Foundation's trust fund.

The Foundation is controlled by a Board of Managers, six of whom come from St. Peter's Episcopal Church, three from St. Martin's Episcopal Church and three from The Church of the Holy Comforter, all of Charlotte. Anyone who is interested in furthering the work of the Foundation may make tax-deductible contributions or bequests to it.

## Fellowship Plan Honors Canon Wedel

WASHINGTON — On the first anniversary of the death of Theodore O. Wedel, the Bishop and Chapter of the Washington Cathedral voiced

the establishment of the Theodore O. Wedel Memorial Fellowship Program here at the College of Preachers, Washington Cathedral.

According to the Rev. Frederick H. Arterton, warden of the College of Preachers, and the Rev. Clement W. Welsh, director of studies, the fellowship program is "an eminently appropriate" way to honor the memory of Canon Wedel because of his association as warden of the College of Preachers for 20 years.

Commenting on Canon Wedel's career, the Canons said: "In the course of a life dedicated to scholarship, ecumenicity, and to the education of clergy in the arts of communicating the Faith to the world, Canon Wedel touched the lives and minds of many people, including those of a majority of the clergy of the Episcopal Church."

Canons Arterton and Welsh went on to say: "As a memorial to such a man, it seems right that whatever is done should be a living memorial, designed to continue the work which he loved and to which he gave such impetus in his own life and work. Those who loved and admired him will rejoice in the establishment of such a living memorial in a place which owes so much to his imagination and to his creativity."

Contributions in memory of Canon Wedel's work at the College of Preachers and the church at large are designed to give time and opportunity for men of special ability to pursue important pioneering and creative work, Canon Arterton said.

Contributions to the program are tax deductible, and checks to the "College of Preachers TOW Fund" should be sent to the College of Preachers, 3510 Woodley Road, Washington, D. C. 20016





# episcopal home for the ageing

## BOOKMOBILE SERVICE REVISED

To enable the residents of the Home to continue enjoying the Bookmobile services, Mrs. Jean Lewellyn, in charge of Bookmobiles in Moore County, has announced a new procedure. In the past Bookmobiles have made regular stops at the Home, but many residents found it difficult to get on and off the bus and therefore were not able to use the service. Now, deliveries of 25 books will be made to the Home and left for the residents' use. The mobile service will return every two weeks to pick up books and deliver a new supply. The residents and the board wish to thank Mrs. Lewellyn for her consideration and interest in them.

## NEW EXECUTIVE DIRECTOR WELCOMED



Administrator,  
Philip S. Brown

The board and the residents of the Episcopal Home for the Ageing wish to extend an official welcome to their new executive director, Philip S. Brown. Mr. Brown assumed his new duties on Nov. 1. He came to Southern Pines from Moody House in Galveston, Texas.

A native of New Jersey, Mr. Brown holds a Th.M. degree in Theology from Eastern Baptist Theological Seminary in Philadelphia and an M.A. degree in Administration of Aging Facilities from North Texas State University in Denton, Texas. He received a Nursing Home Administrator's License from the Texas Board of Licensure in January, 1971.

Executive director Brown and his wife, nee Carol L. Puncture, have two children, Carla Lynn, 10 and Paul Steven, 4.

Commenting on his new responsibilities, Mr. Brown says: "I've found the Home's residents to be most cooperative and the board most helpful. I feel that we shall be able to work together and enjoy a good relationship."

On January 19, Mr. Brown completed all requirements to be licensed in North Carolina as a nursing home administrator, and now holds such a license.

## A FIRST FOR PENICK HOME



Mr. and Mrs. Charles Dixon cut the cake presented to them on their 50th wedding anniversary.

November 24 was a special day for the Home and two of its residents. Mr. and Mrs. Charles Alexander Dixon, Jr. (Willie Belle) celebrated their 50th wedding anniversary on that day. This was the first time a Golden Anniversary had been observed at the Home.

In honor of the event the other residents of the Home held a special luncheon for the Dixons, presenting them an anniversary cake. A pleasant surprise to the Dixons was the arrival of daughter Betty (Mrs. James G. Paschal), Mr. Paschal, and their two grandchildren, Helen Elizabeth and James Alexander. The Paschals were married on the Dixon's 27th wedding anniversary by the late Bishop Edwin A. Penick. They now live in Atlanta.

The Dixons were married in St. Paul's Episcopal Church in Bennettsville, S.C., by the late Rev. Theodore Porches.

"This has been a wonderful and God-given experience," said Mr. Dixon.

"We are indeed fortunate to have family and friends here to celebrate this important event in our life together," Mrs. Dixon added, "and to have such a wonderful home to live in for the rest of our years."

The Dixons have lived at the Home since April, 1970.

## GRADUATION CEREMONIES OBSERVED

A reception, dinner and then graduation ceremonies were held Dec. 14 to honor residents of the Home who completed the "Civilization" course offered at the Home. This is another in the series of courses being offered by the Adult Education Program of Sandhills Community College in Southern Pines. Receiving certificates of graduation were 23 residents of the Home.

Guests of honor for the event were Dr. Raymond A. Stone, president of Sandhills Community College, Col. D.L. Furches, dean of the Sandhills Community College Department of Adult Education, six other representatives of the college's faculty, Mr. and Mrs. Brown and Mr. and Mrs. Williams of the Home.

## HOLIDAY HELPERS

December was a busy month for residents of the Home as they prepared for, a celebrated, the holiday season.

Observing the lighting of the Advent candles, residents, Mrs. Ethel Tyng, Frances Macgill and Miss Delia Adams prepared special services for each Sunday morning in the month. These three residents are members of the Advent Circle sponsored by the missionary guilds of the Penick Home and Emmanuel Church in Southern Pines. Mrs. Tyng is secretary of the guild. She takes charge of arrangements for the services. Mrs. Macgill gathers greenery and holly to decorate the Advent wreath and Miss Adams reads the Collect each Sunday from a Braille copy of the Prayer Book.



Representing the Advent Circle are residents (l. to r.) Delia Adams, Frances Macgill, and Ethel Tyng.

## CONVENTION NEWS

Meeting in Raleigh on January 28 and 29, the 156th Diocesan Convention transacted two matters of Penick Home business.

The convention gave the Home a grant of \$40,000 as a "vote of trust," to begin planning on its proposed \$2 million expansion program. Edward E. Yaggy, president of the board of directors, made the proposal to the convention, saying that the present waiting list of 100 persons made the need for expansion at the Home an immediate one.

"The Home and its board of directors wish to express their gratitude to the delegates of the Convention and representatives of the Episcopal Church for this vote of confidence," Mr. Yaggy said.

The Convention also elected the Class of 1975 members of the Home's Board of Directors. Elected were: Howard Broughton, Southern Pines; the Rev. R. Martin Caldwell, Southern Pines; Dr. Clement C. Clendenen, Durham; William B. Crews, Jr., Southern Pines; Mrs. J. Wilson Cunningham, Winston-Salem; Thomas C. Darst, Jr., Southern Pines; Dr. William E. Easterling, Jr., Chapel Hill; Mrs. Annie Mae Pemberton, Raleigh; Dr. Wilson Staub, Southern Pines; and the Rev. John C. Stone, Hamlet.



NORTH CAROLINA  
**The Churchman**

April 1972

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Official Publication  
Diocese of North Carolina

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#### Editorial Board

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## Reactions Invited:

# 'Green Book' Offers Opportunity For Individual Parishioner To Help Write New Prayer Book

BY THE REV. ROBERT L. LADEHOFF  
Chairman, Division on Worship and Liturgy

"You are invited to join in an effort to help determine what may be helpful and valuable in the new Prayer Book proposals, compared to that which can turn out to be graceless and ephemeral. . . . The annual dues are \$5.00, and Life Membership is \$100.00."

I wonder how many of the people who received this form letter realized that

### WE WANT LETTERS!

**Editor's Note:** Do you agree with what Mr. Ladehoff is saying on this page about the important matter of liturgy and worship? Your Diocese is eager to receive reactions . . . favorable and otherwise . . . regarding proposals to change the prayer book. Why not write a letter to the Editor and lay your views on the line?

they already belong to an organization that is dedicated to that purpose—one that it did not cost them five dollars to join. The organization that is working very hard to determine "What may be helpful and valuable in the new Prayer Book proposals" is the Episcopal Church itself.

The green book, *Services for Trial Use*, has been published in order that Episcopalians will have a hand in writing a new Prayer Book. We are being given the opportunity to participate in these services, to become familiar with them; and then to report what we find satisfactory in them, and what we feel needs improving. Before a new Prayer Book is completed, the Standing Liturgical Commission will revise all of these proposed services in the light of our comments.



LADEHOFF

There have been times when I have offered my best advice, been politely thanked, and then had my ideas ignored altogether. And so I had my doubts, when the Standing Liturgical Commission sent out a questionnaire three years ago, asking my opinion of The Liturgy of the Lord's Supper. Would anybody read it? Would my comments make any difference? When *Services for Trial Use* was published, I was delighted (and a little surprised) to find reflections of my suggestions, and of those of a great number of other people.

For example, I was one of those who objected to the language of the 1967 liturgy. It looked like a compromise to me: a mixture of Elizabethan English and contemporary English, that did justice to neither. I suggested that the services use either modern English or traditional English; or that two versions of the rites be written, so that a congregation would have a choice. A good many other people had the same idea, and the Standing Liturgical Commission listened to us. They are now proposing that a new Prayer Book include two versions of most services: one in the style of the Prayer Book, the other in contemporary English.

The services in traditional language would never have been included, had not so many of us requested it. In fact, so far as I can tell, every change made in the eucharistic liturgies grows directly out of suggestions from the questionnaires.

Now our advice is being asked on the services for trial use. The Diocesan Program Task Force, through its Division on Worship and Liturgy, has sent word to the diocesan clergy of the information the Standing Liturgical Commission

(Continued on page 13)

# ECW Schedules 90th Annual Meeting

By JANE CRISP  
Episcopal Churchwoman

WINSTON - SALEM — Plans for the 90th Annual Meeting of the Episcopal Churchwomen of the Diocese of North Carolina were completed at the ECW board meeting held February 9 at Christ Church, Raleigh. St. Paul's Church, Winston-Salem will be the scene of the Annual Meeting to be held May 2 and 3.

Registration will begin Tuesday morning, May 2 with the opening session scheduled to begin at 2:45 that afternoon. A light, pick up lunch will be served at the church prior to the meeting. The banquet will be held that same evening at 7 p.m. also at the church. This will be followed by the United Thank Offering Ingathering service of Holy Communion at 8:30 p.m. with Bishop Fraser as the preacher.

The Wednesday morning session, May 3, will begin at 9:45 and end with lunch. Mrs. John H. Winder is general chairman for the meeting. Requests for housing should be directed to Mrs. William Hobbs in care of the church, 520 Summit St., Winston-Salem 27101.

In other matters to come before the board, United Thank Offering Treasurer Sylbert Pendleton reported that Genesis House in Chapel Hill had received a grant of \$30,000 from the national board of the UTO for use in their work with drug addiction.

The Board also heard from the Finance Committee and adopted a budget for 1972-73 to be presented for the approval of the Annual Meeting. The Nominating Committee reported as did the committee for yearbook change. Mrs. Herman Salinger, Christian education secretary, told of plans for the Kanuga Conference. The Board will meet again April 25 at Christ Church, Raleigh.

up all that one can say about the duties of vestrymen.

Yet the vestry of any parish is necessarily concerned with more than just legal procedures and property holdings. They have been elected by majority vote of the active members of the par-



ST. PAUL'S  
... Opening Session at 2:45 P.M.

## Involved With Life Of Church:

## Salisbury Clergyman Discusses Responsibilities Of Vestryman

By

**THE REV. KENNETH R. TERRY**  
Associate Rector, St. Luke's, Salisbury

According to the Diocesan Canons, the duties of the vestry are largely described in terms of its legal functions. "The vestry shall be the trustees of the

parish; shall have charge of all secular concerns thereof; shall hold the property belonging thereto and shall be authorized to collect, invest, or disburse its funds." This responsibility toward parish property and the vestry's responsibility to elect its rector with the approval of the Bishop seems to sum

ish to represent them in deliberations affecting their participation and involvement with the life of the Church. Consequently, a vestryman must himself be a knowledgeable churchman — not only in those areas over which canon law gives him specific responsibilities — but also in his own personal life as a committed Christian and churchman.

His primary loyalty must always be to God — and that requires a personal commitment involving the whole of his spiritual life. If he is to serve God as a churchman he must himself be living in closest possible communion and fellowship with Him. And this must mean that he or she must be a person of prayer . . . not only in his personal relationship to God but as an active communicant in the corporate worship of the Church. All of this may seem merely a truism—but it is not one which can be ignored in the life of the Church.

Today more than ever it is essential that churchmen be persons of consecration and commitment. As each parish is to be Christ in its community, it is the responsibility and obligation of the Vestry — as representatives of the parish — to be actively involved in the total life and ministry of the Church. His role as a vestryman does not, in a sense, ADD anything to his responsibilities as a Christian and a churchman; rather it makes it incumbent on him to fulfill those responsibilities of a Christian and a churchman with deeper conviction and devotion. And this must necessarily mean the deepening of his own spiritual life, the desire to learn and to practice the faith of the Church, the willingness to offer of his time and talents to God.

While retaining his individual freedom and initiative and so contributing to the work of the parish, he must also learn to work together with his fellow Christian brothers and sisters in a spirit of cooperation and trust. These are high ideals but they are the ideals of a follower of Jesus Christ.

We know from our own experience that we cannot grow in our relationship to God apart from our fellowship within the Church with one another. So inherent in our responsibilities as members of the vestry is having our work for God grounded first of all in loving and faithful worship. Without this nothing we can do will be of lasting value or significance. All of this makes heavy demands upon our time

and abilities. It involves regularity in attendance of Vestry meetings, willingness to accept delegated responsibilities, initiative and creativity. But above all it demands from each member of the vestry renewed consecration to

our Lord in His Church, faithful and regular participation in the worship of the parish, and a personal life of prayer through which we may all be used by God to build up His Kingdom among men.

## ***Million Miles, 162,255 Episcopalians:***

# **'Coalition 14' Report Given By Wyoming, Oregon Bishops**

GREENWICH, Conn. (DPS) — Coalition 14 is alive and well and ministering to 162,255 baptized Episcopalians in an area of 1,123,806 square miles—over one third the land area of the continental United States.

In a progress report to the Executive Council of the Episcopal Church at its recent quarterly meeting, Bishop David Thornberry of Wyoming and the Rev. George Bates of Eastern Oregon, spokesmen for the Coalition, told of the "trusted and trusting fellowship" which has already been developed by the fourteen participating dioceses, which were formerly missionary districts of the Episcopal Church in the United States.

For coalition 14, founded only nine months ago, diocesan boundaries have become less significant than common problems, needs and opportunities. The group mutually determines budget priorities and jointly administers all base budget support to the fourteen dioceses from the national Church.

Each diocese makes full disclosure of all income, including United Thank Offering grants. Reserve funds have

been identified and attempts are now being made to develop equitable criteria for administration.

Staff personnel and resources are shared. When more economical, one diocese will administer a project which includes work in a neighboring diocese.

Diocesan programs and budget support are re-evaluated each year, with other dioceses aiding in evaluation. Bishop Thornberry said that there is a constant awareness of the need to balance "the three m's — mission, ministry, and maintenance."

A few items on Coalition 14's upcoming agenda:

- joint fund raising and a unified investment program;
- employment opportunities for retired bishops;
- closer relationship with regional groups such as the National Committee on Indian Work;
- efforts to sanction ecumenical ordination;
- better clergy salaries;
- efforts toward proportional representation in the House of Deputies;
- an attempt to reach a more realistic recognition of the present "artificial" diocesan boundaries.

Bishop Thornberry described most of the area as agricultural, with vast, lightly populated areas and few large towns. Isolation is a persistent problem. Coalition 14, he concluded, has given a sense of fellowship and renewal to clergy and laity in the member jurisdictions. Disciplined and mutual budget-making has made maximum use of the limited funds available from the Church for base-budget support and heightened a sense of interdependence and mutual responsibility in the total mission and ministry of the Episcopal Church.

## **Kanuga Film**

KANUGA — Kanuga Conferences, Inc. at Hendersonville now has available a documentary film for parish and mission use, Executive Director Edgar Hartley Jr., has announced.

The 12 and one-half minute documentary film is in 16 mm, color and sound. It can be scheduled by writing Director Hartley.

The address is Post Office Drawer 250, Hendersonville, North Carolina 28739.



# Twin City Parish Hosts Youth Meet

By MISS KATIE NEWSOME  
Churchman Editorial Board

WINSTON-SALEM — St. Timothy's Episcopal Church was host to a recent youth rally here. The rally, in preparation for the upcoming regional Youth Conventions, was planned by Youth Commissioners Mickey Glasgow, Cindy Herron, Gail Batson, Katie Newsome, and Bill Merwin, assisted by the Rev. John R. Campbell and Youth Advisors Tony and Sandra Hamby.

The rally was designed to place special emphasis on some changes that have occurred in the Youth Convention for this year. Instead of one convention for the entire Diocese, the Youth Commission has planned three smaller regional conventions. Discarding the convocational divisions of previous years, the Commission rezoned the Diocese into three regions for the purpose of the conventions. The use of the division into regions rather than convocations will render the convention a more meaningful experience for everyone, as well as resulting in more balanced representation on the 1972-73 Youth Commission. At the rally, Cindy Herron explained the changes in the conventions and elections procedures with the aid of several skits performed by commissioners and friends. An extra advantage of the rally was to help everyone get to know each other better before the Commission elections at the Convention. It was a beautiful day, and everyone appeared to have a great time.

The rally began with a special project at 2:30 Sunday afternoon. Each person made a collage from pictures torn out of magazines that represented either the kind of person he thought himself to be, or his relationships with other people, or anything else he wanted to represent. The collages were worn in place of name tags. After everyone had finished, the new changes in the Convention were explained in a group assembly. Next, each person met in a small group outdoors to discuss the collages, for the purpose of becoming better acquainted. Each person had the opportunity to

explain to the rest of the group the pictures he had included in his collage. As the groups gradually broke up, many people drifted towards the front of the parish hall, where some long brown paper was fastened to the sidewalk. The prospect of making a mural inspired everyone's creativity, and the brown paper was soon covered with assorted pictures and graffiti. The Rev. Wilson Carter from Lexington then led a service of reflection and music. Two fine guitarists, Andy Oglesby and Juan Fernandez, provided music both at the service and throughout the day. An outdoor buffet supper concluded the rally, and people gradually headed homeward.

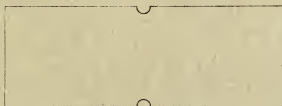
The rally seemed to "work," perhaps because of the beautiful day. The well over 150 people who attended enjoyed being creative, and hopefully understood the changes that this year's Youth Commission has made. The day

was designed for everyone to have fun, and to look forward to the regional convention April 7-9 in Winston-Salem.

Meanwhile, during the summer and fall of this year, both the Youth Commission and the Task Force on Youth experienced hesitation and doubt regarding their first year together. The Task Force, consisting of seven clergy of North Carolina, was organized this year to fill the vacancy left by the Rev. William Hethcock, who is now director of program for the entire Diocese. Many of the Commission members were afraid that the entire structure and workings of the Youth Commission would be drastically changed. When we met with the Task Force for the first time, at the summer conference, most of us were discouraged and disillusioned about the coming year. We, as the Commission, felt as though we were being forced into a relation-

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ship with the Task Force that we were not then certain that we wanted. There was also the possibility that the Task Force would "take over," so that the Youth Commission would then become only a puppet of adults. I feel certain that, on the other side, the Task Force also experienced doubts and fears of their own.

At the Commission's first two-day meeting, however, everyone was very pleasantly surprised. We began to brainstorm different needs and concerns of young people, that we knew from personal experience, such as interpersonal relationships, identity, and personal growth; then we tried to find some plans and programs to meet those needs. Our planning grew out of common experience, trust, and interaction between the Commission and the Task Force, so that there were no longer two opposing factions, but one large group working together.

Through planning different programs, we were able to greatly enlarge the scope of our activities. For many years, the purpose of the Youth Commission had been limited to planning the Youth Convention held each spring, but we realized that we could very easily decide not to have a convention at all. Our redefined purpose is to try to meet the needs of the youth of the Diocese in the most effective manner possible. Fulfilling that purpose may require a convention, or it may require several conferences instead. Programming became very easy when we were relieved of the convention stigma. Some of the tentative plans we have made include a series of conferences to be held during the school year designed with specific purposes in mind. We found, in planning, that the environment of the meetings of the Youth Commission do much to meet those needs and concerns we had listed, so we became eager to bring the process involved in our meetings to any conferences we plan.

Contrary to the sense of discouragement and pessimism many of the Youth Commission and Task Force members felt at the beginning of this year, a growing sense of optimism and exuberance is making our planning much smoother and easier. Through many crucial planning stages we have compiled a new format for the upcoming Youth Conventions this spring, a plan we feel is a new, effective approach to the young people in the Diocese.

## Study Program For Clergymen Dealing With Power Realities

NEW YORK — "The Realities of Power" will be the subject of the 1972 Study Program for Clergy to be held at the General Theological Seminary in New York City from May 28 through June 2, 1972.

The chairman of the program, the Rev. J. Fletcher Lowe, rector of the Church of the Holy Comforter, Richmond, Virginia states as the aim of the week of study "to help each participant identify his unique role in relation to the exercise of power and to acquire some new skills in carrying out that role."

Resource people will include the Rev. Carl Siegenthaler, B.D., M.S.W., director of project development at the Urban Training Center, Chicago, who will serve as the theologian-in-residence. In this capacity he will help those participating to reflect theologically on the realities of power. Charles

Hamilton, Ph.D., author and professor of political science at Columbia University will assist in analyzing the realities of power. In addition, interviews and panel discussions are planned with people in the power game — industrialists, labor leaders, politicians, and community organizers. Each registrant in the program will be asked to bring with him a particular problem from his own experience dealing with the use of power in his local situation.

The program is open to all clergy and all participating will be housed and fed at the Seminary for the week. Chapel services will be held daily and will be organized and conducted by the clergy enrolled in the program. The total cost of the 1972 Study Program for Clergy is \$55.00. More information and registration forms may be secured from the Alumni Office, 175 Ninth Avenue, New York, New York 10011.

## Council Reaffirms Position On Stockholder Resolutions

GREENWICH, Conn. (DPS) — The Executive Council of the Episcopal Church, meeting here February 22-24, reaffirmed its decision to file stockholder resolutions with three companies in which it holds investments.

Acting on the recommendations of its Committee on Social Responsibility in Investments, the Council supported resolutions filed by the Committee with General Motors Corporation, American Metal Climax, Inc., and Kennecott Copper Corporation.

Under prior authority given to the Committee by the Council, a resolution has been filed with General Motors asking that corporation "to provide a full written report to the shareholders within four months of the date of the 1972 annual meeting on the involvement of the Corporation in the Republic of South Africa."

The Committee was also authorized "to appeal or otherwise litigate" in the event the Securities and Exchange Commission does not approve the inclusion of the Council's resolution in General Motor's proxy statement.

The Committee has filed two stockholder resolutions with Kennecott Copper and American Metal Climax dealing with ecological damage in their mining operations and calling for a report to stockholders on precautions taken.

The Committee reported that stockholder resolutions had been withdrawn from International Business Machines and Mobil Oil Company since these two companies had agreed to mail to stockholders the requested information on their involvement in South Africa.

The Committee was authorized to vote its proxies in support of other shareholder resolutions which are "essentially similar" to those filed by the Committee. Specifically, support was authorized for resolutions filed by Bishop Francisco Reus-Froylan of Puerto Rico (Kennecott and American Metal Climax), by Episcopal Churchmen for South Africa (American Metal Climax), and by Project on Corporate Responsibility (General Motors and Merck).



**JAMES JEFFERSON BENNETT**  
... Receives Blessing of Chancellor Bishop

## Dr. Bennett 12th To Hold Post:

# Sewanee Installs New President

SEWANEE, Tenn. — Dr. James Jefferson Bennett was installed as twelfth vice-chancellor (president) of the University of the South in All Saints' Chapel recently.

Dr. Bennett has been working in this office since September 1, following the retirement of Edward McCrady. It is the custom for formal investiture to follow by some time the assumption of presidential duties.

The University of the South as an Episcopal educational center embodies many traditions of Anglican origin, and the title—copied from Oxford—of its chief executive officer is one of them. The chancellor is chosen from among the bishops on the board of trustees and heads that board.

Jefferson Bennett came to the University of the South at the height of an outstanding career. He had been provost of the University of Alabama following a professorship in its law

school and rise from assistant deanship of that school through the general administrative ranks of the university. He left the University of Alabama in 1968 to become assistant administrator for legislation for the national Health Services and Mental Health Administration in the department of Health, Education and Welfare. At the time he was called to the vice-chancellorship of the University of the South he was executive director of the Health Education Authority of Louisiana.

A trustees' committee composed of regents, university faculty, alumni and students searched for two years before recommending Dr. Bennett to his post. More than fifty names appeared in the final screening.

The installation ceremonies were in keeping with the Episcopal orientation and deep-rooted traditionalism of the University of the South. About two hundred guests from outside Sewanee

were invited, including presidents of colleges and universities with which the University of the South has regional or other close associations, deans of theological schools and twenty bishops of the parent church.

The service in All Saints' Chapel began with an academic procession made up of the university faculties, persons from other educational institutions, trustees, regents and student leaders. The actual installation took place within the service of Holy Communion, with the sermon by Bishop George M. Murray of the Central Gulf Coast diocese and president of the Sewanee province.

Bishop John M. Allin of Mississippi, who headed the committee to choose a vice-chancellor, presented Dr. Bennett to the chancellor, the Rt. Rev. Girault Jones, who admitted Dr. Bennett to the office. The vice-chancellor  
(Continued on page 11)



# The Tar Heel DioSCENE

By MARGARET S. KNIGHT  
Churchman Editorial Board

**Spong Leaving** — *The Rev. William C. Spong* of Durham will leave the Diocese at the end of June. On August 1 he will assume the chair of pastoral theology at the Episcopal Seminary of the Southwest and Presbyterian Seminary, in Austin. Mr. Spong is chaplain supervisor at Duke University Medical Center and instructor in pastoral theology at Duke Divinity School. He received his accreditation as chaplain supervisor from the Association of Clinical Pastoral Work after six years of special work and study. This is the highest accreditation available to a hospital chaplain. In this capacity he has worked with theological students and priests in helping train them for pastoral work and counseling. While working toward this accreditation, he served as hospital chaplain at Duke Medical Center and Memorial Hospital at Chapel Hill. Mr. Spong is currently serving the Diocesan Council as chairman of the Division of Professional Development of the Clergy of the Program Task Force. He and his wife, Sherry, and their three sons live in Durham.

**To Tarboro** — *The Rev. I. Mayo Little* will go to Tarboro on June 1 as rector of Calvary Parish. He now serves as assistant to the rector of St. Paul's, Winston-Salem. *The Rev. Dudley Colhoun*, Mr. Little came to the Diocese in 1968.

**Easter Vigil** — We note from two church bulletins the observance of the Easter Vigil, an ancient service which is being rediscovered by the Church. From *The Herald* of St. Martin's, Charlotte, comes the note that "this is a way of relating more closely Holy Week and Easter; it is both the culmination of our Holy Week observance and the beginning of our Easter celebration." Beginning there at 11:30 p.m. on Easter Eve, the service is in three parts, the lighting of the Paschal or Easter candle, the Vigil proper (a reading of Old Testament lessons interspersed with psalms and canticles) and the Holy Eucharist. At Chapel of the

Cross, Chapel Hill, the service, beginning at 10:00 p.m. will include the administration of the Holy Baptism, followed by the first Eucharist of Easter. *The Rev. L. Bartine Sherman* is rector of St. Martin's, and *The Rev.*

*Peter J. Lee* rector of Chapel of the Cross.

**Visitor** — *The Rt. Rev. Gilbert H. Baker*, bishop of Hong Kong and Macao, will visit St. Martin's, Charlotte, in May and will be the guest preacher on Trinity Sunday, May 28.

## Applications At Sewanee Pouring In

SEWANEE, Tenn. — Applicants for next year at the University of the South exceed at midyear the total applications for all of last year, according to Dean Stephen E. Puckette. Thus far 641 are scrambling for 300 places in the freshman class with another 12 applying for transfer or reentry. Last year there were only 590 completed applications for a class of 275 in the whole fiscal year closing September 1.

"Last year," said Dr. Puckette, "we received an additional 270 applicants after this date and if we do even that well this year we will be able to select one of our best incoming classes."

"We hope this same trend will be experienced by other private liberal arts colleges," said Dr. Puckette, "although the trend has been steadily downward for two years. We think the factors in Sewanee's upturn are (1) our increased emphasis on the prospective student's actually visiting the campus, (2) the unusual energy and resourcefulness of our admissions staff, (3) the dedication of the faculty, which is sensed by visiting prospective students, (4) the generous enthusiasm of student guides, (5) an improved atmosphere resulting from our admission of women, (6) increased cooperation from alumni volunteers calling on prospective students, (7) the ecological interests of students, which give them a new appreciation of Sewanee's wilderness environment."

At Sewanee the visiting applicant "plays student" for two days, going with a student guide to classes, dining hall, sports contests, library, laboratories—sampling every aspect of the college life.

**Offering** — Going back from Easter to Thanksgiving, it is noted that the Thanksgiving Day offering to Thompson Home from three churches amounted to more than \$5,500. St. Martin's, Charlotte, gave \$2,207; St. Peter's, Charlotte, \$1,113.75; and St. Andrew's, Greensboro \$1,900, plus another \$300 from the men's club.

**Offering II** — And from Thanksgiving forward to Easter. St. Mary's, High Point, which always comes up with a whopping big one, has designated its Easter offering for the Nat Greene Youth Development, Inc. Quoting from St. Mary's "Newsletter," this program is "An unusual undertaking on the part of a group of Guilford County citizens to provide a home for boys (and eventually girls) who are having trouble with themselves and have been brought before the juvenile judge. This home will eventually be developed into a series of homes in rural Guilford County to provide an alternative to boys and girls who might otherwise be sent to training school." And quoting from *The High Point Enterprise*, "In brief, the aim of the program is to offer a Christian home, not a place of confinement, and a family atmosphere, not the atmosphere of an institution." *The Rev. Wm. Price* is rector of St. Mary's.

**Bazaar News** — Couple of new bazaar ideas first, from Holy Comforter, Burlington, a "Spring in Paris" tea and art show; and from St. Luke's, Durham, a "Sidewalk-Garage Sale," handling everything from lamps, dishes, good clothing, furniture, to plants, hot dogs and cokes. Both sound like lots of fun.

**Mr. Martin Dies** — *The Rev. Jackson Augustus Martin*, retired priest from the Diocese of New Jersey, resi-



dent of Winston-Salem, active member of St. Timothy's Parish there, died late in February. He had served as supply priest for St. Timothy's, and St. Paul's in Winston-Salem, and St. Paul's, Salisbury. He is survived by his wife, Mrs. Jean Martin.

**At Consecration — Mr. Edward Yaggy, Jr.**, member of the parish of Chapel of the Cross, Chapel Hill, represented the laity of the Episcopal Church in presenting *Dr. Bennett Sims* for consecration as Bishop of Atlanta late in February. Traditionally, one priest, and one layman present a candidate to the Presiding Bishop in the Consecration Liturgy. Mr. Yaggy, who was a vestryman at the Baltimore church where Dr. Sims was once rector, and Dr. Sims' brother, a priest, were presenters in Atlanta.

**To High Point — St. Christopher's** High Point, will have a new priest-in-charge beginning in April. The *Rev. James Michael Coram* is to come from

Woodbridge, Va., where he was assistant rector at St. Margaret's.

**Usherettes —** The congregation of St. Andrew's, Charlotte, is considering the idea of having women of the parish assist with the job of ushering at services, possibly as husband and wife teams.

**Spring Surveys —** From newsletters over the Diocese comes word of increased efforts on the part of vestries, clergy and congregations to clarify purposes, goals, and structure. In Greensboro, *St. Francis'* recently completed a week-end retreat of vestry, clergy and commission chairmen, and came up with a statement of purpose, and a list of more specific goals in many areas of church life. *Holy Trinity* mailed out questionnaires to 198 parishioners in advance of their vestry retreat, and discussed this at their regular *Forum* meeting preceding the retreat.

In Wilson, *St. Timothy's* vestry began a self-survey of congregational life and work early in the year. Four com-

mittees, including people of varying ages and relationships to church life, were formed, and they later submitted reports to the vestry. Next step is to present to the congregation all that has been reported, so that it may respond before any definite action is taken.

In Winston-Salem, at *St. Anne's*, the mission committee is working toward developing more concrete goals and objectives for the parish, and to develop some programs to achieve these objectives.

In Oxford at *St. Stephen's*, the vestry, with the help of an evaluation guide, has done a study of the life of the parish and the work of the vestry and rector during the past 18 months.

In Charlotte, *St. Andrew's* vestry, at its annual retreat in March, had this as its purpose: "Insofar as we are able, to share with each other and respond to, our needs as persons, as members of the vestry, as members of St. Andrew's church, and in light of these need<sup>d</sup> to learn to work together for the good of ourselves and the Church."

## GCSP Committee Established:

# Here's Review Of Council Actions

GREENWICH, Conn. (DPS) — The Executive Council of the Episcopal Church met here February 22-24, in its annual meeting as the directors of the Domestic and Foreign Missionary Society of the Episcopal Church. Among the actions taken, the Council—

- Elected a Screening and Review Committee for the General Convention Special Program which has authority to approve grants for projects which foster self-determination for the poor and powerless. Elected from the membership of the Executive Council were: Mrs. Seaton Bailey (Georgia), Bishop Wilburn C. Campbell (West Virginia), the Rev. Canon Gordon Gillett (New Hampshire), and Philip Masquette (Texas). Elected from the Union of Black Episcopalians were: the Rev. Jesse F. Anderson, Jr. (Washington), and the Rev. James Woodruff (Pennsylvania). Representatives of the poor elected were: Henry Allen (Oklahoma), Quince Duncan (Costa Rica), Paul Fletcher (Olympia), E. Thaxton King (Ohio), Mrs. Sue Kobak (South-

western Virginia), Kwami McDonald (North Carolina), and Carlos Russell (Long Island).

- Adopted a resolution from the Ghetto Loan and Investment Committee which set as Executive Council policy "the investment and/or deposits of available funds up to \$20,000 in FDIC or FSLIC-insured interest-bearing or dividend-bearing accounts in minority-owned banks and saving institutions in the United States of America." The resolution directed the treasurer "to implement said policy by so investing available funds from time to time." It also asked that this action be publicized to each jurisdiction and Church-related institution "in order to encourage such other Church units to take similar action in this regard."

- Heard an announcement and an invitation from Bishop Allen W. Brown of Albany concerning the fourteenth international Anglican Fellowship of Prayer which will be held in Albany, N. Y., April 23-25. Using the theme, "Prayer Unites," the Fellowship will

hear the Rt. Rev. Cuthbert Bardsley, Bishop of Coventry, England.

- Adopted the proposed Charter of the National Commission on Hispanic Affairs and elected as regional members of the Commission Julio Rosado (North East), and Rogelio Granados (South West).

- Adopted a policy statement on ending the war in Indochina which declared that "our continued participation in that war does not conform to Christian principle." The statement also said: "We are called to be peace-makers. We must oppose the further continuation of this war and act to bring it to an end all by proper means at our command, with full release of prisoners of war by both sides, and bind up the wounds of its victims."

- Adopted a policy statement on Health Care "to guide its staff in the information, education and action programs of the Council."

- Received a statement from Lindley M. Franklin, Jr., treasurer, which reports a total of \$492,997.63 paid in 1971 on the Faith Offering to support

projects over and above the Commitment Budget.

- Heard Lindley M. Franklin, Jr., treasurer, report that a total of approximately \$165,000 has been received for the 150th Anniversary Offering for six designated dioceses.

- Received a report from Lindley M. Franklin, Jr., treasurer, that contributions to the Presiding Bishop's Fund for World Relief and Interchurch Aid in 1971, totalled \$593,166.80, which is approximately \$10,000 below the contributions for 1970.

- Elected as members of the Committee on Trust Funds for 1972: Frederick G. Atkinson, Samuel L. Brookfield, Benjamin S. Clark, Thomas D. Cunningham, Jr., Edward B. de Selding, Elbridge T. Gerry, and Longstreet Hinton.

- Advanced \$50,000 to the Treasurer of General Convention, from the Reserve for Contingencies, to employ a General Convention Manager and secretary. The Presiding Bishop announced the appointment of Bob N. Wallace, Louisville, Ky., to the position.

- Heard a report from Lindley M. Franklin, Jr., treasurer, which indicated that 16 dioceses overpaid their pledges in the total sum of \$264,821.15 in 1971, while seven dioceses underpaid their pledges by \$68,337.98. With the increase in income and the reduction in expenses by the Program, Jurisdictional and Administrative units, there was a balance of \$411,129 at the end of 1971. By action of the Council, the 1971 lapsed balance was set up as a reserve for future program needs.

- Appropriated the sum of \$75,000 to Seabury Press, Inc., to meet operating expenses in 1972.

- Adopted a statement on Empowerment which said that "empowerment is the predominant objective in the ministry and mission of our church at home and abroad in our day." The statement said that "a primary task in the empowerment process is the liberating of man from those 'powers and principalities' and structures which enslave him" and that "empowering must be seen as a liberating process for oppressed and oppressor, for powerful and powerless, whereby God's Spirit breaks the walls of separation that dehumanize people."

- Adopted a resolution which calls for the Executive Council to "associate itself with the leaders of the Evangelical

## Student Aid Grant

**RALEIGH —** Dr. Prezell R. Robinson, president of Saint Augustine's College, has announced the receipt of a \$47,000 grant to the College by the Jessie Smith Noyes Foundation, Inc. of New York City. The grant is payable over a three-year period and is to be used for student aid within the pre-freshman program for three summers.

The summer program for freshmen will provide orientation and college adjustment experiences. The College hopes to enroll a total of 40 students each summer who will live on campus for six weeks.

cal Lutheran Ovambokavanga Church and the Evangelical Lutheran Church of South Africa (Rhenish Mission Church) and with the Anglican Bishop of Damaraland in opposing the extension of the doctrine and practice of *apartheid* to the people of South West Africa." It also commended "the said Christian leaders in their courageous stand on behalf of the freedom and human dignity of all the inhabitants of that land."

- Voted to discharge with thanks the Ad Hoc Committee on Location of Church Center and to appoint another committee to gather more expert data on the kind of Church Center which will be needed in the future, to report to the Council within the coming year, and to lead up to a report and recommendations at the General Convention in Louisville in 1973.

- Confirmed the appointment of the following as members of the Board of Trustees of The Seabury Press: The Rt. Rev. John E. Hines, Chairman; the Rt. Rev. Roger Blanchard; the Rt. Rev. John M. Allin; the Rt. Rev. Stephen Bayne, Executive Committee member; the Rt. Rev. John M. Krumm; John P. R. Budlong, Chairman of Executive Committee; the Very Rev. John V. Butler; Dr. Lindley M. Franklin, Jr., Treasurer and Executive Committee member; John C. Goodbody, President of the Corporation; Mrs. Carman St. John Hunter; George A. Murphy; Dr. Manning Patillo; George Seaton; Robert Saudek; Warren H. Turner, Jr., Vice Chairman and Secretary; J. Randall Williams, Executive Committee member.

## Bible Society Birthday Gift Now Offered

**NEW YORK —** The Society for the Propagation of the Faith, which celebrates its 150th anniversary this year, is sending as a "birthday gift" to its supporters in the U.S. a specially prepared edition of "Good News for Modern Man," the Today's English Version New Testament published by the American Bible Society.

The edition includes a foreword by Archbishop Edward T. O'Meara of St. Louis, Mo., national director of the Society for the Propagation of the Faith.

"This very readable New Testament," writes the Archbishop, "is the text and script our missionaries use as they proclaim the Lord Jesus and announce the drama of redemption. . . . It is still news because even yet so few know about it; it is good because it is the story of a rich inheritance awaiting any modern man who puts in his claim."

The national office of the Society for the Propagation of the Faith has ordered 100,000 copies of the special edition of The TEV New Testament, whose third edition recently received the imprimatur of Most Rev. John F. Whealon, Archbishop of Hartford, Conn.

Originally published in September 1966, "Good News for Modern Man" became the nation's best-selling paperback book in May 1971, when its circulation surpassed that of Dr. Spock's "Baby and Child Care."

Of the nearly 32 million copies of all editions now in print, more than a million bear the second-edition imprimatur of the late Cardinal Cushing.

The symbolic one millionth copy of the imprimatur edition was presented to Archbishop Whealon on Nov. 9, 1971. Formerly professor of Hebrew and Scripture in the Cleveland diocese, he is still an active member of the Catholic Biblical Association of America.

The Society for the Propagation of the Faith was organized in Lyons, France, on May 3, 1822, by 12 laymen who were moved by the missionary concern of a French teen-ager, Pauline Jaricot. Its work today is accomplished

# Kanuga Host For ECW Conference



ENTRANCE TO KANUGA

... Role Of Women To Be Viewed

through national offices in 53 countries. Support goes to Roman Catholic missionaries engaged in varied service, including Scripture translation, as well as to schools, hospitals and orphanages.

The American Bible Society, founded in 1816, has as its purpose the translation, publication and distribution of the Scriptures, without doctrinal note or comment, to people everywhere in a language they can understand and at a price they can afford. It is a nonprofit organization supported by more than 70 religious bodies, including the Roman Catholic Church.

## New President

(Continued from page 7)

was then invested with his robe of office and conducted to his stall.

The ancient ritual of admission to office was in Latin. Dr. Bennett's robe was of crimson velvet with an ermine hood, received by an early predecessor

from Cambridge University in England.

After his installation, the vice-chancellor addressed the congregation and the University Choir presented special music.

Chaplain Joel Pugh, chairman of the installation committee, points out that the vice-chancellor is not only head of the university, he is in effect the mayor of the community and is the first citizen of Sewanee, since the University of the South holds a unique charter from the State of Tennessee according to governance of some ten thousand acres on its spur of the Cumberland Plateau.

## Island Of Okinawa Becomes 11th Diocese

NAHA, Okinawa (DPS) — The Episcopal Missionary Diocese of Okinawa has become the eleventh diocese of the Nippon Seikokai (the Holy Catholic Church in Japan).

By MRS. MARION SALINGER  
Episcopal Churchwomen

KANUGA — Plans have been underway for some time for the Annual Churchwomen's Conference at Kanuga. It will be held this year June 12-15 and the sessions will cluster around the topic "The Mission of Women."

The cultural emphasis on the role of women will be examined in its many facets and the work of the Episcopal Churchwomen with regard to their special mission as Christians and members of the whole church, will be discussed by the participants and a roster of distinguished leaders.

The Rev. Keith Reeve of St. Mark's Church, Raleigh, will give several talks on "The Role of Women in the Community." Three seminars will be conducted by the Rt. Rev. Moultrie Moore on "A Woman's Mission — Herself and Her God." A visiting participant, the Rev. Herbert P. Sullivan, professor of religion at Vassar College, will lead seminars on "The Historical Mission of Women: East and West."

Bishop Fraser will be the banquet speaker and will talk about the modern concept of the mission of women. A workshop on the role of women as Churchwomen in the Diocese of North Carolina will be given by June Long, president of the Episcopal Churchwomen.

Women from the branches of the Churchwomen will find this a most rewarding experience. It is a time for fellowship and re-creation, as well as providing a learning experience. Application blanks will be sent to the presidents of the branches shortly.

A service of thanksgiving for the birth of Okinawa as a diocese of the Nippon Seikokai was held recently at the pro-Cathedral of St. Peter and St. Paul, Naha. The Rt. Rev. John E. Hines, presiding bishop of the Episcopal Church, the Most Rev. John N. Okubo, primate of the Nippon Seikokai, and the Rt. Rev. David Goto, bishop of Tokyo and Bishop-in-Charge of Okinawa, concelebrated the Eucharist.



# Seminarian Reports On Australia

**Editor's Note:** The following article is written by a seminarian from this Diocese. His parents are Mr. and Mrs. W. Forrest Matthews of Raleigh.

## FRANK CLAYTON MATTHEWS Virginia Theological Seminary

As a new junior at Virginia Theological Seminary, I was somewhat apprehensive yet nevertheless excited when I read in the school catalogue that "... the policy at Virginia is that the summer following the Junior year should be devoted to Clinical Pastoral Education. This usually amounts to 12 weeks of full-time training in accredited hospitals or correctional institutions across the country." Immediately the inevitable questions began to shadow my mind: "Where would I do my training?" ... "What type of institution would I benefit most greatly from and be able to offer the best of myself to as well?" ... "Would I be prepared for this type of work; was I ready to assume the ministerial role on my own?"

Surely the first of these questions with which I had to reckon was that of exactly where I would apply to do my clinical training. This process is a lengthy one in which applicants must be interviewed and submit various personal references and autobiographical material before an accredited center will make a decision as to the student's working under a pastoral supervisor in that hospital or penal institution. So I went about busily to obtain listings of the many centers accredited throughout the United States. I was interested to find, upon receiving the brochure, that there were also centers outside of the country. Included were those in Nova Scotia, the Philippines, Alaska, New Zealand and Australia. Eagerly my wife and I began to pore over the possibilities and by the deadline date we were decided that our first and only real choice was Australia! What an experience that would be! — new places, new people, new ideas but the same problems, the same sorrows, the same needs.

I should say, in any attempt to be accurate, that my choice of center was not viewed with great abandon by either those concerned at the Seminary or by the personnel involved with the program in Australia. However,

their failure to match my enthusiasm initially rested in the fact that other students had claimed the same desire but, for various reasons, had never seen the project to fulfillment. So I began what was to conclude as a voluminous series of trans-Pacific communications. The more action I took, the more enthusiastic the Seminary became that perhaps I would follow my wild dream to reality. Impossible hurdles slowly began to dissolve as the Seminary spurred me on as did my home parish, St. Michael's in Raleigh, North Carolina. Needless to say, there were monetary difficulties for a young Seminary couple in trying to arrange such a flight as this one would be; yet, working three part-time jobs and being given much help by my home parish, the Seminary and the Hampden-Sydney College Alumni, we were air-borne on June 5, 1971.

Twenty-six continuous flying hours later we arrived in Melbourne, Aus-

tralia. Waiting to meet us as we embarked was a "vicar friend" we had made via air mail who had spent a year in the southern United States. What a wonderfully warm feeling to know someone cared in such unfamiliar surroundings. We quickly learned that, although both nations speak English primarily, many Aussie words hold completely different connotations from those we Americans know, so we were in for trouble as we attempted communicating. There to "educate us," though, were the members of St. James Parish, the church of our new friend, whom we came to love as our own. During the time in which I was not engaged at Austin Hospital, my field work clinical center, I helped with the work of St. James Parish. As we were living in the vicarage, we quickly became involved with every type of parish accomplishment and frustration. This experience alone was more than worth the effort taken to get us to the land "down under."

The purpose, though, and the prime responsibility, which had brought us so far from Virginia was the completion of my training time at Austin Hospital in Heidelberg, a suburb of Melbourne. I had learned before leaving America that this hospital has the only clinical training center in all of Australia as well as the fact that the hospital is known worldwide for its work with paraplegic and quadriplegic patients. Knowing little of things medical, I was eager to begin my work and find out about this area of medical treatment, especially. Realizing my interest, my supervisor, Rev. Roy A. Bradley, assigned as one of my wards a section of the Spinal Injuries Unit which deals with the patients with special disabilities. Also into my charge were placed a men's surgical ward, a women's ward and two children's wards. My experience, then, proved to be varied as to the types of illnesses encountered as well as to the individual differences in the patients with whom I worked.

I soon found that a great part of the Clinical Education Program centered in one's learning to work in depth with the other students in the program. We were, indeed, quite an international gathering with myself, two ordained ministers from New Zealand, one former missionary from Indonesia, another minister from Tasma-

## Success Story

**SALISBURY** — After two years of operation the Canterbury Shoppe at St. Luke's, Salisbury, has proven to be a profitable little business, as well as being fun. Started by fifty Churchwomen of St. Luke's, each of whom gave \$10.00, the shop opened on March 1, 1970, and was stocked from this \$500.

These donating members are patrons, and have the privilege of making the rules and dispensing the profits. The money goes to charities in the community, outside the parish. So far the benefactors have been Dial Help, the Poets and Dreamers Memorial Garden at Livingstone College, and money has been set aside to open a day care center.

Staffed by volunteers, the shop is open each week-day morning. It is located in Canterbury House, the former rectory—across from the Church. It specializes in unusual gifts of religious jewelry, illuminated manuscripts, etc. Hand-made items are sold on consignment.

Mrs. Harold Goodman is chairman of the project.



nia and our Supervisor, a native of Melbourne! It was not long before I discovered that, even within a group such as this one, I was seen as an American first and an individual secondly. Every American should have this experience; the whole life style of another culture can teach us so very much about ourselves and our own land. Not only was I required to work closely with the other Chaplains in the Clinical program at the hospital, but I also worked with the staff of the hospital on a daily basis. Relationships were fostered which allowed my wife and I to enjoy many social events, as well as invitations to preach in many different churches, in addition to the pastoral duties I maintained with the staff.

Probably one of the most interesting experiences for me, as a seminarian, was the opportunity to meet a small group of seminarians while in Melbourne. This group was composed of men and women from the various seminaries in the area including the Anglican, Methodist, Presbyterian and Jesuit groups. I found it especially noteworthy that the largest seminary in Melbourne has a total of 17 students! — quite a change from our Episcopal seminaries here. At present, none of the seminaries there offers any program that allows the students to apply their academic learning to real-life situations which are supervised such as Clinical Training programs. Also the entrance requirements for Seminary students are such that students with high school educations are often placed in classes with students with Master's degrees.

I could, without question, write a book about the many experiences, the opportunities for ministry and the wonderful people who touched our lives in a very real and permanent way during those three months of intense training. But perhaps I shall save such information for another time. We can, though, say even more enthusiastically as time goes on that the experience was a "once in a lifetime" one . . . the people were gracious to us in letting us share the happiness and the bereavement of their parish and individual families; the trip, although short on sightseeing time, was a beautiful and educational one; the Clinical Training program at Austin Hospital proved to be an excellent one by all standards. But the great value of the time spent in the land of the Southern Cross remains in the fact

that we have come to know more of ourselves, our country and the One God who loves us all.

Would we do it all again? Just give us the chance and an hour to pack our bags!!!

## Council Meet Marked By Ecumenicity

GREENWICH, Conn. (DPS) — An unprecedented gathering of leaders in the ecumenical movement took place here February 22-24 at the meeting of the Executive Council of the Episcopal Church.

Participating in a discussion on the whole scope of the Episcopal Church's ecumenical outreach were: The Rev. Herbert Ryan, S.J., of the Roman Catholic Church; Dr. Paul Crow, General Secretary of the Consultation on Church Union (COCU); the Rev. Dr. Robert Stephanopoulos, of the Greek Orthodox Church, and Mrs. Cynthia Wedel, President of the National Council of Churches (NCC).

Father Ryan said the fundamental problem facing the Episcopal Church and the Roman Catholic Church in their theological dialogue is, "Do we agree on the mission of the Church, her order of priorities, her outreach to the world?"

He said that if the two Churches can agree in answering this question, "then the future prospects are excellent and the only problems facing our Churches in the matter of working out their organic union are problems of communication, education, patient pastoral counseling and the development of trust in leadership which will be necessary to carry our people forward into union."

In response to a question, Dr. Stephanopoulos said that the issue of the ordination of women could be an obstacle to union between the Anglican and Greek Orthodox Churches.

Mrs. Wedel, reviewing the work of world, national, regional and local councils of churches, said, "I see the development of local councils of churches as more important than almost anything happening farther up, because if we begin to get a real feeling of ecumenism at the grass roots level in the local community, between the people in the local churches, then we have something solid to build on. This is the most important thing happening today."

The ecumenical overview concluded with a panel discussion of the National Council of Churches' restructuring plans by Bishop John Burt of Ohio and Council members Mrs. Jean Jackson of Portland, Ore., and the Rev. Canon Gerald McAllister of San Antonio, Tex.

## Reactions Invited

(Continued from page 2)

needs. We hope that the liturgical committee of each congregation will prepare and distribute a questionnaire on each trial service that they use, or that they find some other way of getting the advice of each member of the parish. We hope that all church members will take the time to respond, so that your suggestions can be made known to the Standing Liturgical Commission.

By now, some congregations have used several of the trial services; others are just beginning to introduce them. And so the process of evaluation will continue for quite some time. As reports come in, the Division on Worship and Liturgy will collate them and forward them to the Standing Liturgical Commission.

I also plan to prepare a summary of responses from this diocese for our deputies to the 1973 General Convention. If a decision about any of these trial services is to be made at that Convention, I want our deputies to know what the people of this diocese are thinking.

Three years ago, this diocese was one of the first to submit its evaluation of The Liturgy of the Lord's Supper. Those of us who read the questionnaires were impressed by the care and the thoughtfulness with which people commented on that rite. A study of the new proposals shows that our suggestions were followed. It is my strong hope that the clergy and lay people of the Diocese of North Carolina will take advantage of the present opportunity to share in Prayer Book revision, and that they will again respond in a spirit of thoughtfulness and honesty.

# Laymen Hear Family Role Discussed

By JAMES M. DAVIS, JR.  
President, Laymen of the Diocese

GREENSBORO — Enthusiasm marked the recent Annual Laymen's Meeting which was held at St. Andrew's Church, Greensboro. The all-day meeting featured a Service of Holy Communion with the Rev. W. Moultrie Moore, Jr. delivering a meaningful sermon on "The Family Today."

Following Communion, a business session heard reports from the various officers and committees of the Association. Bryan Marshburn, president of St. Andrew's Laymen, extended a hearty welcome to those attending the meeting.

The Laymen's Thank Offering Custodian, Dr. Joseph Jones, Jr. of St. Augustine's College, Raleigh, reported that the fall in-gathering totaled \$871.98. He further reported the disbursement of the Thank Offering to the following institutions: Episcopal Child Care Service, \$207; Bishop Gordon of Alaska, \$400; Sister Ann Marie of Haiti, \$400; St. Augustine's College Scholarships, \$400, for a total of \$1,407. The Laymen's Thank Offering over the years has supported the following: St. Christopher's School, Rio Abago, Panama for work with underprivileged children; Sister Ann Marie of Haiti for work with handicapped children; summer programs for underprivileged children run at Christ The King's Center in Charlotte; purchase of paperback books for the Marine Chaplain, Jerry Cook, at a base near DaNang, Vietnam; Vade Mecum scholarships for Thompson Orphanage children; Bishop William Gordon of Alaska for assistance in his program for developing an indigenous ministry among the Eskimos; St. Augustine's College for scholarships for talented students; and Episcopal Child Care Service to send youths to the Kanuga summer camp. All parishes in this Diocese were encouraged to notify Dr. Joseph Jones, Jr. of their Laymen's Thank Offering representative in order that he may develop a more accurate and up-to-date mailing list.

Following lunch, a panel presentation was introduced by Robert G. Prongay of St. Paul's Church, Win-

ston-Salem, on "Where Is The Family Today?" Henry S. Craumer, St. Michael's Church, Raleigh, brought to the panel his years of experience in sales, church school education, active leadership in the Laymen's Association, and spoke as a concerned father. The Rev. Lex S. Matthews, Episcopal chaplain at the University of North Carolina, Chapel Hill, relied on his years of experience as a businessman, chaplain, and father. A. Lincoln Sherk of St. Paul's Church, Winston-Salem and

judge of North Carolina's 21st Judicial District, provided insight into the court system as it relates to the family. The Rev. C. King Cole of St. Paul's Church, Winston-Salem moderated the panel.

In discussion the family today and where it might be, Judge Sherk brought out the 45 per cent divorce rate in Forsythe County as an important factor, though in some areas of the country, it is over 50 per cent. He felt strongly that sitting down and discussing all areas of life with youth was paramount. Learning to respect each other develops from this open discussion. When we realize that even nine-year-olds can have serious problems, we can better communicate and understand, said Judge Sherk. Mr. Matthews wondered if the family will be a viable unit in the future . . . adding that this must be looked at realistically if we are to face the coming years. Craumer explained that he spent many hours researching where the family is today by sitting and talking with all types of individuals asking them basic questions concerning the family. His observation was that "if the family isn't having a crisis, then they are not a family."

## Gift To Emmanuel

NEW YORK — Harvey S. Firestone, Jr. and Raymond C. Firestone have jointly made a gift to the Episcopal Church Foundation of property located in Hartford and West Hartford, Connecticut, valued at \$6,800,000.

The property is subject to a net lease by Royal Typewriter Company, a subsidiary of Litton Industries, Inc., for a period of ten more years. The property contains nearly 14 acres of industrial land and the principal manufacturing facilities of Royal.

Raymond Firestone, of Bath, Ohio, and Southern Pines, North Carolina, designated that the Episcopal Cathedral in Monrovia, Liberia, and Emmanuel Church in Southern Pines would be recipients of his gift to the Foundation. Emmanuel Church plans to use its funds for a special program in the Sandhills Community College and for missionary work in the near-by communities of Pinehurst and Whispering Pines.

William A. Coolidge, president of the Episcopal Church Foundation, has conveyed to the Firestone brothers the sincere appreciation of the Foundation for the largest gift in its history, and the Rev. Martin Caldwell, rector of Emmanuel Church, has expressed the thanks of the Sandhills parish for making possible the two long-anticipated programs for the church's work in North Carolina.

## Bishop Reports

(Continued from page 16)

Palm Sunday was celebrated in Assisi, the town of St. Francis, and Holy Week and Easter in Jerusalem. The magnitude and depth of these religious experiences defies description.

The paper for ARCIC is finished and in the process of being typed and submitted to the committee. My task now is to assimilate all that I learned and that to which I was exposed. My voluminous notes will be of some assistance.

One conviction that I do not hesitate in sharing with you is that all the people with whom I met, churchmen and non-churchmen, young and old, are thirsting for a new spirituality. The Psalmist says it in different ways, "My heart is ready," "My soul thirsts for God."

The Christian church is faced with a new and exciting challenge. May we be ready and willing to meet it.

# CHURCHMAN READERSHIP SURVEY

**Editor's Note:** In an effort to improve the usefulness of *The N. C. Churchman* to its readers and to the Diocese of North Carolina the Editorial Board is inviting readers to participate in a readership study. Our readers are encouraged to fill out the below questionnaire, tear it out and mail it to: Churchman Survey, P. O. Box 647, Raleigh, North Carolina 27602.

- 1—I am (check one)                      \_\_\_A clergyman                      \_\_\_An Adult                      \_\_\_A Young Adult
- 2—I look at THE CHURCHMAN    \_\_\_Infrequently                      \_\_\_Occasionally                      \_\_\_Frequently
- 3—I read it                      \_\_\_Superficially                      \_\_\_In Some Depth                      \_\_\_Thoroughly
- 4—I find THE CHURCHMAN                      \_\_\_Of Little Help                      \_\_\_Helpful                      \_\_\_Most Helpful
- 5—I find it                      \_\_\_Dull                      \_\_\_Interesting                      \_\_\_Most Interesting
- 6—From reading THE CHURCHMAN I get the following image of the Diocese of North Carolina:  
\_\_\_An Ineffective Operation                      \_\_\_We Do A Fair Job                      \_\_\_A First Class Program
- 7—To me, the three most interesting and useful features of THE CHURCHMAN are as follows (please list in 1, 2, 3 order):  
\_\_\_Monthly Calendar                      \_\_\_DioSCENE                      \_\_\_News Of Diocese  
\_\_\_News Of Parishes                      \_\_\_National Church News                      \_\_\_Clergy News  
\_\_\_News Of Our Conventions                      \_\_\_ECW Coverage                      \_\_\_EYC Coverage
- 8—As for the question of departmentalizing our diocesan magazine (for example, with a page for Women of the Church, a page of Clergy news, a page of Youth news, etc.) I favor:  
\_\_\_The present system of non-departmentalizing                      \_\_\_A new system of departmentalizing
- 9—As for format of our publication, I tend to favor:  
\_\_\_The present magazine format                      \_\_\_A new tabloid newspaper format
- 10—My principal suggestion for upgrading THE CHURCHMAN and improving its usefulness to me, my parish and to the Diocese is as follows: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

THANK YOU FOR YOUR ASSISTANCE IN OUR EFFORTS TO IMPROVE THE CHURCHMAN. PLEASE COMPLETE, TEAR OUT AND MAIL THIS FORM TO CHURCHMAN SURVEY, P. O. BOX 647, RALEIGH, NORTH CAROLINA 27602.

## Bishop Reports On Overseas Tour



**BISHOP FRASER WITH HIS HOLINESS, POPE PAUL, VI**  
... Looking On Is Vatican Aide and Interpreter

**Editor's Note:** The Rt. Rev. Thomas A. Fraser, Jr., bishop of the Diocese of North Carolina, recently returned from an eight-week visit of a number of foreign countries. Shortly after the Diocesan Convention at Raleigh, Bishop Fraser began an overseas trip which took him to England, Belgium, Germany, Italy, Israel and Greece. Following is his account of the trip.

**BY THE RT. REV.**  
**THOMAS A. FRASER, JR.**  
Bishop, Diocese of North Carolina

I had spoken so often of the need for professional development and continuing education for the clergy that early in 1971 the Diocesan Council suggested that the Bishop might bene-

fit from such a program. The length of time was indefinite. The idea was a little difficult for me to deal with at first and then things began to fall into place. May I take this opportunity to express my gratitude to the Council and the Diocese for this opportunity. I am hopeful that we will all benefit from it.

Although the schedule and itinerary were shortened by responsibilities that I had to fulfill before I could leave, all my expectations were surpassed. It was an "instant" education. My time was divided between a study of church and culture and writing a paper at the request of the Anglican-Roman Catholic International Commission for their meeting in May. In a way both study and work overlapped in a pleasant and helpful manner.

Briefly, I had in excess of 50 personal consultations not including small

group meetings with laity, students and clergy. The consultations began at Oxford, Cambridge and Kings College, London and worked their way to the University of Louvain and the North American College in Rome. I was warmly welcomed by members of religious communities and movements in Belgium, Germany and Italy. Cardinal Suenens and Cardinal Willebrands were generous with their time and thoughts. The Rev. Harry R. Smythe, director of the Anglican Center in Rome, was a helpful friend and guide. My audience with the Pope was warm, inspiring and encouraging. His work evidently rests heavily upon him, but when you meet him in person, you forget the bad press and feel that you are in the presence of a genuinely sincere and concerned Christian leader.

(Continued on page 14)



NORTH CAROLINA  
**The Churchman**

May 1972

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# Diocesan Council Meets With Program Task Force



## N. C. Leaders View Work Of Church

*... See Report Beginning On Page 3*

(Photos By Margaret Darst Smith)



Official Publication  
Diocese of North Carolina

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**Bishop**

RT. REV. W. MOULTRIE MOORE  
**Suffragan Bishop**

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KATIE NEWSOME.

#### Editorial Board

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## Our Readers Write

### SELF REVISION NEEDED

Editor, The Churchman:

I am on the Worship Committee at Calvary, Wadesboro and after our experiencing and evaluating the Trial Services, I am sure some of us, especially me, would like to write personally to our National Convention delegates and others concerned with the proposed changes.

You asked for comments in your April issue so here goes as best as I can word them.

After more than 55 years as a member of the Episcopal Church, I am appalled that our clergy places so much of the blame for our shortcomings upon the Book of Common Prayer. We are the culprits — clergy and laymen. To JUNK the Book of Common Prayer to appease our consciences is an "easy out" and one that we will be ashamed of when this hysteria dies down and reason returns.

The "Trial Services" have been valuable in sharply pointing out that today's language written by today's people falls miserably short of the beauty and meaning contained in the Prayer Book.

The Prayer Book language and forms invite one's own interpretations and thought, while the new versions spoon feed us in flat modern prose the interpretation of some one else (also mortal). Individuality is being taken from us on every side these days—PLEASE, not in our church.

The need is to REVISE ourselves, not with memos and learned dissertations, but by that which requires real work—the simple acts of getting to know each other. I have seen it work and spread a radiance out and beyond the church itself.

Many of us wish we had the power to put our feelings into words. Some try.

WILLIAM H. WHEELER, JR., Wadesboro

### BOTH VERSIONS 'RIGHT'

Editor, The Churchman:

In recent years two dramatic presentations based on St. Matthew's gospel have been presented. The earlier was an Italian-produced film "The Gospel According to St. Matthew." The more recent is the current Broadway musical, "Godspell." The film which has been both acclaimed and criticized severely, is stark and sombre in its interpretation. The musical is light and joyous — a real celebration. The intriguing thing is that in each case the text is taken verbatim from St. Matthew's gospel (King James version, I believe) and yet two quite different moods are created. To ask which of the two readings is "correct" is really irrelevant; each sees something quite different (and yet presumably true) in the very same data.

I am wondering if something like this might not be true of our feelings about liturgy — 1928 Prayer Book and *Services for Trial Use*. Personally I feel that *STU* encourages a mood of celebration, optimism about life, etc. The 1928 rites, familiar and cherished as they are, seem to me on the soberer side, emphasizing some of the darker dimensions of theology. Perhaps given this kind of contrast our inclination is to ask "which one is the correct reading?" My hunch is that as in the case of the film and the musical that question is irrelevant. Both the old rites and the new ones are expressive of some of the truth. Each one begins with the same data — our worship of God in Word and Sacrament — but each manages to emphasize different themes found there.

If there is any strength in the Anglican Tradition (the *via media*) it is that it has striven to affirm truth wherever it is found without perfunctorily labeling this side "right" and the other side "wrong." The Anglican spirit has characteristically been generous and open-minded enough to allow and even encourage the insights that emerge from both (or several) quarters and willing to draw lines only when very fundamental issues are at stake.

Prophecy is not my long suit. I'm not all that sure where the Episcopal Church is going in terms of prayer book revision. I only hope that we are not going to betray our tradition by polarizing over the 1928 edition vs.

(Continued on page 13)

Task Force Created In January, 1971, To Oversee Programs:

## Diocese Program Is Meeting Theme



**BISHOP FRASER CHATS WITH TASK FORCE SECRETARY, DIRECTOR**

... Mrs. Nancy Craig, The Rev. William Hethcock

**By the REV. WILLIAM HETHCOCK**  
**Diocesan Director of Program**

RALEIGH — The Program Task Force and the Diocesan Council met jointly at Christ Church in Raleigh recently for a full discussion of the program of the Diocese.

According to the Canons of this Diocese program is a responsibility of the Diocesan Council. In January 1971 the Council created a Program Task Force to carry out this responsibility of formulating and developing program. The meeting at Christ Church was designed to bring about a full reporting from the Task Force to the Council about its program work to date.

Members of the Council had pre-selected two specific program areas about which they desired to be better informed, and the schedule of the day included small group meetings in these areas of concern between members of

the Task Force and the Council. The Program group is accountable to the Council for their activities and for the use of Diocesan budget items appropriate to them.

Their goal was to inform Council members about program and to learn their opinions and desires about future program activities.

The following information about program Task Force activities, designed for a reporting to the Annual Meeting of the Diocesan Churchwomen, was included in the April 28 meeting with the Diocesan Council.

**SERVICES TO CONGREGATIONS**, the Rev. Keith Reeve, St. Mark's Church, P. O. Box 14446, Raleigh 27610. The six members of this Division are trained parish consultants who can help clergy, vestries, other parish organizations, or the total parish with problem-solving, finding a new director, leading a vestry weekend, planning a stewardship program, and other parish activities.

**RACIAL AND URBAN AFFAIRS**, Robert S. Runkle, B-D Re-

### June Calendar

- 4 Pentecost II
- 6 Program Task Force, Greensboro
- 8 Ecumenical Commission
- 11 Pentecost III
- 13 Board of Trustees, Saint Augustine' College
- 14 Standing Committee, Diocesan House
- 17 Division of Racial and Urban Affairs
- Board of Directors, Penick House, Southern Pines
- 18 Pentecost IV
- 24 Diocesan Ordination
- 25 Pentecost V



**LADEHOFF, REINERS, VIVERETTE, COLE, HARRIS**

**... Mrs. Lillian Reynolds Meets Division Chairmen**

search Center, P. O. Box 11276, Raleigh 27604. Formed by the Diocesan Convention in 1968, this group addresses itself in behalf of the Diocese to racial and urban problems in our part of North Carolina. It is presently working in a few cities toward a better accomplishment of a racial mix and of busing in the public schools.

**EDUCATION AND TRAINING**, the Rev. Alvin Reiners, Jr., Church of the Holy Comforter, 2701 Park Road, Charlotte 28209. Church school planning, teacher training, choosing a curriculum, adult education programs, human relations training, marriage enrichment programs, leadership training, and other Christian education needs.

**INFORMATION**, Ben F. Park, P. O. Box 647, Raleigh 27602. Mr. Park is Editor of THE NORTH CAROLINA CHURCHMAN, and he meets monthly with the Editorial Board. He gives assistance to congregations in their canvassing and stewardship programs.

**YOUTH**, the Rev. C. King Cole, St. Paul's Church, 520 Summit Street, Winston-Salem 27101. Assisted by an adult committee, Mr. Cole coordinates

youth interests and concerns as identified and addressed through the activities of the Youth Commission.

**LITURGY AND WORSHIP**, the Rev. Robert L. Ladehoff, St. Christopher's Church, 2012 Edgewater Drive, Charlotte, 28210. Programs for organists and other church musicians, training of parish worship committees, planning of Diocesan worship events such as the Ordination, assisting in the introduction and use of Trial Use Services, information-gathering following the Trial Use. Communicating in behalf of the Diocese with the Standing Liturgical Commission.

**PROFESSIONAL DEVELOPMENT OF THE CLERGY**, the Rev. William C. Spong, Duke University Medical Center, Durham 27706. Support groups for clergy, dispensing of information about possible continuing education events, orientation of new clergy as they enter the Diocese, promoting a forum for clergy to discuss the changes taking place in the shape of the ministry, conducting the annual Clergy Conference at Kanuga.

**ECUMENICAL AFFAIRS**, the Rev. J. E. C. Harris, St. Luke's

Church, 1737 Hillandale Road, Durham 27705. Communicating in behalf of the Diocese with the Consultation on Church Union, the North Carolina Council of Churches, and other ecumenical groups as well as the Ecumenical Office at the Episcopal Church Center in New York, conducting small group discussions on ecumenical events, providing information and material for ecumenical study in congregations, assisting congregations in discovering how best to develop programs with other denominations.

**HIGHER EDUCATION**, the Rev. Jacob A. Viverette, Jr., P. O. Box 7371, Reynolda Station, Winston-Salem 27109. Offering a forum for the full-time college chaplains of the Diocese for their continuing education and job definition on changing campuses, offering information and training to Diocesan groups about the nature of the college campus today, offering clergy and lay persons who minister to smaller colleges in their community training and information that they need, communicating to the Bishops and the Council the information they need to understand more clearly the college campus.



# New Convention Format Successful



## OFFICER'S QUIZ NOMINEES

... Katie Newsome, Jack Smith, Gail Batson Do Honors

### By KATIE NEWSOME Churchman Editorial Board

To everyone's surprise, it worked. The first part of the three-stage Episcopal Youth Convention was quite successful. St. Paul's Episcopal Church, Winston-Salem, was the location of this first convention, held April 7, 8, and 9.

At the beginning, many people were skeptical concerning the convention because of its reduced size. Instead of one large convention with approximately 400 young people attending, this year there are three smaller conventions with around 125 young people attending each one. At the end of the Winston - Salem convention, everyone seemed to appreciate the reduced size, for it made meeting people and really getting to know them much easier.

Friday was a day for everyone to become acquainted, with both old friends and new. The convention began with dinner at 6:30 and ended with a worship service Sunday morning. The purpose statement of the convention was to be able "to identify the process in the program, and to identify some needs of young people and state some ways to meet those needs."

In other words, the purpose was to help everyone to know himself a little

better: to identify his needs and to realize that each time something happens to him, he goes through the process of a learning experience. In order to fulfill this purpose, the format was arranged into a series of discussion periods, with a different task scheduled

for each period. A simulation game was fun while identifying a learning experience for many people.

The business meeting was held Saturday afternoon. Instead of delivering the usual election speeches, candidates for the Youth Commission,



## 'ROAD GAME'

... On Saturday Morning Program

elected each year at the annual Youth Convention, answered questions posed by a panel consisting of Jack Smith, Gail Batson, and Katie Newsome, the three officers of the 1971-1972 Youth Commission. The questioning panel proved to be a good idea, for it enabled the voters to see for themselves the type of person a candidate really was, and to weigh his motives for becoming a candidate. Those six young people at the Winston-Salem convention elected as youth commissioners are: Garden Freeman, Emily Freeman, Gary Gidley, Sallie Hager, Elizabeth Munt, and Ann Stallings. These six people represent their region, consisting of Winston-Salem, Greensboro, High Point, Asheboro, and surrounding areas. Twelve more commissioners will be elected, six at each of the two remaining conventions in the other two regions.

A banquet and a fabulous dance were held Saturday night at the Benton Convention Center. The band playing for the dance, the Rainbow Bridge, was very talented, and inspired a number of people to dance.

The Rev. James Abbott from Greensboro was "guest clergy" at the worship service Sunday morning, held at St. Timothy's Episcopal Church. The service was exuberant and meaningful, and left most people with a good feeling about the convention.

Missy Goodson and Carol Nordan, both of St. Francis', Greensboro, liked the convention's smaller size. Carol stated, "The Convention's smaller size helped people to feel a part of it. You could discuss and 'get into' the topic without any trouble. The people who participated really got involved. . . ." Garden Freeman from St. Paul's, Winston-Salem, felt that the convention was well organized. He claimed that he met a lot of people and that he greatly enjoyed the convention as a whole.

The smaller size of the Winston-Salem convention seemed to be compensated in the fact that people got to know each other well in the short space of two and a half days. The next two conventions, in Durham and in Charlotte, will be conducted along the same format as the Winston-Salem convention. At the end of those two conventions, 18 new youth commissioners will have been elected, and hopefully all those attending the conventions will have learned something, and will have had a great time doing it!

## Only 10 Per Cent At Present:

# COCU Asks Equal Representation For Women In Voting Delegations

PRINCETON, N. J. — The Consultation on Church Union, in what view as a significant step, has urged that the proportion of women in leaders of the nine-denomination body nomina-tional voting delegations to

## Treasurer's Report

**Editor's Note:** Following is the report of Diocesan Treasurer Sidney S. Holt on assessments and quotas plus the payments thereof for parishes and missions throughout the Diocese for the period January through April 30, 1972. The assessments figure is that assigned to each parish and mission for the day-to-day operating expense of the Diocese. The quota figure represents the participation of each parish and mission in the program of the Episcopal Church in the Diocese and throughout the world.

	EPISCOPAL MAINTENANCE		CHURCH'S PROGRAM	
	Assessment	Pd. to Date	Quota	Pd. to Date
Albemarle, Christ Church.....	\$ 957.00	\$ 200.00	\$ 2,878.00	\$ .00
Ansonville, All Souls.....	165.00	.00	496.00	.00
Asheboro, Good Shepherd.....	1,300.00	324.99	3,910.00	977.49
Battleboro, St. Johns.....	158.00	.00	475.00	.00
Burlington, Holy Comforter.....	4,271.00	1,067.76	8,000.00	1,999.98
St. Athanasius.....	37.00	37.00	111.00	111.00
Cary, St. Pauls.....	671.00	167.76	2,019.00	504.75
Chapel Hill, Church of Cross.....	3,956.00	1,256.00	11,901.00	3,351.00
Holy Family.....	2,502.00	625.50	7,528.00	1,881.99
Charlotte, All Saints.....	263.00	.00	790.00	.00
Christ Church.....	12,679.00	.00	38,145.00	.00
Holy Comforter.....	4,649.00	1,162.26	12,000.00	3,000.00
St. Andrews.....	1,838.00	306.48	5,528.00	921.40
St. Christophers.....	1,165.00	196.00	3,504.00	584.00
St. Johns.....	5,814.00	1,453.50	8,500.00	2,124.99
St. Martins.....	5,565.00	1,391.25	16,746.00	4,186.50
St. Michael & All Angels.....	640.00	160.00	1,924.00	481.00
St. Peters.....	4,565.00	1,181.25	13,734.00	3,433.50
Cleveland, Christ Church.....	670.00	.00	2,017.00	.00
Concord, All Saints.....	1,833.00	458.25	5,514.00	1,378.50
Coolemeec, Good Shepherd.....	184.00	.00	555.00	.00
Davidson, St. Albans.....	197.00	98.50	593.00	296.50
Durham, Ephphatha.....	48.00	.00	146.00	.00
St. Andrews.....	223.00	55.75	671.00	167.75
St. Josephs.....	1,041.00	291.00	800.00	.00
St. Lukes.....	1,653.00	413.25	4,974.00	1,243.50
St. Philips.....	4,535.00	.00	13,643.00	.00
St. Stephens.....	2,706.00	676.50	8,140.00	2,034.99
St. Titus.....	1,018.00	254.33	3,062.00	765.56
Eden, Epiphany.....	969.00	242.25	2,915.00	728.75
St. Lukes.....	803.00	200.76	1,200.00	300.00
St. Marys.....	144.00	.00	.00	.00
Elkin, Galloway Memorial.....	172.00	.00	517.00	.00
Enfield, The Advent.....	562.00	.00	500.00	.00
Erwin, St. Stephens.....	763.00	.00	200.00	.00
Fork, The Ascension.....	123.00	.00	371.00	.00
Fuquay-Varina, Trinity.....	53.00	.00	50.00	.00
Gamer, St. Christophers.....	192.00	.00	579.00	.00
Germantown, St. Philips.....	17.00	.00	51.00	.00
Greensboro, All Saints.....	1,311.00	327.75	3,943.00	985.74
Holy Trinity.....	8,564.00	1,427.32	20,572.00	3,431.68
Greensboro, Redeemer.....	760.00	200.00	2,286.00	.00
St. Andrews.....	3,539.00	3,539.00	10,648.00	2,129.60
St. Barnabas.....	98.00	24.50	296.00	74.00
St. Francis.....	4,756.00	792.70	14,307.00	2,384.50
Halifax, St. Marks.....	219.00	.00	500.00	.00
Hamlet, All Saints.....	360.00	360.00	.00	.00
Haw River, St. Andrews.....	334.00	83.50	.00	.00
Henderson, Holy Innocents.....	2,835.00	835.00	8,529.00	2,529.00
St. Johns.....	284.00	.00	853.00	.00
High Point, St. Christophers.....	1,482.00	370.50	4,459.00	1,114.78
St. Marys.....	4,135.00	1,033.74	12,439.00	2,073.16

COCU will be increased to 50 per cent.

At present, women generally represent less than 10 per cent of the 90 delegates at COCU plenary meetings where the nine denominations are working on a plan of union.

The executive committee of COCU recently announced criteria for denominational delegations in an attempt to respond to the need for better representation of women, lay people, the

young and minority groups.

A leading Southern Presbyterian staff woman active in COCU immediately responded with praise for the step.

COCU, which ordinarily holds a plenary session for four or five days each year, currently has a draft of a plan of union before the nine churches for study and revision.

The criteria outlined by the COCU

executive committee for church plenary delegations include, in addition to the 50-50 sex ratio, the following:

—No more than five clergy among the 10 named by each church.

—At least two persons under 25 years of age, one of them under 21.

—At least two persons from racial and ethnic minority groups.

It is the first time in 10 years, with one exception, that COCU leaders have made specific requests of the denominations concerning makeup of their voting delegations. The exception was in 1968 when the size of the denominational delegations was increased from nine to 10 persons, with the added member to be under 28 years old.

The new policy announcement followed a January meeting in Chicago of executive committee members with women of the COCU churches, called together by Dr. Evelyn L. Green, executive secretary, Board of Women's Work, Presbyterian Church, U. S., Atlanta, Ga.

Dr. Green, also a member of the Interpretation Commission of COCU, commented on the executive committee action:

"At a time when women are pressing for recognition in many areas of society we are glad to see COCU taking a positive step of leadership.

"Women in the member churches of COCU will applaud this action as an appropriate one at this time, for they are serious about taking their full responsibility for decision-making in the church, as well as for carrying out their part of the mission of the church.

"They feel that equal representation of women and men will be a truer reflection of the whole church."

Dr. Paul A. Crow Jr., general secretary of COCU, asserted that the policy was long overdue.

"The women of the churches have a deep commitment to ecumenical endeavors and the Consultation is hereby becoming more responsive to the contribution women can make to the church and the church union process," he said.

The nine member churches are: The African Methodist Episcopal Church, African Methodist Episcopal Zion Church, Christian Church (Disciples of Christ), Christian Methodist Episcopal Church, Episcopal Church, Presbyterian Church U. S., United Church of Christ, United Methodist Church and the United Presbyterian Church in the U.S.A.

	EPISCOPAL MAINTENANCE		CHURCH'S PROGRAM	
	Assessment	Pd. to Date	Quota	Pd. to Date
Hillsborough St. Matthews.....	1,137.00	1,137.00	2,500.00	.00
Huntersville, St. Marks.....	927.00	154.00	2,787.00	464.00
Iredell, St. James.....	75.00	.00	225.00	.00
Jackson, The Saviour.....	227.00	56.75	136.00	34.00
Kittrell, St. James.....	50.00	.00	100.00	.00
Laurinburg, St. Davids.....	360.00	90.00	1,084.00	250.50
Littlington, Grace.....	1,242.00	414.00	3,737.00	1,245.60
Littleton, St. Albans.....	195.00	.00	.00	.00
St. Annas.....	23.00	.00	35.00	35.00
Louisburg, St. Matthias.....	54.00	.00	164.00	.00
St. Pauls.....	709.00	177.24	500.00	124.98
Mayodan, The Messiah.....	336.00	.00	1,012.00	.00
Milton, Christ Church.....	51.00	.00	153.00	.00
Monroe, St. Pauls.....	1,227.00	409.00	3,691.00	1,230.32
Mount Airy, Trinity.....	1,332.00	.00	.00	.00
Northampton, St. Lukes.....	30.00	.00	50.00	.00
Oxford, St. Cyprians.....	221.00	.00	665.00	.00
St. Stephens.....	1,110.00	285.33	3,779.11	944.79
Pittsboro, St. Bartholomews.....	655.00	.00	1,971.00	.00
Raleigh, Christ Church.....	5,804.00	5,804.00	10,000.00	.00
Good Shepherd.....	5,370.00	1,342.50	16,156.00	4,042.00
St. Ambrose.....	1,024.00	.00	1,701.00	.00
St. Augustines.....	51.00	.00	152.00	.00
St. Marks.....	941.00	237.00	2,832.00	708.00
St. Marys.....	62.00	.00	.00	.00
St. Michaels.....	4,676.00	1,168.98	14,068.00	3,516.99
St. Timothys.....	2,222.00	540.00	6,685.00	.00
Reidsville, St. Thomas.....	1,231.00	205.20	3,703.00	617.14
Ridgeway, Good Shepherd.....	19.00	.00	58.00	.00
Rosnoke Rapids, All Saints.....	1,463.00	487.72	4,402.00	1,467.36
Rockingham, The Messiah.....	945.00	.00	1,070.00	.00
Rocky Mount, Christ Church.....	569.00	150.00	1,713.00	450.00
Epiphany.....	140.00	.00	.00	.00
Good Shepherd.....	4,507.00	1,132.00	6,000.00	1,500.00
St. Andrews.....	1,742.00	.00	5,240.00	.00
Roxboro, St. Marks.....	331.00	82.71	995.00	248.79
Salisbury, St. Lukes.....	4,180.00	1,045.02	10,575.00	2,643.75
St. Matthews.....	863.00	215.73	1,298.00	324.48
St. Pauls.....	187.00	.00	250.00	250.00
Sanford, St. Thomas.....	1,212.00	303.00	645.00	161.25
Scotland Neck, Trinity.....	1,224.00	306.00	2,761.50	690.42
Smithfield, St. Pauls.....	1,294.00	323.50	3,893.00	960.00
Southern Pines, Emmanuel.....	3,669.00	915.75	11,018.00	2,754.50
Speed, St. Marys.....	96.00	.00	290.00	.00
Statesville, Trinity.....	1,867.00	317.00	5,615.00	915.00
Tarboro, Calvary.....	3,290.00	822.51	9,896.00	2,474.01
St. Lukes.....	92.00	15.32	277.00	46.16
St. Michaels.....	386.00	.00	1,162.00	300.00
Thomasville, St. Pauls.....	492.00	123.00	1,479.00	369.75
Townsville, Holy Trinity.....	84.00	84.00	200.00	200.00
Wadesboro, Calvary.....	1,125.00	1,125.00	3,385.00	3,385.00
Wake Forest, St. Johns.....	374.00	224.00	976.00	200.00
Walnut Cove, Christ Church.....	262.00	.00	789.00	.00
Warenton, All Saints.....	83.00	.00	251.00	.00
Emmanuel.....	1,045.00	.00	1,500.00	.00
Weldon, Grace.....	538.00	.00	1,618.00	.00
Wilson, St. Marks.....	90.00	.00	.00	.00
St. Timothys.....	2,991.00	741.00	8,997.00	2,247.00
Winston-Salem, St. Annes.....	1,180.00	.00	3,550.00	.00
St. Pauls.....	10,890.00	2,722.50	32,762.00	8,190.60
St. Stephens.....	381.00	.00	.00	.00
St. Timothys.....	2,226.00	556.50	6,696.00	1,674.00
Woodleaf, St. Georges.....	64.00	.00	193.00	.00
Yanceyville, St. Lukes.....	85.00	.00	104.00	.00
	\$179,000.00	\$ 44,927.81	\$471,063.61	\$ 89,861.00





*NEW ECW OFFICERS—Here are the newly-installed officers of the Episcopal Churchwomen of the Hugh Tillett, Southwest Convocation chairman; Mrs. W. J. Long, Jr., president; Mrs. Charles Welch, Eric Flannigan, Jr., president-elect; Mrs. Don Blanton, Northwest Convocation chairman; Mrs. Walter*

## 'Rejoice And Serve The Lord' Is Theme:

# Churchwomen Hold 90th Convention

By JUNE CRISP  
Special To The Churchman

WINSTON - SALEM — "Rejoice and Serve the Lord" was the theme set forth by president June Long in her opening address to the 90th Annual Meeting of the Episcopal Churchwomen held May 2 and 3 at St. Paul's Church, Winston-Salem.

She described the past year's activities of the ECW as exciting and joyous. "Churchwomen throughout the Diocese have expressed a determination to work together to further the mission of the church," said Mrs. Long.

The Rev. T. Hall Partrick in his keynote address told the 250 assembled delegates the good and bad news in the overseas work of the church. "The good — natives are really taking over as bishops of our missionary dioceses, finally. The not-so-good — we are

giving less to support our overseas missions and we are hearing less about them." Father Partrick explained that the cut in overseas spending results from parishes not paying their quotas to the Diocese and many of our dioceses are not paying their quotas to the National Church. He added, "Our National Church has less to send to the missions and because our educational and promotional structure is weakened, you hear less about the missions."

Father Partrick is associate professor of history at A&T State University and is priest assistant in charge of adult education at Holy Trinity, Greensboro. During the 1960's, he served in the overseas department of the church as dean of the Seminary in Haiti and later dean of the Seminary in Mexico City. Two of the native bishops to whom he referred, Bishop Garnier of Haiti and Bishop Isaac of the Dominican Repub-

lic, are his former students.

Following a report on Kanuga by director Ed Hartley and the Rev. William Hethcock's report of the diocesan task force, the delegates elected the following new officers:

President-elect, Mrs. Eric Flannigan, Jr., of Henderson; secretary of missions, Mrs. Edward Mulvey of Winston-Salem; secretary of Christian social relations, Mrs. Walter Elsee of Smithfield.

When the nominating committee chairman, Mrs. W. H. R. Jackson, presented the names of those nominated to be delegates to Triennial to be held next year in Louisville, Kentucky, Mrs. Long explained that according to the most recent communique from national headquarters, the Diocese could send as many as six delegates but each diocesan delegation will have a single vote. The delegation voted to allow the





of North Carolina following their installation at the recent Winston-Salem meeting. From left are: Mrs. Cecil Patterson, secretary of college work and Christian ministry; Mrs. Paul Dickerman, Diocesan Council representative; Mrs. Delores Pitts, secretary of Christian social relations; and Mrs. Edward Mulvey, secretary of missions.

Executive Board to decide the number of delegates to send.

Also at this time, Mrs. Cecil Patterson of Durham told the delegates that she felt there was a need to have more black representation on the Executive Board and as delegates to Triennial. Miss Sylbert Pendleton of Raleigh, Mrs. Cecil Patterson of Durham, Mrs. William Long of Weldon, Mrs. Charles Welch of Salisbury, Mrs. Walter Elsee of Smithfield and Mrs. Edward Mulvey were proposed as delegates.

The delegates voted several changes in the by-laws. These changes were needed to better coordinate the structure of the ECW with the recent changes in diocesan structure and program. Miss Delores Pitts of Tarboro was chairman of the committee which recommended the changes.

Breaking with the traditional morning service for the United Thank Offering ingathering, this year's service was held Tuesday evening with Bishop Fraser as celebrant and preacher. The bishop began his sermon by quoting Karl Marx's statement, "Religion is the opiate of the masses." He asked the

assemblage to relate this to the coincidence of the decline of interest in religion and the sudden rise of drug addiction in America. He added that medical doctors and psychiatrists have less success in getting addicts to kick the habit than the Jesus movements. "Christianity, well understood, is no opiate," he said. "It is medicine for the soul when it is an integral part of your life." He challenged those present to stop talking about Christianity and start living it.

As the Wednesday session got underway, John Powell of Episcopal Child Care Services told of a need for more foster parents and also thanked the ECW for their continued support. He was followed by the Rev. Lex Matthews, speaking on Genesis House, and Cameron Kay. Cam captivated the delegates with the sincere manner in which he presented his "Tree House" project. His idea, which is very soon to be a reality, is to provide a temporary home for young "runaways." He has gotten a farm near Carboro and with the cooperation and aid of several agencies in Orange County,

"Tree House" will be underway in June. Churchwomen throughout the Diocese have and are continuing to support this project.

Dr. Pisani of St. Mary's and Mr. Brown of Penick Home spoke briefly about their respective institutions.

The finance committee proposed and the delegation accepted a budget of \$21,000 for 1972-73 to be equally divided between projects inside and outside the diocese. The meeting also voted to send contributions from the 1971 surplus to Sister Anne Marie, Haiti, St. James Settlement House, Hong Kong, and "Tree House," Chapel Hill.

Mrs. Haywood Evans, chairman of the resolutions committee, proposed and it was adopted that a committee be appointed to study the possibility of changes which would allow ECW diocesan affairs to be held at times which would enable more young women with growing families to attend. This committee is to report to the next meeting of the Executive Board. It was also

resolved to have a committee study the term of office of the Executive Board with the idea of shortening the term. This committee will also report in the fall. The delegates adopted a resolution urging the completion of the infirmary wing at Penick Home.

After the installation of new officers

and convocation chairmen, noon day prayers were conducted by the Rev. Carlton Morales. Afterwards, the 90th Annual Meeting was adjourned and the 91st Annual Meeting has been invited to Christ Church, Raleigh.

The new convocation chairmen are: Mrs. Hugh Tillet of Charlotte, South

West, and Mrs. Foy Barwick, Sand Hills.

All those present would like to join in thanking the Rev. Dudley Colhoun, Jr., rector of St. Paul's, and Mrs. Henry A. Brown, Jr., president of ECW, and her fine committee for a superb meeting.

## NC Diocese Gives \$10,126 To Fund

By

**THE REV. WILLIAM HETHCOCK**  
Churchman Editorial Board

RALEIGH — The Diocese of North Carolina contributed \$10,125.62 to the Presiding Bishop's Fund for World Relief, according to word received recently from Mrs. Howard O. Bingley, acting secretary of the Fund. Records at the Episcopal Church Center in New York indicate that these gifts were received through the Diocesan Headquarters here and direct from 38 parishes, one organization and 58 individuals in the Diocese.

The total contribution of Episcopalians to the Fund in 1971 was \$593,-

099.36 for the relief of suffering and deprivation around the world. This sum represented an 8 per cent drop, but it also indicated a growing number of individual and parish gifts from across the Church. The average gift per communicant in the Episcopal Church is 26 cents, which indicates that much more needs to be done to acquaint Episcopalians with the Fund and to provide them with opportunities to give to it. The average gift for this Diocese was 35.2 cents per communicant.

The Presiding Bishop's Fund assists parishes and missions of the Episcopal Church which experience natural disasters. A gift of \$4,500 has just been sent to Bishop Campbell for emergency

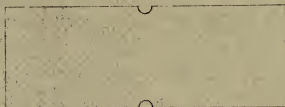
relief following the tragic flood in Logan County, West Virginia. The Fund also supports the operations of the Church World Service and the World Relief Commission of the World Council of Churches in programs to offer services to refugees, youth projects, health programs, material resources programs such as blankets, tents, clothing, food, and scholarship assistance to students in and from developing countries. An effective structure exists for ministering to emergency needs on a global basis as well as in this country. From the sum received in 1971, \$35,000 went for a program of relief in India and East Pakistan, and continuing efforts are presently underway in the new nation of Bangla Desh.

In addition to assisting refugees from other parts of the world, the Episcopal Church has continued to conduct its own refugee settlement program for people coming to this country. In 1971, a total of 1,399 persons were resettled, including 641 Cubans, and many Yugoslavs, Roumanians, Egyptians, Russians and a few Chinese from Hong Kong. The majority were resettled in New York and New Jersey with some going as well to Michigan, Illinois, Ohio, California, and Southern Florida. There was a noticeable drop in the number of refugees resettled, principally due to the many week-by-week interruptions of the Cuban Airlift flights to Miami and the strict requirements for Yugoslav refugees by the United States Immigration authorities overseas.

It was possible in 1971 to send \$10,000 for the relief of Sudanese refugees in Uganda who arrived there fleeing political and religious persecution of Christians in the Sudan. The Fund contributed \$1,000 for continuation of reconstruction following the severe 1970 Peruvian earthquake. It contributed \$37,500 for work among Palestinian refugees and the same amount for relief and rehabilitation in South

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MOORE, REEVE, SULLIVAN

... 'Mission of Women' Is Conference Theme

### Bishop Moore, Keith Reeve, Herbert Sullivan Booked:

## Speakers Announced For ECW Meet

HENDERSONVILLE — An expert on Indian religions and culture, the Rev. Herbert P. Sullivan, Department of Religion, Vassar College, will headline the speakers at the 1972 Annual Churchwomen's Conference at Kanuga June 12-15.

Father Sullivan, who has published widely on Buddhism, was formerly chaplain to Episcopal students at Duke University and professor of religion at

Duke. His talks at the Woman's Conference will contrast the role of woman in Eastern and Western cultures.

The theme for the 1972 conference, "The Mission of Women," will develop further the personal mission of women: "Herself and Her God," by the Rt. Rev. Moultrie Moore, Jr., and several seminars on "The Woman's Role in the Community," by the Rev. Keith Reeve.

A new feature of the conference this year will be the addition to the faculty of a chaplain who will be available for personal consultation at all times. The Rev. Uly H. Gooch of Charlotte will serve as chaplain.

Registration for the conference is now open and can be made by writing to Mrs. Herman Salinger, 3444 Rugby Rd., Durham.

Vietnam. A total of \$28,500 was contributed for programs of the Eastern Orthodox Churches in Europe under the mandate of Interchurch Aid. During 1971 these funds assisted in seminary training in Yugoslavia, community development projects in Greece, support of an orthodox seminary in Kerala, India, and the Rural Diakonia Project of the Coptic Church in Upper Egypt.

The Rev. Raymond E. Maxwell has resigned as acting secretary of the World Relief and Interchurch Aid, and is being replaced by Mrs. Bingley. Contributions for World Relief may be sent through the Diocesan Office in Raleigh or direct to the Presiding Bishop's Fund at 815 Second Avenue, New York, New York 10017.

## Mrs. Beckwith Named To Board Of St. Margaret's School

TAPPAHANNOCK, Va. — The appointment of Mrs. James Payne Beckwith to the Board of Governors of St. Margaret's School has been announced by the Rt. Rev. Robert F. Gibson, bishop of the Diocese of Virginia. The term of office for the Warrenton, N. C. resident will be six years, and the effective date of the appointment was April 11, when the Board of Governors held its regular spring meeting at the Tappahannock school.

Mrs. Beckwith, member of the staff of the Warren County Schools, serves in the areas of school social services and attendance. She is a native of Roanoke

Rapids and lived also in Raleigh, where she was active in the founding of the Raleigh Little Theatre, being its first business manager and second president. Her parents were the late W. Lunsford and Rosa Heath Long. Mrs. Beckwith is currently president of the Warren County Historical Association and of the Warren County Historical Society, the latter being incorporated to conduct the restoration of "Buck Spring," the Nathaniel Macon homeplace and a National Historic Site. She attends Emmanuel Episcopal Church in Warrenton, and has served as vestrywoman and president of the Churchwomen. She is a member of the



North Carolina Society of the Colonial Dames of America. Mrs. Beckwith has been a member of the Warrenton District School Committee and served as its chairman. She is secretary of the North Carolina Association of School Social Services.

Mrs. Beckwith, a 1931 graduate of St. Margaret's, also has an alumna daughter, Mrs. Samuel Stevens Sands, Jr., class of 1961. Her son graduated at Episcopal High School in Alexandria, Virginia, and is now at the University of Chicago Law School. Mr. and Mrs. Beckwith and their daughter and son are all graduates of the University of North Carolina.

St. Margaret's is a college preparatory boarding and day school for girls, offering grades 7 through 12, and is an Episcopal School in the Diocese of Virginia. Its location on the banks of the Rappahannock River makes it particularly attractive to girls who enjoy tennis, sailing, canoeing, water-skiing and swimming in their leisure time. It was founded in 1921.

Commenting on her appointment, Mrs. Beckwith said, "This is one of the nicest things that has ever happened to me. I am very grateful for the privilege of serving on the Board of my Alma Mater and particularly at this time in her life. We are committed to maintaining the high quality of the School in every area and to surmounting the problems of the changing times."

## Suffragan Now Bishop Of Philippine Diocese

MANILA (DPS) — The Rt. Rev. Constancio B. Mañguramas, suffragan bishop of the Episcopal Missionary Diocese of the Philippines, was recently elected bishop of the newly-created Diocese composed of the southern section of the Philippines.

The House of Bishops of the Episcopal Church, at its meeting in October, 1971, approved the division of the Missionary Diocese of the Philippines into three dioceses and granted permission for each jurisdiction to elect its own Bishop.

Bishop Mañguramas, who was born October 25, 1933, at Mirab, Upi, Cotabato, was consecrated suffragan bishop of the Philippines on February 24, 1968.

## Daily Morning Services Held:

# Chapel At Penick Memorial Home Honors Bishop Richard H. Baker

By MRS. REBECCA A. HINSDALE  
Penick Home Altar Guild

SOUTHERN PINES — The Chapel of the Transfiguration in Penick Home was given by members of Emmanuel Episcopal Church in Southern Pines at the time the home was built. It was dedicated by the Rt. Rev. Richard H. Baker, D.D., Bishop of North Carolina, on August 6, 1966, the Feast of the Transfiguration.

Six mornings each week services are held in the Chapel. On Wednesdays there is no Prayer Book service but the chapel is open for private meditation. On Tuesdays, one of the 14 lay readers from Emmanuel Church conducts the 9:30 service. On Thursdays there is always a celebration of the Holy Communion at which either the Rector or Associate Rector of Emmanuel Church usually officiates. On the first Thursday of most months, the celebrant is the Rev. John Curtis Stone, minister of neighboring churches in Laurinburg and Hamlet.

The other four mornings the prayer service is led by priests who are residents in the Home, the Rev. Howard Hartzell or the Rev. Judi Martin. The Rev. Allen Person officiates occasionally and recent services were conducted by a visitor to the Home, Canon William Hudson of Buffalo, New York.

The Altar Guild prepares the altar for the Holy Communion, takes care of flowers, launders the small pieces of linen, cleans the silver, and changes the various liturgical colors on the altar. Mrs. Ronald Christie of the Altar Guild of Emmanuel Church launders the fair linen.

Miss Delia Adams, a resident of the home, selects the hymns and plays the organ for the services.

Twice each week an offering is taken, on Sundays and Thursdays. The Rev. Martin Caldwell administers the Communion Alms Fund which makes contributions, in consultation with members of the Altar Guild and others, to such causes as the Episcopal Child Care Services in Charlotte and Miss Rachel Wolfe in Nepal.

Present members of the Altar Guild

are Mrs. Rebecca Hinsdale, Mrs. Anne Northup, and Mrs. Nell Hobbs. In past years Mrs. Sally Emerson, Mrs. Mary Jane Willis, Mrs. Goldie Hobbs, and Miss Mildred Guel have performed faithful service and Mrs. Frances McGill unselfishly serves as a substitute.

It is now possible, for those who wish, to provide memorial altar flowers on major Holy Days to do so. They may contact any member of the Altar Guild of the Chapel of the Transfiguration.

## IBM Lends 3 Staffers To Aid St. Augustine's

RALEIGH — Three persons on the faculty and staff of Saint Augustine's College are on loan this year from the IBM Corporation, Research Triangle Park of North Carolina. They are Wilmer C. Marvin, visiting instructor of business administration; Mrs. Gwendolyn Hendrix, visiting instructor of chemistry, and Ezell Pittman, special assistant for student affairs in the dean of students office, and the Cooperative Education and Career Placement Office.

Marvin, an accounting specialist in Lab Accounting Services (Systems Development Division) at IBM, has enabled Saint Augustine's College to offer additional courses in business, strengthening the accounting and business administration areas.

Mrs. Hendrix, an associate quality engineer in Quality Assurance Materials (System Manufacturing Division), has worked in analytical chemistry and instrumental analysis, strengthening that area.

In addition to helping in the cooperative education program by visiting industries and trying to place students in cooperative education with business and government agencies, Pittman is also one of the freshman counselors at Saint Augustine's College. He is senior staff assistant in Personnel (Systems Manufacturing Division) at IBM.



# Kanuga Announces Summer Program

HENDERSONVILLE — Beginning with a special weekend with Gert Behanna (The Late Liz), May 19, 20 and 21, Kanuga moves towards a summer program filled with conferences, camps and recreation to meet the needs of the entire family.

The Kanuga Conference Center near Hendersonville is jointly sponsored by three North Carolina and by two South Carolina Episcopal Dioceses, and it is operated by Edgar Hartley, Jr. The new hotel facilities at Kanuga are comfortable and attractive, and the family style meals are delicious and ample. Many clergy of this Diocese are active in planning and leadership for the summer conferences at Kanuga, including the Rev. Dudley Colhoun of Winston-Salem who serves as chairman of the Program Committee. Kanuga is a year-round center with facilities available for parishes and other groups throughout the winter months.

Varied plans for all age groups are set to attract conferees and visitors to the Kanuga Conference Center this summer.

Two events under the sponsorship of this Diocese will take place at Kanuga. The Episcopal Churchwomen will discuss "The Mission of Women" on June 12 through 15. Their Conference is fully discussed in the April CHURCHMAN.

The Division of Liturgy and Worship is again sponsoring the Junior Music Conference for boys and girls completing grades 3, 4, 5 or 6 this spring. With the Rev. Philip R. Byrum of Albemarle as dean, this conference will include a wide variety of music and some study of scripture. The event is open to all children of these grade levels whether they are a part of a junior choir in their local parishes.

The Young Peoples Conference under the leadership of the Rev. King Cole and a planning staff including the Rev. Jim Abbott, The Rev. William Hethcock and The Rev. Ted LeCarpentier, offers an opportunity for exploration in the many areas facing young people today requiring important decisions to be made by them.

June 21-25 provides a special family period at a special rate for Young Marrieds under the leadership of The

## Our Readers Write

(Continued from page 2)

whatever new versions of Word and Sacrament emerge. From where I sit, it looks like they're both "right." and by affirming that, our worship life will be strengthened and enriched, not weakened or impoverished.

THE REV. J. E. C. HARRIS, Durham

### EASTER VIGIL USED

Editor, The Churchman:

We here at St. Luke's enjoy the N. C. CHURCHMAN very much and, of course, always like the issues that include something about us such as this recent issue has.

I would like to share something with you that was overlooked from our newsletters which, I believe, do come to your office. St. Luke's used the full Easter Vigil this year as we did in 1971 beginning at 11:00 with the Lighting of the New Fire, the Blessing and Procession of the Paschal Candle, the singing of the Exultet, the Old Testament Lessons and Canticles, Holy Baptism administered this year to two children and the First Eucharist of Easter.

Our experience has been that the use of the ancient observation of the Vigil Service has greatly enhanced the worship of the congregation and our people discovered a new meaning and significance to the liturgy.

Also I would like to call attention to the Needlepoint Project being done here at St. Luke's by our women. I believe it would be of interest to many churches in our Diocese, since all of the designs and symbols are directly related to our church. The research painting and sewing is all being done by our women. The woman in our congregation who has done this is also available to other churches for custom design needlepoint. We felt that such a tremendous project as this would be of value for the whole Diocese to know about since needlepoint does seem to be very popular at this time.

If there is any way we can help you with the N. C. CHURCHMAN please feel free to call on us. I have placed reminders in our weekly newsletter to the congregation concerning the questionnaire in this month's issue and will remind them from time to time to complete them and send them in. I hope that it will prove to be beneficial to your department.

THE REV. ULY H. GOOCH, Salisbury

Rev. Will Spong, providing some new thinking in this entertaining circle.

The Adult Conference, July 2nd to the 8th, with the theme "Personally Witnessing (Living) The Faith." The co-directors of this conference are The Rev. Dudley Colhoun and The Rev. Frank Fagan. The keynoters, The Rev. Dr. Robt. Terwilliger, director of New York City's Trinity Institute, will speak each day to the phenomena forcing changes in our lives today; and Father Sydney J. Atkinson, O.H.C., will discuss some of the tensions and adversities which we are experiencing these days, comparing them with the First Century Christians as shown in the Acts of the Apostles. What did they

have from which they grew? What should we seek to preserve? What to let go of? What are the real essentials on which to build? Other faculty members are The Rev. L. B. Sherman, "Onward with the Bible"; The Rev. Robert Ladehoff, "Creative Worship"; The Rev. Fitzsimmons Allison, "The Church Council's, Guidelines for Today"; Dr. Eugene Linton, "Abortion, Alcohol, other Drugs"; The Rev. Philip Turner, "Africa at the end of the Colonial Era." There will be a program for children five years of age and up.

The conference on a new beginning in Christian Education, July 9 to the 15, is creating interest throughout the

## Promotion Director Appointed For Kanuga Conferences, Inc.

HENDERSONVILLE—Edgar Hartley, Jr., executive director of Kanuga Conferences, Inc. has announced the appointment of James L. Morton as promotion director for the conference center.

A native of Indiana and a graduate of DePauw University, Jim brings extensive conference and presentation experience to his new position. For the past 16 years he has been actively involved in audiovisual communications and other related fields for General Electric Company. After five years as a producer of industrial training programs and other presentations, he spent six years as a marketing communications specialist at GE's Lighting Systems Department in Hendersonville, where he was associated with that company's widely known Outdoor Lighting Institute. For the past five years he has been manager-sales promotion, training and communications for GE's Electronic Capacitor and Battery Department in Columbia, South Carolina.

Morton and his wife Nancy and two of their three children (their older daughter has recently married) will be moving to Hendersonville from Columbia, where they have been active members at St. Michael and All Angels Churches, and much involved in many other community activities. Jim assumes his new duties on May 1.

The Kanuga Conference program will open this year on June 11 with the Junior and Senior High Young Peoples Conference. A Young Marrieds Conference and an Adult Conference follow. On Sunday July 9 a week-long Christian Education Grass Roots Conference for Province IV will begin.

The Guest Period will open Sunday

Episcopal Church. The coordinator, The Rev. Robert L. Haden, Jr., through his committee, presents the Rt. Rev. William H. Folwell, The Rt. Rev. Bennett J. Sims, Mrs. Marian Kelleran, Mrs. Ruth G. Cheney, The Rev. Robert L. Ladehoff, Miss Agnes Hickson, The Rev. William A. Jones, Jr., Miss Marilyn Kaiser, Miss Estelle Warren, and Mrs. Wilma Smiley.

This group will present "Teaching Techniques from Across the Nation"; "Crisis in Faith-Mission"; "Ideas and Resources for Working With Children,

July 16. Also in addition to the conference schedule, Camp Kanuga will hold five sessions for boys and girls ages eight to fifteen.



MORTON

For more information, contact Kanuga, P. O. Drawer 250, Hendersonville, North Carolina 28739. Telephone: (704) 692-9136

Youth, Adults"; "Curriculum Clinic"; "Strategic Church Planning"; "Simulation Games"; "Teacher Training Workshop"; "Communication"; "Working with Women"; "Dealing with Change"; "Small Groups"; "Theology" A tremendous opportunity to share time with a wealth of human resources.

The Kanuga Camp for Boys and Girls will run for five sessions. Young people, ages 8 to 15, will have an opportunity to share in experiences and decisions which come from living with nature and understanding through nature more about themselves, making it possible to see God as He really is. Information and Registration forms are available through the local Episcopal Church or by writing to Kanuga Conferences, Post Office Drawer 250, Hendersonville, N. C. 28739.

Guest Period offers six weeks for families to come to Kanuga and share in those experiences which meet their needs as they determine them. Dates are July 16-August 27. Write or call for reservations.

## Structure Commission Views Reform Options

NEW YORK (DPS) — The Episcopal Church's Standing Commission on the Structure of the Church has adopted as a "basic and guiding principle" in its deliberations, that the right

## 'Down' Trends To Continue, Authority Says

NEW YORK — The worst is yet to come — at least statistically — according to the trends noted by editor E. Allen Kelley, in the 1972 *Episcopal Church Annual* due off press the end of January.

Numbers of churches, baptisms, confirmations, church membership, and especially Sunday School enrollments continue the decline which began several years ago. In the light of a situation which will probably continue "for some years to come," Kelley called education and communication absolutely necessary "to restore the oneness and purpose of the Church." The role and exercise of authority in the Church must be more clearly defined and understood in terms of the contemporary Christian community.

Growth areas in the statistics noted by Kelley are in the numbers of the Episcopal clergy—up over 15 per cent in the last 5 years, even though the number of parishes and missions is going down—and in the parish day school enrollments—up a phenomenal 72 per cent in ten years.

Features of the 1972 *Episcopal Church Annual*, in addition to the usual listings of all churches, clergy, and church organizations and agencies, include the biographies and photos of 15 new bishops; the new membership of all General Convention Committees and Commissions; the names, addresses, and telephone numbers of many national social service agencies whose resources are helpful to clergy and church people; a chart of the restructured Executive Council; the Calendar for 1972 with Prayer Book, trial use, and secular observances noted; the listing of all academic degrees with each man's or woman's name in the Clergy List.

The 1972 *Episcopal Church Annual* is published by the Morehouse-Barlow Company, 14 East 41st Street, New York, N. Y. 10017, at \$8.95.

of every communicant in the Church "to be heard and to participate, through democratically elected representatives, in the affairs of this Church should be

# The Tar Heel DioSCENE

## VISTA, Peace Corps Service Alternatives

HOUSTON, Tex. — The Rt. Rev. Scott Field Bailey, suffragan bishop of the Diocese of Texas and secretary of the House of Bishops of the Episcopal Church, has been notified by the National Headquarters of the Selective Service System that VISTA and the Peace Corps "are considered to be appropriate alternate service" for conscientious objectors.

The notification came from Lt. Col. (AUS) John A. Caron, operations division deputy manager of the Selective Service System in response to a resolution by the House of Bishops in October requesting acceptance of the two organizations for alternate service.

Lt. Col. Caron said that these two organizations are acceptable for alternate service "on an individual basis, when the registrant has been accepted for employment by the organization."

The House of Bishops also endorsed the action of the Executive Council of the Episcopal Church whereby dioceses, parishes, missions, institutions, agencies and related organizations of the Episcopal Church are requested to seek approval of the National Headquarters of the Selective Service System as alternate service agencies for conscientious objectors when they apply, and requesting the National Headquarters to accept such requests.

Lt. Col. Caron said concerning this request that "the granting of so-called 'umbrella' approval of employers of conscientious objectors is under active study at this headquarters." He added that the House of Bishop's resolution "will receive full consideration."

preserved, extended and enlarged."

At a recent meeting the Commission adopted a resolution which proposes that it "explore all areas of possible reform" and that it "make recommendations for such structural changes, both immediately and on a long range basis," to further the principle of "participatory democracy."

BY MARGARET S. KNIGHT  
Churchman Editorial Board

**At Conference** — Among diocesan clergy at the Roslyn, Md., Conference Center recently were the **Rev. Alwin Reiners**, Holy Comforter, Charlotte, and the **Rev. B. Daniel Sapp**, Christ Church, Raleigh. The subject of the conference was "Congregational Management In Mobile Communities."

**Birth** — **The Rev. and Mrs. Charles Taylor** of Charlotte are parents of a new daughter, **Rachel Johnson**. Mr. Taylor is chaplain at Thompson Home.

**Honored** — On his thirty fifth anniversary as sextant of the Chapel of the Cross, Chapel Hill, **William McCauley** was honored at a recent Sunday coffee hour. He has now begun his thirty sixth year of continuous service.

**In Alabama** — **The Rev. Robert L. Williams, Jr.**, who has served as assistant to the rector of St. John's, Charlotte, has gone to St. Luke's, Birmingham. His new address is 3736 Montrose Road, Box 9217, Zip 35213.

**Engagement** — **The Rev. and Mrs. Willis M. Rosenthal** of St. Matthew's, Rowan County, have announced the engagement of their daughter, **Winnifred Louise**, and **Wolfgang Ernest Adolph**, son of **Mr. and Mrs. Walter Adolph** of Giessen, West Germany. Both of the betrothed are candidates for Ph. D. Degrees at the University of North Carolina at Chapel Hill.

## Religious Commission Opposes Strip Mining

KNOXVILLE, Tenn. — Fair, uniform and enforceable legislation to regulate strip mining of coal is essential, according to the board of directors of the Commission on Religion in Appalachia (CORA) in a statement recently adopted here. CORA is a coalition of 17 Christian denominations and 10 state councils of churches related to the 13-state Appalachian region.

"The effects of strip mining on the

## Cole Named Head Of Theological Education

NEW YORK (DPS)—The Rt. Rev. Ned Cole, bishop of the Diocese of Central New York, has been elected chairman of the Board for Theological Education of the Episcopal Church. He succeeds the Rt. Rev. Frederick J. Warnecke, former bishop of the Diocese of Bethlehem, Pa., who is retiring.

Bishop Cole, elected by his fellow directors on the Board, cited progress made during its first five years in which the Board was active in planning for the minister's whole career, including seminary education and training, and advance study. "Results so far have been well worth the confidence of the 1967 General Convention, which authorized the Board," he said, "and of The Episcopal Church Foundation whose fiscal support has made the work possible."

The Foundation, which also had sponsored and financed the Dr. Nathan A. Pusey Committee study recommending formation of a permanent unit, is a national organization of laymen that initiates and underwrites projects in support of the work of the Church.

"The Board's planning and development stages are now well established," Bishop Cole said, "and we shall be moving more strongly into operational stages." He suggested there should be a national strategy for seminaries and concentration on the search for and the flexible education of "the new breed of clergy" as current objectives.

environment and on people living in the affected areas are important and constitute a moral issue," the CORA board stated. "Regulatory legislation, which is fair, uniform, enforceable and fully enforced is essential to protect the environment, the people and the communities affected and those operators who are ready and willing to assume responsibility for mining without damage to environment or people."



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**Editorial Board**

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## Our Readers Write

### HEAVEN FORBID

**Editor, The Churchman:**

My husband and I are so glad that you have asked for expressions of opinion about the Rev. Robert L. Ladehoff's article in your publication for April. It is very hard for us to be heard except by our loving rector here.

Why must changes be made in the Book of Common Prayer? Gert Behanna, author of *The Late Liz* expressed our feelings precisely in a letter she wrote to *The Living Church*. She said that every sentence and every form of worship contained in its pages had become so dear to her, so much a part of her prayer life that changing any of it would grieve her deeply. We feel that it is beautiful beyond description, relevant to every phase of our lives and every need. We are old — we have grown grandchildren but we believe that the young appreciate beauty and especially when it pertains to worship.

We have had some trial forms in our church but as yet have not had the Green Book. Heaven forbid! If it is used, we will move our membership. If it becomes the thing over there, my husband even threatens to change his denomination. He was a Baptist in his youth but is a staunch Episcopalian now and has been for years, serving on vestries, etc.

Why can we not have an opportunity in each parish to vote for what we want? In all our travels and we do get around, we have met only one layman and one priest who are for changes.

—NAME WITHHELD, Roanoke Rapids

### WRITING STYLE BAD

**Editor, The Churchman:**

As a retired English teacher I have read the revision of the Prayer Book as I would a student's paper. Here are my reactions.

Change is a part of nature; so the Book of Common Prayer (BCP) must also change. Change that retains the best of the old and adds the best of the

### WE GOT LETTERS!

**Editor's Note:** In the April issue *The Churchman* Editorial Board invited readers to respond to an article in that issue on the new Prayer Book proposals. The article was written by the Rev. Robert L. Ladehoff, chairman of the Division on Worship and Liturgy of the Diocese' Program Task Force. Beginning on this page are five responses to that invitation.

new is good. Change for the sake of change, however, is capricious, repulsive, and immature. It should never be thrust upon anyone, least of all upon worshippers. Much of *Services for Trial Use* (STU) is this sort of change written in shockingly bad style.

The Preface, page 9, of STU says "to experiment reverently." I cannot do so when poor writing in places implies that God the Father is not holy; that He resembles some ancient, anthropomorphic deity; that the act of begetting is eternal; and that the act of dying goes on forever.

The BCP can stand revision. It needs to have its sentences shortened and punctuation modernized, old words replaced whose meanings have changed, and the content altered to suit modern concepts in theology and modern concepts of the origin of the universe and of man. To attain modern sentence length and retain rhythm, the revisers need only break the old sentences at logical places (pp. 52, 385, 474). The revisers should not add words or reverse word order at the cost of emphasis (p. 263); moreover they should not adopt revisions outright no matter who wrote them or how many persons approved them (ICET pp. 42, 68). Words and phrases that refer to millennial-old natural and religious concepts (pp. 42, 82) should be changed or omitted and new theories added (pp. 84, 85).

No one is an authority on all things. No committee, therefore, should at-

(Continued on page 8)



# Diocesan Grant Guidelines Announced For Funds Budgeted By NC Convention

By THE REV.

WILLIAM H. HETHCOCK  
Churchman Editorial Board

Guidelines have been announced and application information has been sent to all clergy and senior wardens of vacant cures in preparation for the granting of designated funds for use by vestries of congregation throughout the Diocese. A sum slightly in excess of \$60,000 was appropriated by the Diocesan Council and the Diocesan Convention to fund this special grant program currently underway.

Vestries and mission committees may apply directly to the Parish Grant Committee Chairman, Mrs. W. Clary Holt, to be considered for a grant not to exceed \$3,000 and to be used for a local program. The Council and Convention are endeavoring to provide for new program work not previously provided for in the communities where these funds will be used.

A total of approximately \$100,000 was handed over early this year to the Council and Diocesan Convention by the Trustees of the Diocese. These funds had been received from the sale of some property and from trusts which were liquidated owing to their no longer being feasible. The Council appropriated \$25,000 for the Parish Grant Program. The Convention followed suit with its portion of the total sum to be designated after sending \$40,000 to the Penick Home, the Diocesan Home for the Aging in Southern Pines.

The following guidelines were outlined by the Rev. Alvin Reiners, Jr., a member of the Parish Grant Committee, to the Diocesan Council for their approval at their meeting in Raleigh on May 16.

1. Programs must have the approval of the Vestry or Mission Committee of the parish or mission in which the request originates.

2. Programs must have concrete evidence of community support other than that given by the requesting mission or parish—i.e., to substantiate this support, the program should put up supporting funds for their request or

similar support in kind.

3. Programs should be basically of an outreach nature — i.e., programs should be developed that serve the community and not just the Episcopalians in the community.

4. Programs must have definite goals with results which can be measured.

5. Programs must have a completely defined plan of action that is consistent with their goals.

6. Programs cannot be funded which call for the allocation of funds to support directly the internal program of any parish or mission — for example,

power, water, lights, rector's salary.

7. Programs will not be considered which ask for direct funding to any agency. All funds will be directed through the Vestry or Mission Committee.

8. Programs may not receive more than 5 per cent of the funds originally available to the Committee, i.e., no program may receive more than a total of \$3,000.00.

9. Programs will not be funded to help any organization which advocates violence.

10. Programs to be considered must avoid direct partisan political action.

Application for a grant is made by furnishing the following information to the Committee:

1. (a) How much money are you requesting and when is it needed?

(b) What group or agency is providing matching funds or services in kind?

2. (a) State clearly what the program is and what its purpose is.

(b) Whom will it benefit?

(c) What measurable results do you expect?

3. Is this a new program or an existing program in your community?

4. (a) What is the name of the group or agency which has responsibility for the planning of this program?

(b) For the administration of the program?

5. How many persons are involved administratively and what are their responsibilities?

How many are volunteers?

How many are salaried?

6. How many persons will the program serve directly and/or indirectly?

7. How long is this program intended to exist?

What are your plans, if any, for continuing the program after the initial funding?

8. How do you plan to evaluate this program?

If your request is acted upon favorably, you will be required to submit an evaluation form.

9. Are you willing to share your find-

## Ordination

**CHAPEL HILL — Four men will be ordained to the holy orders of the Episcopal Church here Saturday, June 24, at the Chapel of the Cross.**

The Rt. Rev. Thomas A. Fraser, bishop of the Diocese of North Carolina, will conduct the service. The Rt. Rev. W. Moultrie Moore, suffragan bishop of the Diocese, will celebrate the Holy Communion. The Very Rev. Harvey H. Guthrie, Jr., of the Episcopal Theological Seminary at Cambridge, Mass. will deliver the sermon.

To be ordained priests are the Rev. Harmon L. Smith, Jr., teacher of ethics in the Divinity School of Duke University at Durham, and the Rev. Rev. John S. McDowell, assistant rector at Emanuel Church in Southern Pines.

To be ordained deacons are John N. Wall, Jr. of the Episcopal Theological Seminary and William M. Coolidge, assistant to the rector at Chapel of the Cross.

An ordinand for priest has usually served at least a year as a deacon. An ordinand for deacon generally is entering the ministry from seminary.

The Rev. Peter C. Lee is rector of the host parish for the ordination.

ings and results with others — through THE CHURCHMAN, etc.?

10. Please submit a copy of the budget for the program.

Please submit a copy of the budget for the church.

List three references in the com-

munity that might be contacted in regard to this program. Mail request to: Mrs. W. Clary Holt, 509 Country Club Drive, Burlington 27215.

Other members of the Committee are the Rev. Keith J. Reeve, Mrs. Cecil L. Patterson, and Frederick C. Wedler.

## ***COCU Opposed:***

# **N. C. Representative Reports On Meeting Of Church Union**

By VALLIN D. ESTES, JR.  
Special to The Churchman

The Theological Committee of the American Church Union met recently at Haebler House in Pelham Manor, New York. The committee, newly-appointed and more representative of the cross-currents of theological opinion within the Episcopal Church and the Anglican Church of Canada, was called to order by Mr. Henry A. Way, Jr., professor of English at Cedarcrest College in Allentown, Pennsylvania.

Members from the East Coast Branch present were the Rev. Dr. William H. Baar, La Grange, Illinois; Dr. Vallin D. Estes, Jr., Misenheimer, North Carolina; the Rev. Dr. J. A. Patrick of the University of Tennessee; and the Rev. Dr. C. J. deCatanzaro of Canada.

The chief business of the committee was to institute "New Tracts for New Times: Occasional Papers." The purpose of these tracts will be to provide the individual parishes with easy-to-read material on the faith and doctrine of the Episcopal Church. The first tract, by the Rev. Canon Geddes MacGregor of the University of Southern California, concerns the ordination of women to the priesthood.

The Rev. Canon Albert J. duBois, executive director of the American Church Union, pointed out to the Theological Committee two major threats to the Episcopal Church today: (1) ordination of women to the priesthood and (2) the possible endorsement by the 1973 General Convention of COCU. Endorsement of either of these principles, duBois stated, would destroy the very nature and being of our Church.

Briefly, it is the belief of some that if General Convention should allow the

## **Thanks, Folks!**

The Churchman Editorial Board expresses its appreciation to those readers who have responded to the questionnaire appearing in the last two issues.

Designed to improve the magazine's usefulness to the Diocese and to its congregations, the questionnaire gave readers an opportunity to express their likes and dislikes regarding content, makeup and other matters.

A report on the survey results will be published in the September issue.

ordination of women to the priesthood, this action would automatically take us out of communion with any of the Orthodox and small Catholic churches with which we are now in communion (Polish National Catholic Church, Old Catholics of Europe, etc.). Moreover, some Episcopalians believe that any doctrinal agreements which Episcopalians already have with the Roman Catholics and the Greek Orthodox would be rendered void, and any future agreements would be precluded.

The danger of Episcopalians with regard to COCU is that the faith as the Episcopal Church has received it would be bargained away, duBois continued. For example, he pointed out, a minister (who would no longer be a priest, because the COCU church will have no priests) might prefer to have liturgical services, but he could have extemporaneous services if he should choose duBois also expressed the view that:

The Apostles Creed and Nicene Creed would be optional both as to

# **Garner Priest Named To NCSU Honor Society**

RALEIGH — The Rev. Robert C. Johnson, Jr., of Garner, has been awarded the highest academic honor available to a student at North Carolina State University in Raleigh. Recently, he was inducted into the Honor Society of Phi Kappa Phi.

Phi Kappa Phi is a national society, the purpose of which is "to recognize superior scholarship in all fields of study and to take into membership the highest ranking students from any branch of learning."

In addition to his duties as a graduate student and teaching assistant in the English department at N. C. State, Mr. Johnson is also priest-in-charge of Saint Christopher's Church in Garner.

belief and use in COCU congregations;

The baptism of children would be optional, depending on the desire of the parents;

The vagueness of statements by COCU as far as the Holy Communion is concerned would make worship less and less sacramental;

Bishops (men or women) would be chosen to serve for limited periods of time;

The first presiding bishop of COCU must be black; and,

The Church would no longer be viewed chiefly as the Mystical Body of Christ, but rather as an organization whose mission has yet to be discussed and decided upon.

It was stressed at the meeting: That any attempts at Christian unity must also make provision for the great Latin and Greek Churches, as well as the Lutherans and Baptists; that COCU, by its very vagueness, has alienated these churches; that in spite of the objections of the man in the pew, national Church leaders are apparently intent on leading Episcopalians down the one-way street to a huge bureaucracy of well-intended social action; that the American Church Union, feeling that the majority of Episcopalians do not wish to become a part of COCU and would be left without a church, is making arrangements for a continuing Episcopal Church in the event that the COCU plan is endorsed by General Convention.

# Diocese Names Racial-Urban Director



**WILLIAM H. BROCK**

... Now on Diocesan House Staff

## 'You Must Be Good':

## St. Aug. Students Advised That Preparation Is Vital

RALEIGH — "There is tremendous escalation of opportunities for black people from graduate and professional schools, government, business and industry. But you must be good," said Dr. Samuel D. Cook, professor, department of political science, Duke University, Durham, as he delivered the Sixteenth Annual Honors Convocation address recently at Saint Augustine's College.

"No one is going to give you a job and let you keep it merely because you are black or because you have been

handicapped and crippled or because your parents suffered greatly under the heavy yoke of injustice, and your ancestors were slaves. It may be unfair, but you must compete with each other and with your white counterparts. In order to compete, you must be prepared. Because of the persistence of racism, you must be twice as good to get half as much. In American life, whatever is associated with blackness is viewed in inferior."

Dr. Cook stated that one of the great moral scandals of American history is

RALEIGH — William H. Brock, former staff member at Shaw University, has been named director of racial and urban affairs for the Episcopal Diocese of North Carolina. The appointment was announced here by the Rt. Rev. Thomas A. Fraser, bishop of the Diocese.

Former director of student activities at Shaw University here, Brock also served as director of HUD's 701 Housing Research Project and as project manager of the Title III-B Board Training Program, Bishop Fraser said.

Bishop Fraser said Brock was at one time family occupational planning counselor for the North Carolina Fund at Durham. Brock has also served as deputy director of the Anson-Union Community Action Commission.

Bishop Fraser termed Brock "an important addition to our staff as a resource for clergy, laity and congregations of the Diocese."

"I wish to emphasize," Brock said in comment on his new assignment, "that any programs developed by this office will not be developed in isolation of the community it proposes to serve."

"All programs will be based on needs as identified by the participants . . . with participant involvement on all levels, including program planning to implementation."

"I would like to receive any suggestions regarding improvement of services. In addition, I stand ready to offer my services to clergy and laypeople alike," Brock said.

the failure of local white communities to support black colleges. There is talk about letting black institutions of higher education die. The logic of this argument is the logic of racism. No institution is inferior because it is associated with blacks; no institution is superior because it is identified with whites. Excellence knows no color.

"Life," he concluded, "is the external recurrence of the demand to prove one's self. Each new opportunity is a challenge to one's credentials and merit."

The speaker was introduced by Dr. Prezell R. Robinson, president, Saint Augustine's College.

# The Tar Heel DioSCENE

By MARGARET S. KNIGHT  
Churchman Editorial Board

**Ordained** — William M. Coolidge, who has served since September as part-time parish program assistant at Chapel of the Cross in Chapel Hill, was to be ordained there on June 24. He received his Master of Divinity degree from Virginia Theological Seminary on May 25. He will continue to serve at Chapel of the Cross after his ordination to the diaconate, as assistant to the rector, the Rev. Peter James Lee.

**To St. Michael's** — Coming to St. Michael's, Raleigh June first as assistant to the rector, is the Rev. Lawrence K. Brown. Mr. Brown comes to Raleigh from Havelock, in the Diocese of East Carolina, where he has served as rector of St. Christopher's. Mr. Brown grew up in Wilmington, attended Wilmington College, received his B.A. degree from East Carolina University, and his M. Div. degree from Virginia Theological Seminary. He is married to Margaret Patrick Haskett, and they are parents of a four year old daughter, Belinda. The Rev. James Beckwith is rector of St. Michael's.

**To St. Anne's** — The Rev. David Roland Fargo has come to St. Anne's, Winston Salem, as vicar. He comes to Winston Salem from St. Stephen's, Oak Ridge, Tenn.

**To Charlotte** — John Lane will become curate at Holy Comforter, Charlotte, early in July. He was graduated from General Theological Seminary, New York, in May, and in June is to be ordained a deacon by the Bishop of New York. A native of Princeton, N. J., he was graduated from Amherst College, taught in a private boys' school, served for two years in the Peace Corps, teaching English in Nepal. He and his wife, Elizabeth, who were married in September, will visit India and Nepal before coming to Charlotte in early July. The Rev. Alwin Reinert is rector of Holy Comforter.

**To Louisburg** — The Rev. Edwin Gould Wappler, Ph.D., is new rector of St. Paul's, Louisburg, and priest-in-



TO-TO AT POST

... Emanuel Church Can Count on Him

## Name From 'Wizard Of Oz':

### Warrenton Family's Canine Sees Sunday Duty, Does It

WARRENTON — Emanuel Church's most faithful attender is "To-to," the family dog of Mr. and Mrs. J. Boyd Davis shown in the above photo awaiting the Easter service.

Each Sunday he arrives half an hour before 11 a.m., remaining outside in all kinds of weather. His Easter corsage of daffodils was the gift of the four Davis children, John Boyd, Jr., student at UNC, Laura Bennie of Saint

Mary's, and Eleanor and Kearny at home.

Catching To-to at his Sunday morning post was Floyd M. Simmons, Jr., professional photographer of Charlotte, house guest of Mr. and Mrs. James P. Beckwith of Warrenton.

To-to (pronounced Toe-toe) is a name from the "Wizard of Oz," — so says the aunt, Mrs. Crichton Davis who gave the dog to the Davis family some 10 years ago.

charge of St. John The Baptist, Wake Forest, and St. James, Kittrell. He has been a graduate student at Duke University, and assistant at St. Titus, Durham.

**Council Ends** — The Charlotte Council of Episcopal Churches recently phased itself out of existence. Noted from St. Martin's, "Herald," "after an honorable history of church extension, it is no more. It was decided that, with the changing times, there was no immediate need for its existence that could not be met otherwise." The Southwest Convocation and the Charlotte Clericus, will serve as the continuing channel of communication.

**To Haiti** — Members of Holy Trinity Parish, Greensboro, are working to

raise money to fly James Smith, assistant organist and choir member, to Haiti for the summer, where he will teach at Sister Anne Marie's Music Camp for her Holy Trinity School Children. He is a young musician and scholarship student at UNC-G, where he has just completed his sophomore year.

**Easter Vigil** — The observance of an Easter Eve Vigil, with the lighting of the Paschal Candle seems to be much more widely observed than we had thought. We have a report from St. Joseph's, Durham that they too used this ancient service. The Rev. Paul C. Morrison is rector.

**Mrs. Dick Dies** — Mrs. James McDowell Dick, widow of the late rector



of Church of the Good Shepherd at Raleigh, died in South Carolina in May. From the bulletin of that parish: "During nearly thirty years in residence in Raleigh, she made a tremendous number of friends, who will always remember her warm personality and sprightly wit, as well as the strong support she gave to her husband during his years of ministry in this community. After she left Raleigh, she maintained an active interest in the affairs of the Church. She will be greatly missed by those who knew her." She is survived by two daughters.

**Daughter Wed** — Miss Constance Clark Campbell of Winston-Salem and John David Bullock of Raleigh were married at St. Timothy's, Winston-Salem on May 27. She is the daughter of the Rev. and Mrs. John R. Campbell and he is the son of Mr. and Mrs. Hoke E. Bullock of Raleigh, the bride's father, who is rector of St. Timothy's gave his daughter in marriage. The Rt. Rev. Thomas Fraser, Bishop of North Carolina, officiated.

**Gala** — At St. Francis', Greensboro, the choir presented an interesting evening, with the dual purpose of fun and finance. The gala evening included a steak dinner and salad bar, and afterwards a choral program featuring a variety of musical selections from Broadway musicals and current hits, emceed by a well-known after dinner speaker.

**Elected** — Robert Noble of Thompson Home, is to be congratulated upon his recent election as president of the Southeastern Child Care Association.

**Re-Cycling** — In the interest of the ecology, St. Martin's, Charlotte has established the first permanent deposit location in Charlotte for re-cycling glass and metals. Metrolina Environmental Concern Association (MECA) and Mecklenburg County 4H Clubs are cooperating in the effort, and all proceeds will be used by MECA for further re-cycling projects. The Rev. Bart Sherman is rector.

**Candle** — Christ Church, Charlotte, calls attention to a musical group in that parish called simply, "candle." Quoting from their "Report": They came together for the first time about two months ago, and are made up of eight talented young people who are seeking to express their love of God through music." They have played for

a number of services at the church and at nearby institutions.

**Reflection** — St. Peter's, Charlotte, has scheduled a 4-week program of "Exposure" Services of Trial Use during June, as have many other parishes, but their's has an unusual follow-up. The plan includes a brief introduction of each service, "doing" the service, then reflecting on the experience in four groups that will include adults and confirmed children. An hour and a half is allowed for each service, with a separate program prepared for all younger children. The Rev. Hunt Williams is rector.

**Involvement** — Earlier reports on parish evaluations did not include the Involvement Commission at St. Barnabas, Greensboro. Their commission has sponsored small group meetings in various homes for the purpose of finding out "how you feel St. Barnabas ought to be involved in being the Body of Christ in relation both to the congregation and to the community at large." The meetings now concluded, with good participation, the commission is in the process of responding to the gathered information, which will be reported out and used in future parish plannings. The Rev. John Prevatt is priest-in-charge.



AWARD RECIPIENTS SAMONDS (LEFT) AND SESSOMS

... Shown With The Rev. James H. B. Kenyon

## Two Laymen Cited:

# '72 Pastor's Awards Given At Christ The King Center

CHARLOTTE — Thomas W. Samonds and Connie Sessoms, Jr. were recipients of the 1972 Pastor's Awards at Christ the King Center. The Center's May newsletter quoted citations by the Rev. James H. B. Kenyon, priest-director, as follows:

"Because he has been faithful in

celebrating the Holy Mysteries of the Eucharist on the Lord's Day and as often as possible on weekdays;

"Because he has willingly answered the call to responsible service in our congregation, at some sacrifice to himself;

"Because he has given beyond the

# Task Force Division Lists Plans

By THE REV.  
WILLIAM H. HETHCOCK  
Diocesan Director of Program

A varied list of educational events is being projected in the Diocese by the Division of Education and Training of the Program Task Force. Letters recently sent to clergy of the Diocese are asking their support in passing the word on to lay persons who may be interested in any of the programs being planned.

limits of duty of his time and talents to the maintenance of our Center Family Life;

"Because, both within and without this congregation, he has borne strong witness to the Catholic Faith;

"And because he has persevered in his special Ministry of Music in our Center Family, inspite of many discouraging moments, thus enabling us all to worship in beauty and joy;

"I take great joy in presenting this token of my appreciation to Thomas W Samonds," the citation concluded.

Recipient Sessions' citation follows:

"Because he has borne witness to Jesus Christ among the youth of our Center Family and gained their respect, even when bearing such witness has been difficult because of his own youth;

"Because he has shown himself to be a person of responsibility and initiative, and one on whom we all can count;

"Because he has been faithful in celebrating the Holy Mysteries of the Eucharist on the Lord's Day, and on many other occasions;

"Because he has taken great care in his Special Ministry of Care within the Center Family, making it possible for so many of us to share in and enjoy the activities of our life together with relative ease;

"And because he has been a great help to us as priest-in-charge of St. Michael and All Angels and priest-director of Christ the King Center;

"I take great joy in presenting this token of my appreciation to Connie Sessions, Jr.," the citation concluded.

The annual awards are given each Easter for outstanding contributions "to the life of the Center Family."

The Program Task Force of the Diocese is responsible for coordinating all program of the Diocese, but its Division of Education and Training is especially concerned for helping people to be better acquainted with the Church and her Gospel and how it relates to their lives. In some instances the programs projected by the Division may be similar to those planned by clergy and Christian Education Committees in various congregations. The principal intent, however, is to strengthen and supplement the local programs.

THE NORTH CAROLINA CHURCHMAN Readers are invited by the Division to look over the proposed educational events and to express their interest either to the clergy in their congregations or direct to the Division through the Office of Program, P. O. Box 17025, Raleigh 27609. The list of projected events follows:

## Marriage Enrichment Weekend.

Possible dates: October 6-8, 1972. Leaders: Jim and Diane Abbott and Clay and Jane Turner. The location has not yet been planned. The purpose of the weekend is to allow couples a

chance to be with each other, to talk about their own relationship, to develop more openness and better communication, to be with other couples in a larger group, to share whatever seems appropriate, and to deal with the significant areas of married life. The conference is open to all interested married couples throughout the Diocese. A cost has not yet been set, but it is to be as low as possible.

**Project 73 — Preparation For a Better Church School.** Too often the improvement attempted in the Church School is a last minute crash program. Usually these efforts are not very successful. We are offering a year-long series of 1-day workshops beginning in the fall and continuing through the early spring, all these in preparation for the 1973-74 year.

We will work on (1) developing a clear statement of what our needs are in Church Schools, (2) setting standards for competency for teachers, (3) raising the level of expectations of teachers, parents and students in the Church School, (4) designing a program of teacher recruitment and training, (5) learning to use local resources. (Continued on page 9)

## Our Readers Write

(Continued from page 2)

tempt a revision of the BCP without the aid of nationally known grammarians, etymologists, semanticists, and authorities on style. These persons should work, not merely lend their names. A person who knows the English language from Anglo-Saxon to modern slang should always be present. No excuse is acceptable for the chaos in punctuation and capitalization. No excuse is acceptable for the confusion in tenses and verb auxiliaries. No excuse is acceptable for continuing a spelling which today changes the meaning of a word. No excuse is acceptable for assuming that synonyms are completely interchangeable (*holy for hallowed, alone for only*). No excuse is acceptable for the writing of sentence fragments with no obvious stylistic purpose. No excuse is acceptable for the lame attempt to modernize the rhetoric and at the same time to resort more and more to the medieval plain song. The two are discordant and incongruous. No excuse is acceptable for replacing the warm greeting *Dearly beloved* with the medieval, now often sarcastic expression *Good people*. (Mk. 10:28)

If a student gave me STU as a first draft of a dissertation, I would demand that he eliminate errors so that I could concentrate on the contents. Similarly a worshiper cannot keep his mind on worshipping God when errors and bad writing shout at him from almost every page. For centuries the BCP has been one of the great books of mankind and has given solace to countless persons. Let us hope that the new version will be equally as great and equally as solacing. Surely the Protestant Episcopal Church wishes to publish something

that it can show proudly to the whole world. The present STU is utterly unacceptable.

—A. BERNARD R. SHELLEY, Emeritus, NCSU, Raleigh

## SENSE OF CONTINUITY VITAL

### Editor, The Churchman:

This is the first letter I have ever written to the editor of a publication. It is the sense of continuity that holds many Episcopalians in their church in this day of dwindling church membership. Making things "relevant" by stripping our service of all reminders that it is the service that inspired generations of our ancestors is a mistake. Instead of drawing new people into our church I am afraid more and more Episcopalians will feel, as I, alienated from our service and our church.

I am deeply concerned over this matter. It troubles me, too, that so many other Episcopalians, with whom I have discussed the Prayer Book Revision voice a similar sense of frustration over the changes and a similar feeling of inability to be heard.

—EMILY A. M. UMBARGER, Hamlet

## LIKES WPTF SERVICE

### Editor, The Churchman

This is a protest from a life-long member of the Episcopal Church concerning the sweeping changes of ritual in our church. I have recently talked with some youthful members of the Church I quote "We have just learned the ritual, now we must learn it all over again."

My plea goes a bit further. Please think of the thousands of blind and deaf senior citizens who have loved and participated in the service for so long until they know each step and word of the service by heart.

I recently went to an Episcopal Church and was completely lost, the service is so foreign to the beauty and dignity of our service.

The Lutheran, Methodist and Presbyterian Services make an Episcopalian more at home than the new ritual.

Due to adverse circumstances I have attended church only three times except for TV Broadcast and Radio in 18 months. I want to express my deep appreciation to the Rev. Daniel Sapp who broadcasts the Sunday Morning services over WPTF. The whole service is an inspiration to those of us who can not worship in the church.

—MRS. JUNIUS WARREN CRAWLEY, Littleton

## LIKES TRIAL USE

### Editor, The Churchman:

I wish to express my appreciation and support of the Services for Trial Use which offer to Episcopalians a singular combination of tradition, flexibility, innovation and dignity in their worship services. Among the most outstanding assets in this liturgical renewal are:

1. The varied prayers of intercession and thanksgiving which can be selected with sensitivity to deep needs of the individual, the parish, and the nation.

2. The prayer of Confession of Sin in the Second Service which poignantly expresses sorrow over personal sin and failure at the same time that it affirms a renewed dedication to the way of God.

3. The prayers of consecration in the Second Service which avoid ponderous and repetitious statements and which capture the spare beauty and dignity of the Last Supper.

4. The swift closing of the service, with one heartfelt prayer of thanksgiving, after the great moment which is the partaking of the Eucharist.

There are still changes which could be made in these services, both liturgically and linguistically, to smooth out some problem places. This procedure of refinement has been necessary whenever people have tried to put into new language their very deep and powerful feelings. But the great value of these proposed services is that they retain the traditional forms of Episcopal liturgy: the Ministry of the Word and the Ministry of the Table, while using language which has power, not because it is unusual and removed from our daily life, but because it takes its strength from our inmost thoughts and feelings.

—MRS. ELIZABETH WADE GRANT, Durham

## Division

(Continued from page 8)

sources, (6) using consultants, and (7) selecting a curriculum.

It is intended that these sessions be useful for clergy, Church School superintendents, or others responsible for Christian Education programs in a parish.

### The Education Center Approach To Christian Education.

"How to live one's own life as truly as Christ lived his?" is a question basic to every Christian's growth and development. It is also the question to which The Education Center of St. Louis addresses itself. In order for a group of adults in our Diocese to explore the Ed Center approach to Christian Education, we are offering a series of four meetings during the fall and winter of 1972 and 73. Each person attending will be asked to make a commitment to the entire program in order that this unique approach to Christian Education may be explored properly. During these weekends the three basic courses of the Center will be offered. The series will be concluded with an evaluation and critique weekend. Schedule: October 13-15, "The Narrow Ridge," the focus of which is "Do I Dare to be Who I Am in a World that is At Best Uncertain?" November 17-19, "The Wicket Gate," the focus of which is, "In Accepting the Freedom to be Myself, Can I Bear the Implicit Demand it Carries—that I be Responsible for My Life and What I do with It?" January 12-14, "Stone, Water, Wine," whose focus is "I Know Now that Awareness is a True Blessing and My First Step toward My Potential, but What is the Good of Being Aware that I'm unchanged?" February 23-24—An Evaluation Session. These weekends will be led by Al Reiners, with assistance from other interested people. The place and cost will be announced very soon.

**Human Relations Weekend.** To be held at The Terraces in Southern Pines on September 22-24. Human Relations Training is a Christian Education plan used for two primary purposes — to train leaders who work closely with individuals and small groups and to provide a situation in which each person can increase his self-awareness. Human Relations Training in its goals attempts to help a person to increase his awareness of others and to understand what takes place between persons when

## Chapel Hill Grant Details Aired

they are working in small groups. It helps an individual to get in touch with his own feelings and to try new ways of expressing ideas and feelings. It is intended also to help a person to practice the basic skills of listening, observing, trusting the group, decision making, and communicating.

**On Being A Woman**, at The Terraces in Southern Pines on October 13-15. The purpose of the conference is to provide an opportunity for women to look more closely at their own concerns and to understand better where they are and where they would like to be. Working in small groups we will try to develop a feeling of trust and closeness. We will help each other discover our unknown gifts and abilities by talking together and accepting our feelings as real and valid. We will work together to define problem areas and to offer some new decisions with respect to these and some plans for the future.

**Creative Theology Weekend.** We are tentatively planning for the second weekend in Lent, March 16-18, 1973, a gathering for those who would like to consider some of the Church's teachings, concentrate on how these teachings may pertain to each one of us, and how we may best respond to them. We will attempt to answer the question "How may we better affirm within ourselves the truths proclaimed within the Gospel?" This weekend is open to anyone who would like to come. It will probably take place at The Terraces in Southern Pines.

**Training For Church School Teachers.** Training to enable Church School teachers to teach more effectively and to gain more satisfaction from their role as teachers is planned to be made available to parishes in the Diocese. This course, based on a general theory of effectiveness in all human relationships, teaches skills and methods equally applicable to husband and wife, parent and child, teacher and student, and chairman and group member. Instructors are trained and licensed by Effectiveness Training Associates. The course will be publicized and made available in those areas where the greatest response is observed.

**CHAPEL HILL** — The weekly bulletin of the Chapel of the Cross at Chapel Hill recently carried an item with details on two new national church grants to local institutions. The article said:

"The General Convention Youth Program (GCYP), set up by the Episcopal Church's General Convention in 1970 to aid young people develop model programs to help themselves, has approved a grant of \$8,000 to two local youth programs.

"The Tree House, a home for runaway young people that opened in June, will receive \$4,000.

"An equal grant of \$4,000 will go to a pilot apprenticeship program whereby unemployed young people will be apprenticed to local craftsmen in a program to develop new methods of

job training.

"Both programs operate under the sponsorship of the Chapel Hill Drug Action Committee, the group that operates Genesis House and Switchboard.

"The Rev. Lex S. Matthews, Episcopal chaplain to UNC, is former chairman of the Drug Action Committee, and the rector is currently secretary of the corporation. The Tree House received half the proceeds of the ABC Sale and half the Easter Offering from the Chapel of the Cross.

"The GCYP Grant, approved on April 29, added to the other support, largely from the Episcopal Church, means that both programs are assured of sufficient support to begin their work," the bulletin item concluded.

The Rev. Peter James Lee now is rector of the Chapel Hill Parish.

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# Tar Heel Attends Prayer Session

ALBANY, N. Y. — The Anglican Fellowship of Prayer at its 14th Annual Conference in Albany, New York, recently again illumined the words "Prayer Unites." Since this theme was used with such healing power at the 1970 General Convention, "Prayer Unites" has become a symbol of the Fellowship. The Rev. John R. Campbell, rector of St. Timothy's Episcopal Church at Winston-Salem, represented the Diocese of North Carolina and assisted with one of the conference workshops.

Almost 1,000 persons from more than 50 dioceses, Canada and England gathered for the workshops and meetings. The Cathedral was filled for the conference celebration of the Holy Communion and some 500 attended the 25 workshops on subjects as "Personal Discipline in Prayer," Recycling Parsons via Fellowship in Prayer," "When Man Listens, God Speaks," and "Prayer and Healing."

The Bishop of Coventry, England, the Rt. Rev. Cuthbert Bardsley, a member of the International Executive Committee, was leader of the Conference and gave the keynote address. In his words "I see a new hope emerging for the Church," he set the theme that became the underlying spirit of the whole Conference. Bishop Bardsley was a co-founder, with the Rev. and Mrs. Samuel M. Shoemaker, of the AF of P.

The Fellowship has been the strong-force speaking out for the power of prayer in the modern Church, as is seen in the appointment of a member of the executive committee to the national committees on prayer and the lay ministries. Also the AFP has been instrumental in bringing into close relationship other organizations engaged in prayer, evangelism, witness or service, such as The Daughters of the King, the Brotherhood of St. Andrew, Faith Alive, Fish and the Orders of Men and Women. Plans are being made for these groups to have a section of booths together at Louisville in 1973. There would be a large booth in the center where prayer would be taking place continually.

An outstanding part of the program was "The Dialogue Witness" of Mr.

and Mrs. Harry Griffith at the banquet. He is at present Communications Officer for the Diocese of Central Florida, and American Representative of the Bible Reading Fellowship of England. This attractive young couple were leaders in business and social life before accepting God's call to work full-time for the Church. Their witness to what prayer had done for them and their family was witty, poignant and moving. Bishop Pardue stated "People are searching for new ways and means of finding God through various religions. In every time of social and political crisis, prayer comes to the fore. When times are good some people in the church tend to devalue prayer. Nothing can take the place of prayer, however.

It's an affront to God when people think they don't need grace which comes through prayer and sacrament. Man cannot sail under his own steam, he must go to the Source of all creation for strength and wisdom."

The next annual conference and workshop will be in Orlando, Florida May 6-8, 1973. A strong delegation had been sent to Albany by Bishop Folwell to invite everyone. The Anglican Fellowship of Prayer invites every Episcopalian to become a member, share in its work of prayer and to attend the 1973 meeting. Write Mr. Campbell at P. O. Box 5233, Winston-Salem, N. C., 27103, or Mrs. S. M. Shoemaker, Stevenson, Maryland, 21153 for information.

## From New Orleans Benefactor:

# University Of South Gets Estate Gifts Of \$500,000

SEWANEE, Tenn. — Seven gifts have been received by the University of the South from the estate of the late General L. Kemper Williams of New Orleans totaling \$200,119, according to Dr. J. Jefferson Bennett, vice chancellor. Another \$300,000 will come when certain obligations in the will are met, after which it is possible that the estate may ultimately bring Sewanee more than has yet been received from a single donor.

After an executor complies with preliminary provisions of the will, five trustees will activate a foundation whose excess annual income will be distributed to the two causes specified by the General — the Episcopal Church and the University of the South — and to causes selected by them within the stipulations of the will.

The full value of the estate is not yet known, according to Dr. Bennett, but it includes approximately 90,000 acres of land in Louisiana rich in forests on the surface and known to have large oil and gas deposits underground. The University is a preferred participant in future income from the proper-

ties, Bennett said. At present the two largest benefactors in the University's history have been Mrs. Alfred I. du Pont — approximately \$7,000,000 — and the Ford Foundation — approximately \$3,000,000.

General Williams entered the University in 1906 and his brother Lawrence in 1896. They were sons of the founder of a great lumbering enterprise which once operated the largest mill under one roof in the world. Young Kemper worked for about three decades in the lumbering operations, with time out for World Wars I and II, and then went into more diversified investments in real estate, principally in land.

General Williams was in many ways an ideal alumnus," Dr. Bennett said. "Immediately after leaving the college he began sending students, at his own expense, frequently having as many as a dozen in the college at one time. During the depression of the 1930's, Williams (then a member of the board of regents) more than once came into the office of Vice-Chancellor Benjamin Finney and asked him how

much the deficit was for the year. On being told, he would write a check for the precise amount — usually between \$20,000 and \$40,000.

"General Williams' total service on the Sewanee board alone extended over a half century. Over the years his two most absorbing interests were the University of the South and the Episcopal Church. It is astonishing however that he was also a major benefactor to literally dozens of other causes, principally civic and cultural, in New Orleans. He was essentially a shy and modest man, frequently giving anonymously, always avoiding publicity unless it would help a cause. He lived a full and busy life, alert to the end, and died in perfect health at the age of 84 when he fell on

the steps of his beloved Episcopal Cathedral after a Sunday morning service. His life is a study in fulfillment and in responsible living," Bennett said.

The recent distribution from the Williams estate indicates the care with which he planned his philanthropy. The seven items included \$500 to a salary supplement fund, \$5,000 toward the cost of a management survey, \$30,000 toward the student commons named for his friend the late Bishop Frank A. Juhan, and four insurance policies totaling \$164,619, the latter applied on the cost of Sewanee's newest facility, the J. Albert Woods Science laboratories, also named for one of his closest friends in the alumni group.

## Was Prominent Swiss Layman:

# United Bible Societies General Secretary Dies

NEW YORK — Dr. Oliver Beguin, 58, general secretary of the United Bible Societies, died recently at Westminster Hospital in London. Since 1949 he had been chief administrative officer of this world partnership of 50 national Bible Societies with headquarters in London.

A prominent Swiss Protestant layman, Dr. Beguin left a brief teaching career during World War II to undertake humanitarian service in connection with wartime needs. He worked with the Ecumenical Commission for Chaplaincy Aid to War Prisoners, which was part of the Prisoners' Aid Bureau of the International Red Cross in Geneva. He was particularly responsible for the publication and supply of Christian literature for prisoners of war. While engaged in this work, he established his first official association with the Bible cause, serving as the representative of the American Bible Society in arranging for the distribution of Scriptures for displaced persons throughout Europe.

One year after the organization of the United Bible Societies, in 1947 he became secretary for Europe of the United Bible Societies with an office in Geneva, and advanced two years later to the organization's top administrative post in London. During his 24 years of service as general secretary

of the UBS, the number of member societies grew from 16 to 50.

In the days preceding the Second Vatican Council, and with much greater intensity following, Dr. Beguin became involved in a series of careful and painstaking negotiations at the invitation of Roman Catholic leaders who were earnestly seeking ways to fulfill the Council's mandate that there should hereafter be "easy access to sacred Scripture" for all the faithful. His task was to see that all the experience and resources of the traditionally Protestant Bible Societies were set free to serve the vast new potential in the Roman Catholic community. At the same time he said there must be no sacrifice of fundamental Bible Society principles, which would alienate the Societies' traditional constituencies. The success of these negotiations can be seen in the document entitled "Guiding Principles for Interconfessional Cooperation in Translating the Bible," of which Dr. Beguin was one of the principal authors, and in the way in which Roman Catholics in many countries are becoming increasingly active in Scripture translation and distribution in cooperation with the United Bible Societies and its members.

In 1966 a UBS World Service Budget was created, to which all the self-supporting Societies contribute,

# Bishop's Fund Offers Aid To Bangladesh

NEW YORK — (DPS) — Roughly 40 per cent of the refugees returning to Bangladesh found their homes utterly destroyed. Consequently, shelter construction is high on the priority list.

With the help of the Bangladesh government, and Christian churches internationally, tile-roofed houses are being built as fast as possible. With contact and access to the backlands of that ravished country reduced to a minimum because of military destruction, the total number of dwellings damaged or completely razed is not known, but will most certainly exceed a million units.

Funds received by Bangladesh Ecumenical Relief and Rehabilitation Service (BERRS) are converted into work and materials as soon as humanly possible. Houses are constructed of mud walls with bamboo rafters and tile roofs. The latter are waterproof and solid and able to withstand the rains of the monsoon period which usually starts about the middle of May and lasts until well into August.

Funds raised by U. S. Protestant and Episcopal churches are channeled by Church World Service to the Commission on Inter-Church Aid, Refugee and World Service (CICARWS) of the World Council of Churches, then directly to BERRS. Episcopalians are supporting this work through their contributions to the Presiding Bishop's Fund for World Relief.

and through which the global cost of translating, producing and distributing the Scriptures is reviewed and underwritten each year. That same year it was agreed to establish a regionalized administrative pattern based on four centers — Africa, the Americas, Asia Pacific, and Europe. Dr. Beguin was, inevitably, the key person in this process of restructuring. His fluency in French, German and English, his gifts of understanding across frontiers, and his sensitivity to personal feelings stood the UBS in good stead during the international organization's formative years.

In all this he received unfailing sup-

# Thompson Home Kids Visit Circus

CHARLOTTE — "The Greatest Show on Earth" visited the Charlotte Coliseum recently; and children of all ages enjoyed it. It is doubtful, however, that anybody liked it better than the youngsters from Thompson in Charlotte and from our Group Home in Lowesville. As part of the Episcopal Child Care Services of North Carolina, these children were treated to a night at the circus. They were guests of Jefferson Standard Broadcasting Company and Station WBTV in Charlotte.

Two of those attending were 9-year-old Judy Hudson and Gail Timmons, 10 years old. Here's their report:

"There was just too much to see. We couldn't look everywhere fast enough. Look! Did you see that? That guy put his head in the lion's mouth. I can't believe it! See the tiger hug that man! The lions and tigers were really tame. Then there were big ole elephants. One could even carry a lady in his mouth. And, let's not forget the smart dogs. Their stunts has us all laughing.

"There was the exciting tight-rope walk and flying trapeze show. One man almost fell, and were we scared! But, luckily he caught her bar and kept right on. Lots of clowns were everywhere, too. You should have seen all of them climbing out of one little bitty car. There was the tall man, the short man, Peter Cottontail and even Santa Claus himself. Queens and princesses



JUDY (LEFT) AND GAIL

... Report on Episcopal Child Care Services Project

port from the president of the UBS, the most Rev. F. Donald Coggan, archbishop of York, and from the chairman of the UBS Executive Committee, Dr. Laton E. Holmgren, who is also general secretary of the American Bible Society. At the time of his death, Dr. Beguin was laying in the groundwork for the first World Assembly of the United Bible Societies, scheduled for Addis Ababa, Ethiopia, next September.

World distribution of the Scriptures by the United Bible Societies rose from just under 20 million copies in 1949 to more than 170 million in 1971.

Dr. Beguin is survived by his wife, Agnes; two sons, Peter and John; and a daughter, Anne.

and other pretty ladies were also there. They were wearing bright and colorful dresses and riding white horses. That's what we girls liked best.

"Yes, all of us from Lowesville and

from Thompson Children's Home in Charlotte really enjoyed the circus. They served the best cotton candy and hot dogs we ever ate," Judy and Gail agreed.

## Associated Parishes Group Moves Offices To New York

NEW YORK — Associated Parishes has moved to New York! The 25-year-old organization for liturgical renewal moved its headquarters from Washington, Connecticut, to Calvary

Church on Park Avenue South at 21st Street, thanks to the generosity of the rector and vestry of the parish.

Associated Parishes has a membership of about 2,000 people who are

connected with a newsletter named OPEN and other liturgical materials.

The office in New York will be staffed by Mrs. Ami Percy who will be the part-time office manager, and a volunteer, Mrs. Billie Carr.

Most of the members of the executive committee of the Council of Associated Parishes are located in the New York area and are involved in the operation of the new office.

The Rev. Bonnell Spencer is president of AP. He lives at the Holy Cross Monastery in West Park. The Rev. William B. Gray, vice president, is on the staff of Trinity Parish, Manhattan.

The Rev. Thomas Talley, secretary, is on the faculty of the General Theological Seminary; the Rev. Jeffrey Cave, member-at-large, is curate at the Church of the Epiphany. The treasurer, Arthur Jenkins, lives in Alexandria, Virginia.

Associated Parishes began 25 years ago as an organization of 25 parish priests who were dedicated to enabling liturgical renewal in their parishes and promoting renewal in the church.

During that time, the organization developed considerable literature and sponsored a number of national liturgical conferences beginning with a national meeting in Madison, Wisconsin, in 1958.

The brochures, a book, and other

literature were developed by the group which met for a week each spring and fall to read and discuss papers, editing the material and then publishing it.

In 1965, the organization decided to expand its membership and the original group became a Council, or governing body. Membership grew slowly until the first Trial Use of the Lord's Supper was adopted in 1967 in Seattle. Then it expanded rapidly to the 2,000 members of today.

In the meantime, as liturgical renewal has become somewhat accepted in the church, AP is attempting through regional conferences to educate the clergy and laity in ways that would make the transition meaningful.

AP had a full-time executive secretary, the Rev. Otis Charles, who worked out of Washington, Conn., developing regional conferences, conducting diocesan clergy conferences, and producing pamphlets and the AP notebook, a looseleaf binder for material on renewal. He was elected Bishop of Utah in 1971 and since then the organization has been discussing new ways of operating, in the realization that liturgical renewal is now developing from the grassroots.

The office address is 61 Gramercy Park North, New York, New York 10010. Membership fee is \$15.00 a year.

## Canon Goldsmith Named To Pension Fund Post

NEW YORK — The Rev. Canon Sidney W. Goldsmith, Jr., was elected secretary of the Church Pension Fund at its recent Board of Trustees meeting.

Dr. Goldsmith joined the Fund in 1968 as clergy coordinator, a position in which he serves as an administrator of the pension program and in a liaison capacity for the Fund and the clergy. Prior to that he served as headmaster of Shattuck School in Faribault, Minnesota, for 14 years.

Dr. Goldsmith received his B.A. from Williams College in Massachusetts, his Master's and Doctorate of Divinity from Virginia Theological Seminary, and an L.H.D. from Trinity.

In addition to his services as a clergyman, his career includes numerous trusteeships and memberships of various governmental, civic, and Church related organizations. In his election as Secretary, Dr. Goldsmith became the first clergyman to serve as a senior officer of The Church Pension Fund.

Traditionally a host diocese shares Convention costs with the national Church on a 50-50 basis. Since there is no host diocese this time, the Convention must depend on three sources of income: An advance from the Executive Council, registration fees, and renting of exhibit space.

Wallace hopes to rent twice as much exhibit space at the Louisville Convention as was done at the convention in Houston in 1970. He is seeking to stimulate interest among a wide range of exhibitors in order to provide sufficient income.

In addition to planning for the 1973 convention, Wallace is looking into possibilities for sites for future conventions. He is also seeking to work out more economical arrangements for meetings of the General Convention's boards, commissions and committees, through coordinated efforts.

Assisting Wallace is Jane (Mrs. Thomas F.) Taber, convention coordinator, who is the liaison with the local diocese, the province, neighboring dioceses, the women of the Church, and the volunteers who will assist at the convention. Mrs. Taber is president of

## Louisville Site Of '73 Event:

# Church Hires Professional To Run General Convention

NEW YORK (DPS) — A manager has been appointed for the Episcopal Church's General Convention which will be held in Louisville, Ky., at the Kentucky Exposition Center in the fall of 1973.

Bob N. Wallace, formerly convention manager with the Louisville Convention Bureau, has been named to head the office through which all plans and housing arrangements for the convention are coordinated.

Unlike previous General Conventions of the Episcopal Church, the 1973 Convention has no host diocese to make the arrangements. The Louisville site was selected in September, 1971, by the Rt. Rev. John E. Hines, presiding bishop, acting with the ad-

vice and consent of the Executive Council, and on the recommendation of the General Convention's Joint Committee on Agenda and Arrangements.

Wallace was employed as general convention manager by the Joint Committee on the recommendation of its steering committee, in consultation with the presiding officers of the two Houses of the convention. He will work with the leaders of the two houses — Bishop Hines, chairman of the House of Bishops, and the Rev. John B. Coburn, of New York City, president of the House of Deputies — and their designate, Dr. Bruce Merrifield, of Niagara Falls, N. Y., chairman of the Agenda and Arrangements Committee.



# Church's Building Funds Now In Excess Of 2 Million

NEW YORK — The American Building Fund Commission's financial statement for 1971 shows that the first time in its history the Permanent Loan Fund and Reserve Fund has reached slightly more than two million dollars.

This is the Fund from which the Commission makes loans to churches to build, expand or repair. While it is significant to note that this Fund has reached \$2,026,646.29, this does not begin to permit the Commission to meet the actual need for loans. The Permanent Loan Fund is always committed almost to the limit. At the end of 1971, the Commission had \$1,892,038.82 out on loan to 74 churches in 36 dioceses. During 1971, 26 more churches made requests for loans in the amount of \$1,481,170.00.

From money which came into the Fund in the form of repayment of outstanding loans and based on projected repayments, the Commission was able to make new loans during 1971 in the amount of \$294,728.00 and promise another \$309,500.00 in loans to be made during 1972.

The American Church Building Fund Commission was established by the General Convention of 1880 and is today the only agency of the Church whose sole business is lending funds to churches for building. While building activity in the Church is somewhat less

than in recent years, the need for building dollars continues to increase, due to ever growing construction costs.

The Commission is managed by a Board of Trustees comprised of laymen and clergy with the Rt. Rev. Jonathan G. Sherman, Bishop of Long Island, as President. Representatives on the Board are drawn from business, law, architecture and parish clergy.

At its Annual Meeting in January, the Commission elected Mr. Paul Eggers, an attorney of Dallas, Texas, a member of the Board of Trustees.

## Liturgical Body In Chicago For Initial Meeting

CHICAGO, Ill. — The Standing Liturgical Commission recently held its first meeting of the year in Chicago, Ill. under the chairmanship of the Rt. Rev. Chilton Powell, bishop of Oklahoma. They were joined in this occasion by 12 members of the General Synod Doctrine and Worship Commission of the Anglican Church of Canada, under the chairmanship of the Rt. Rev. Robert Seaborn, Bishop of Newfoundland.

Mutual sharing of experiences and insights was of value to both groups, and plans were made for continued liaison. The Canadians reported wide use in their country of the American *Services for Trial Use*. American Commission members learned with interest of the Canadian booklet *Experiment and Liturgy*.

Representatives of the American Joint Commission on Church Music presented the newly published *Songs for Liturgy and the More Hymns and Spiritual Songs*, a ringbacked collection of both new and traditional material to supplement the Hymnal. Reactions to current trial use were thoroughly reviewed and the American Commission approved a questionnaire to be distributed shortly to all Bishops and Diocesan Liturgical Commissions.

The Canadian and American groups found themselves in substantial agree-

ment as to the desirability of reuniting baptism and the laying-on-of-hands within the one total rite of Christian initiation.

The entire meeting welcomed the American Commission's recently established committee on new forms of worship, under the chairmanship of the Rev. Richard C. Wynn of Philadelphia. The committee was encouraged to continue its exploration of the Liturgical express of new areas of modern life.

The two commissions gave much attention to the Canadian and American approaches to the work of liturgical revision. Emphasis was placed on the centrality of the Easter Season in the Church Year. It was pointed out that it is the Risen Lord who comes in the opening of the Scriptures and in the breaking of the Bread.

## Florida Diocese Plan Open To Non-Residents

WINTER PARK, Fla. (DPS) — A program designed to give disciplined support to Christian growth has been established here. The Bible Reading Fellowship's COMPASS program, headquartered in the Episcopal Diocese of Central Florida, is a four-point approach to Christian maturity.

Subscribers to the COMPASS program receive three mailings per year. Each mailing includes: (1) Bible Reading Fellowship Series A Notes, a guide to daily, systematic Bible study; (2) SALT, a booklet of selected thoughts from Christian writers of the past and the present; (3) a book, normally paper back, on a subject of interest to Christians; and (4) PEP-ER, a newsletter of practical help in living the Christian life.

The Rt. Rev. William H. Folwell, Bishop of the Diocese of Central Florida, said of the program: "COMPASS, I believe, will do two things for us: (1) It will help smooth the ups and downs in our growth as Christians by offering us means toward a more consistent pattern of study and prayer. (2) It will also give that solid support that we need from the thoughts, prayers and experience of other Christians."

Subscriptions are \$5.00 per year, and should be sent to: COMPASS, The Bible Reading Fellowship, Inc., P. O. Box 299, Winter Park, Fla. 32789.

the Episcopal Churchwomen of the Diocese of Kentucky.

Wallace, a native of Tulsa, Okla., studied speech and drama at Northwestern University, Evanston, Ill., and received his B.A. degree in history, psychology and sociology from Tulsa University in 1957. He received his M. Div. degree, with a major in religion and psychology, from the Southern Baptist Seminary, Louisville, in 1960, and in 1963-64, he was engaged in graduate studies at Union Theological Seminary (Presbyterian church in the U.S.), Richmond, Va.

Wallace is a ruling elder and chairman of the Christian education committee in the Harvey Browne Memorial Presbyterian Church, Louisville.

The office of the general convention manager is located at 100 North Sixth Street, Suite 305, Louisville, Ky. 40202



# episcopal home for the ageing

## Board of Directors Meet

On Saturday, April 22, the Episcopal Home for the Ageing's board of directors held its annual meeting at the Home. The board heard the Rt. Rev. Thomas Fraser, Jr., say that he was highly pleased with the progress and status of the Home, and elected officers for the coming year. The slate of officers includes Mrs. Paul Dana of Southern Pines as president. Mrs. Dana is the first woman to be head of the Home since it was established in 1964.

"I am extremely proud of the Penick Home and the first-rate job it is doing," Bishop Fraser said. "The make-up of the present board of directors and the new slate of officers the directors have elected constitute an excellent choice and promise a fine program of service ahead. This group of officers and directors represent the only wholly-owned institution in the diocese where sole decision-making power for the institution rests with the board.

"Of the many services offered to the people of this diocese by the church and its institutions, I am especially proud of



Mrs. Paul Dana of Southern Pines, Pres.

the excellent way in which the Penick Home responds to the needs in the area it serves. I am happy at the Home's prospects for the future."

Officers elected at the annual meeting, in addition to President Dana, included: Rev. John Mott, vice-president; Walter Hobbs, secretary; William Crews, treasurer; and Durward Grady, assistant treasurer.

Elected to the executive committee which includes the officers were: The Rev. Martin Caldwell, Mrs. Wilson Cunningham, Thomas Darst, William Davis, John Harden, Mrs. L. Peter Katavolos, Dr. Robert Myers, Mrs. Annie May Pemberton, Mrs. Julian Robertson, Charles Shaffer, and Lathrop Smith.

## Annual Mother's Day Offering

Mother's Day, May 14 marked the eighth annual effort of the Episcopal Church of the Diocese of North Carolina to provide special funds for the Episcopal Home. Contributions go into the special Penick Home Fund which provides for residents who can not pay the full cost of residency.

The late Bishop Edwin A. Penick who established the fund believed that no one



2,039 - that leaves 13,461! Undaunted by the stacks of letters and envelopes residents Mrs. Genevieve Grisette and Mrs. Twila Morrison work on the Mother's Day mailing to members of the Diocese.

should be turned away from the Home due to lack of funds. The Church and the Home have continued this policy through the annual support of the Penick Home Fund.

The appeal is conducted each year to end on Mother's Day. This year every church member in the diocese received a special mailing and envelope to use in making their tax deductible contribution. This year also the residents of the Home helped with the mailing by processing and stuffing the envelopes.

Philip S. Brown, executive director, says the response has been most enthusiastic. "The residents were happy to have a chance to express their thanks to the people of the diocese in this way. By working and putting out the mailing themselves, they have in essence contributed to the fund."

The Episcopal Home for the Ageing provides a Home for the well aged in its 60-bed Penick Home and skilled nursing care in the 16-bed St. Peter's Nursing Center.

## An Addition To The Home

"Tick-tock" - The tall, stately grandfather clock stands in the parlor musically ticking away the minutes and chiming out the hours. Of course that isn't very unusual for a clock but this grandfather has quite an interesting history.

The clock was donated to the home from the estate of Mrs. Bonner Williamson Harden of Burlington in 1967. Although it's a lovely piece of craftsmanship it did not run so no one ever found a use for it. Finally in April of this year Robert W. Howard restored the clock's mechanism. Howard, of Howard's Insurance Company in Southern Pines, works on clocks as a hobby.

According to Howard, the clock was built between 1805 and 1818 by the famous clockmaker Seth Thomas in Connecticut. The clock's mechanisms are all made of wood. It is a 30-hour clock which must be wound daily by pulling up the weights.

Searching to find why the clock would not run, Howard discovered that four teeth were broken off the gears.

"Probably a mouse had gotten inside and gnawed them off," he explained.

But now grandfather is working again and he has a home right in our parlor. He's good company because he's musical and the roman numerals are large enough to see easily. The residents of the Home welcome grandfather to Southern Pines and a new home.



Mrs. Frances Macgill, the official clock winder, performs her daily duty.

"Investments" - a new course in the Adult Education Series from Sandhills Community College began May 2. William Copley of the college is the instructor. Classes meet every Tuesday night from 7 - 9 p.m.

Dr. R. Bruce Warlick of Southern Pines will speak to residents on June 13. The lecture will be on the preventive drug program, "Choice."

# The Churchman

NORTH CAROLINA

September 1972

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**Malcolm X In Review . . . See Page 2**

**Readership Survey Results Announced . . . See Page 3**



**NEW PRIESTS AND DEACONS**—Here are four new priests and deacons of the Episcopal Diocese of North Carolina shown with participants in a Chapel Hill ordination service this summer. From left are: The Rev. Harmon L. Smith, Jr., new priest of Durham; the Rt. Rev. Thomas A. Fraser of Raleigh, bishop of the Diocese; the Rev. William M. Coolidge, new deacon of Chapel Hill; the Rev. Arthur Calloway of Raleigh, bishop's chaplain for the service; the Rev. John N. Wall, Jr., new deacon of Cambridge, Mass.; the Rt. Rev. W. Moultrie Moore of Raleigh, suffragan bishop of the Diocese; and the Rev. John S McDowell, new priest of Southern Pines





Official Publication  
Diocese of North Carolina

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**Bishop**

RT. REV. W. MOULTRIE MOORE  
**Suffragan Bishop**

BEN F. PARK  
**Editor and Chairman,  
Division of Information**

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**Editorial Board**

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# Our Reader's Write

## KILROY BACK AGAIN?

Editor, The Churchman:

Do you remember the graffiti that was seen so often a few years ago, "Kilroy was here"? That's what I think of every time I see a sample of the New Liturgy.

If any single prayer, any creed, any absolution, anything whatsoever was brought forward intact by the revisionists, I have yet to find it. Even if only a word or two were changed, in no case was beauty, clarity, or meaning improved. It is as if the editors just had to leave a mark of some sort to show that they, like Kilroy, had been there.

It's a shame, too. The new stuff has been mostly reduced to the level of a Kilroy's language.

The Prayer Book is more than 400 years old; sure, it's been revised before, but it seems to me that I recognize more in the ancient orders of service than I do in STU. Did we have to get so radical just because so much else in the world is changing?

Just a closing note to all the new liturgists: The Episcopal Church has enough problems already without breaking the thread that still ties so many of us to that denomination. Can you hear us, just this once—read, mark, learn, and inwardly digest what we're trying to tell you? KENNETH H. KERR, Raleigh

## AMEN TO ARTICLE

Editor, The Churchman:

I say Amen to the letters to the editor in the June issue on opposing revisions in the Book of Common Prayer.

It is the greatest instrument devised by man. So why change it?

Name Withheld, Tarboro

## 'DIALOGUE' ENJOYED

Editor, The Churchman:

We enjoy THE CHURCHMAN . . . especially the recent "dialogue" about the new order of worship.

Our family is in a modified state of parochial war; some of us like the new forms, or at least most of them; and some of us are most upset by all this tomfoolery.

So we enjoy hearing about the opinions and questions of others.

J. R. FOUTS, Chapel Hill

# The Status Of Malcolm X

Bishop Fraser goes to New York on September 11 to attend a meeting bearing on a proposed \$75,000 to Malcolm X Liberation University at Greensboro.

This Diocese was not involved in the grant . . . except in the role of providing an opinion. The requested funds involved a coalition grant to another diocese. Malcolm X is one of four schools which would benefit from approval of the grant. The other schools are located outside of this Diocese.

Summer events which set the stage for Bishop Fraser meeting next month with the Screening and Review Committee of the National Church are these:

1—In May it was learned that MXU was being considered for the \$75,000 grant under the General Convention Special Program. A \$45,000 GCSP grant to the School . . . then located in Durham . . . was approved in 1969.

2—This year's great request was scrutinized by a diocesan committee composed of rectors and seniors wardens of six Greensboro Parishes, and the committee recommended that grant application be turned down . . . as did the Standing Committee of the Diocese.

3—In a letter dated June 21 Bishop Fraser informed Presiding Bishop John E. Hines of diocesan opposition to the grant.

4—In a letter dated June 27 Bishop Hines announced the September 11 meeting and invited Bishop Fraser to attend.

5—On July 3 Malcolm X Director Howard Fuller called a press conference  
(Continued on page 12)



# Results Of Magazine Study Listed

**By BEN F. PARK**  
**Editor, The Churchman**

A readership survey aimed at upgrading the usefulness of **THE CHURCHMAN** to the Diocese of North Carolina was undertaken last spring.

Designed by the magazine's Editorial Board, a questionnaire appeared in two issues and invited reader reactions as to content and format. Solicited also were suggestions for improvement.

Eighty eight per cent of the responses came from lay adults . . . with clergy and youths supplying 9 and 3 per cent of the replies, respectively.

The survey provided high marks on attention the diocesan magazine receives from those who see it.

Eighty five per cent said they "look at **THE CHURCHMAN**" frequently, 13 per cent occasionally and only 2 per cent infrequently. As to thoroughness of reading:

- 12 per cent read it superficially.
- 47 per cent read it in some depth; and,
- 41 per cent read it thoroughly.

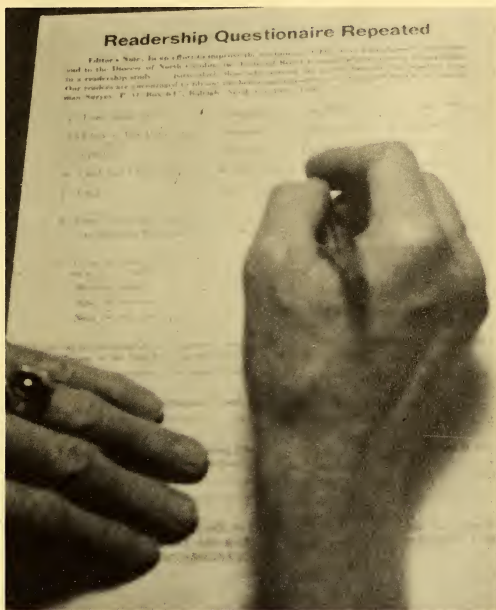
The magazine's usefulness and ability to stimulate interest were graded as follows:

- 15 per cent find the publication "of little help";
- 63 per cent say it is "helpful";
- 22 per cent believe it to be "most helpful";
- 13 per cent say it is "dull";
- 69 per cent "interesting"; while
- 18 per cent find the magazine "most interesting."

Those replying to the questionnaire were invited to grade the "image" of the Diocese based on readership of **THE CHURCHMAN**. Fifty six per cent checked the space indicating "We do a fair job." Another 29 per cent expressed the view that the Diocese is "a first class program" while 15 per cent viewed the Diocese as "an ineffective operation."

"News of Diocese" scored the highest readership among those replying. Other feature rankings were as follows:

- "News of parishes," second;
- "DiosCENE, third;



## **CHURCHMAN READER PROFILE SHOWS:**

**... 87 Per Cent Find It 'Interesting' or 'Most Interesting'**

**... 85 Per Cent Find It 'Helpful' or 'Most Helpful'**

"News of our conventions," fourth;  
"National church news," fifth;  
"Clergy news," sixth;  
"ECW coverage," seventh;  
"EYC coverage," eighth; and,  
"Monthly calendar, last in "interesting and useful features."

An effort to measure reaction to the question of departmentalizing coverage and to the possibility of a tabloid newspaper format provided the following guidelines:

50 per cent favor the present system of non-departmentalizing; and

77 per cent favor the present magazine format.

The questionnaire invited suggestions for improvements of **THE CHURCHMAN**. This section of the survey unearthed a number of helpful ideas which the Editorial Board will attempt to utilize.

Some of the typical improvement suggestions are:

- Leave it as is, so there will be one thing in the world unchanged.
- Your publication epitomises what is wrong with the established church to-

day—little or no mention of God, Jesus Christ, The Holy Spirit or The Bible—without which you have no reason for a church. Praise The Lord — Love one another—Be joyful!

• More full coverage of diocesan information: plans and activities of Diocese, a policy making institution and diocesan future directions. Thanks for THE CHURCHMAN. You are doing a tough job well and you deserve our gratitude.

• THE CHURCHMAN is already one of the better diocesan publications with which I am familiar. Perhaps greater news coverage at the national level would improve the magazine, as I don't get *Living Church* or other news magazines. However, the way the national church works lately, perhaps knowing more about it would only be upsetting!

• I don't feel the real problem with THE CHURCHMAN has to do with format or style so much as with what THE CHURCHMAN represents, which is the people who feel included and a part of the diocesan scene telling the greater number of people who either don't feel included and/or don't care what is happening of importance in the diocese. The problem is that THE CHURCHMAN doesn't serve to bring people on board so much as it serves to underscore the line between those who are "in" and those who aren't. Generally I see THE CHURCHMAN as an *exclusive* rather than *inclusive* device. I wish I knew how to correct this, because I feel a magazine of this type *should* be able to exert an extremely positive force in the Diocese. One suggestion I have is that it would help if the contributors of articles in THE CHURCHMAN included *more* people whose work and ministry are not in the forefront of diocesan affairs. I really wonder if it helps the people in Cooleemee or Haw River or Wadesboro, etc. to read about a fantastic success in revised worship in a big urban church or about a whing-ding youth rally in one of the larger towns. I am convinced there are some significant ministries being carried out in quiet, inconspicuous ways around the Diocese; and they never get affirmed and complimented because the persons exercising them have no savvy about PR or don't realize THE CHURCHMAN may be interested. Why don't you scout around and find these out, rather than depending on the more sophisticated persons to tell you what they are doing? For in-

stance, why not do an article or series of articles profiling the small parishes and missions in the Diocese . . . not historically and organizationally oriented, but in terms of what transpires in them which gives meaning and strength and purpose in the lives of the people who are involved in them? Maybe the focus of such a series could be to discover and define what it is

which keeps the ordinary parish functioning, and the results of the article might be very helpful for parishes in understanding themselves and in capitalizing on their strengths—however unglamorous, however unsensational. With I had more to offer in terms of suggestions. Good luck.

• More news of each parish church. What the individual church is doing.

## Treasurer's Report

**Editor's Note:** Following is the report of Diocesan Treasurer Sidney S. Holt on assessments and quotas plus the payments thereof for parishes and missions throughout the Diocese for the period January through July 31, 1972. The assessments figure is that assigned to each parish and mission for the day-to-day-operating expense of the Diocese. The quota figure represents the participation of each parish and mission in the program of the Episcopal Church in the Diocese and throughout the world.

	EPISCOPAL MAINTENANCE		CHURCH'S PROGRAM	
	Assessment	Pd. to Date	Quota	Pd. to Date
Albemarle, Christ Church.....	\$ 957.00	\$ 200.00	\$ 2,878.00	\$ 50.00
Ansonville, All Souls.....	165.00	.00	496.00	.00
Asheboro, Good Shepherd.....	1,300.00	758.31	3,910.00	2,280.81
Battleboro, St. Johns.....	158.00	79.00	475.00	237.50
Burlington, Holy Comforter.....	4,271.00	2,491.92	8,000.00	4,666.66
St. Athanasius.....	37.00	37.00	111.00	111.00
Cary, St. Pauls.....	671.00	391.44	2,019.00	1,177.75
Chapel Hill, Chapel of Cross.....	3,956.00	2,456.00	11,901.00	7,151.00
Holy Family.....	2,502.00	1,459.50	7,528.00	4,391.31
Charlotte, All Saints.....	263.00	131.50	790.00	395.00
Christ Church.....	12,679.00	6,339.48	38,145.00	19,072.50
Holy Comforter.....	4,649.00	2,711.94	12,000.00	7,000.00
St. Andrews.....	1,838.00	919.12	5,528.00	2,303.38
St. Christophers.....	1,165.00	588.00	3,504.00	1,752.00
St. Johns.....	5,814.00	3,391.50	8,500.00	4,956.31
St. Martins.....	3,565.00	3,246.25	16,746.00	9,768.50
St. Michael and All Angels.....	640.00	320.00	1,924.00	962.00
St. Peters.....	4,565.00	3,543.75	13,734.00	6,867.00
Cleveland, Christ Church.....	670.00	.00	2,017.00	.00
Concord, All Saints.....	1,833.00	1,069.25	5,514.00	2,757.00
Cooleemee, Good Shepherd.....	184.00	184.00	555.00	.00
Davidson, St. Albans.....	197.00	197.00	593.00	593.00
Durham, Epiphany.....	48.00	48.00	146.00	146.00
St. Andrews.....	223.00	111.50	671.00	335.50
St. Josephs.....	1,051.00	291.00	800.00	200.00
St. Lukes.....	1,653.00	836.50	4,974.00	2,072.50
St. Philips.....	4,335.00	1,133.75	13,643.00	3,410.75
St. Stephens.....	2,706.00	1,578.50	8,140.00	3,391.65
St. Titus.....	1,018.00	593.85	3,062.00	1,786.20
Eden, Epiphany.....	969.00	484.50	2,915.00	1,457.50
St. Lukes.....	803.00	468.44	1,200.00	700.00
St. Marys.....	144.00	72.00	.00	.00
Elkin, Galloway Memorial.....	172.00	.00	517.00	.00
Enfield, The Advent.....	562.00	281.00	500.00	250.00
Erwin, St. Stephens.....	763.00	190.75	200.00	50.00
Fork, The Ascension.....	123.00	61.50	371.00	185.50
Fuquay-Varina, Trinity.....	53.00	.00	50.00	.00
Garner, St. Christophers.....	192.00	96.00	579.00	289.50
Germantown, St. Philips.....	17.00	17.00	51.00	51.00
Greensboro, All Saints.....	1,311.00	655.50	3,943.00	1,971.48
Holy Trinity.....	8,564.00	4,282.00	20,572.00	10,286.00
Greensboro, Redeemer.....	760.00	400.00	2,286.00	.00
St. Andrews.....	3,339.00	3,339.00	10,648.00	6,388.80
St. Barnabas.....	98.00	73.50	296.00	222.00
St. Francis.....	4,756.00	1,981.75	14,307.00	5,961.19
Halifax, St. Marks.....	219.00	219.00	500.00	500.00
Hamlet, All Saints.....	360.00	360.00	1,082.00	722.00
Haw River, St. Andrews.....	334.00	83.50	.00	.00
Henderson, Holy Innocents.....	2,835.00	835.00	8,529.00	2,529.00
St. Johns.....	284.00	284.00	853.00	853.00
High Point, St. Christophers.....	1,482.00	864.50	4,459.00	2,601.10

Programs considered or implemented with results.

• Keep members informed of what is going on in the Church in N. C. and nationally. Don't allow the liberals and way out rectors to hog the publicity. Too much emphasis on Trial Liturgy, the old prayer book is much better. Tell us who is really interested in COCU and why. There is nothing

wrong with the Episcopal church, but there are too many ministers who have no conception of their responsibilities to their churches and congregations.

• My suggestion is for me and my folks to contribute more news.

• I would personally like a column by one of our bishops every month. There are so few times most of us get to hear from them — and it's so helpful when

they really do speak about the issues we must live with.

• More parish news, although I realize the fault is the parishes', not THE N. C. CHURCHMAN.

• Give it some bread of life, "the sharing of sin and repentance" from the inward heart. It is the coldest magazine I've ever read. If the name of Christ were not in the actual names of certain churches, HIS name would never be found in your issues. There needs to be food for thought, actual stories of Christian living under the snares of the devil and how to overcome the Devil and all his works. As the Bishop says, "Stop telling about Christianity and start living." More personal articles of "what Christ has done for me." How does one keep the faith if not fed?

• Attention seems to be focused on youth—which is good. But older persons need to be encouraged also. They too have much to offer. Why not give space to activities of all ages?

• No suggestions but I think this survey would be a good annual feature!

• As a churchman, I accept it as edited.

. . . Such a publication is necessarily bland, composed of news items of some interest to individuals and groups. Controversial issues are played down or ignored. In the nature of things the editor must not take editorial stands, especially stands unfavorable to the bishop and other top officers, lay and clerical. Without coverage of such issues, any newspaper must lose interest—and yours is essentially a newspaper. You might run a regular column or page of letters from readers taking sides on issues. But yours is perhaps necessarily a sort of house organ and confined to the mild degree of interest inherent in such publications. I don't want to say I find it "dull" for if it were wholly dull, I should put it in the wastebasket unopened, and I do read it pretty well. The only criticism I could make in a truly critical sense would be of a soothing syrup tone and a failure to come to grips with controversial issues, and I doubt that any real change is possible there. I can suggest that on the mechanical side, I think improvements could be made in your paper stock and in choice of type faces. Heads are too large and black. But, taking into consideration the reasons for issuing the paper just as it is may be perfectly valid. I think it is an asset to the Diocese and well worth its cost. . . .

	MAINTENANCE EPISCOPAL		PROGRAM CHURCH'S	
	Assessment	Pd. to Date	Quota	Pd. to Date
St. Marys	4,135.00	2,412.06	12,439.00	6,219.48
Hillsborough, St. Matthews	1,137.00	1,137.00	2,500.00	2,500.00
Huntersville, St. Marks	927.00	462.00	2,787.00	1,392.00
Iredell Co., St. James	75.00	75.00	225.00	150.00
Jackson, The Saviour	227.00	113.50	136.00	68.00
Kittrell, St. James	50.00	50.00	100.00	100.00
Laurinburg, St. Davids	360.00	90.00	1,084.00	250.50
Lexington, Grace	1,242.00	828.00	3,737.00	2,491.20
Littleton, St. Albans	195.00	195.00	.00	.00
St. Annas	23.00	20.00	35.00	35.00
Louisburg, St. Matthias	54.00	.00	164.00	.00
St. Pauls	709.00	354.48	500.00	249.96
Mayodan, The Messiah	336.00	336.00	1,012.00	312.00
Milton, Christ Church	21.00	51.00	183.00	153.00
Monroe, St. Pauls	1,227.00	409.00	3,691.00	1,236.32
Mount Airy, Trinity	1,332.00	666.00	.00	.00
Northampton Co., St. Lukes	30.00	.00	50.00	.00
Oxford, St. Cyprians	221.00	.00	665.00	.00
St. Stephens	1,110.00	665.77	3,779.11	2,204.51
Pittsboro, St. Bartholomews	665.00	665.00	1,971.00	1,000.00
Raleigh, Christ Church	5,804.00	5,804.00	10,000.00	.00
Good Shepherd	5,370.00	2,685.00	16,156.00	8,080.00
St. Ambrose	1,024.00	.00	1,701.00	.00
St. Augustines	51.00	.00	152.00	.00
St. Marks	941.00	474.00	2,832.00	1,416.00
St. Marys	62.00	.00	.00	.00
St. Michaels	4,676.00	2,337.96	14,068.00	7,033.98
St. Timothy's	2,224.00	1,264.00	6,683.00	600.00
Reidsville, St. Thomas	1,231.00	205.20	3,703.00	617.14
Ridgeway, Good Shepherd	19.00	9.50	58.00	29.00
Roanoke Rapids, All Saints	1,463.00	853.45	4,402.00	2,567.85
Rockingham, The Messiah	945.00	472.50	1,070.00	535.00
Rocky Mount, Christ Church	569.00	350.00	1,713.00	1,050.00
Epiphany	140.00	.00	.00	.00
Good Shepherd	4,507.00	2,257.00	6,000.00	3,000.00
St. Andrews	1,742.00	1,742.00	5,240.00	240.00
Roxboro, St. Marks	331.00	165.42	995.00	497.58
Salisbury, St. Lukes	4,180.00	2,438.34	10,575.00	6,168.75
St. Matthews	863.00	575.32	1,298.00	865.32
St. Pauls	187.00	187.00	250.00	250.00
Sanford, St. Thomas	1,212.00	707.00	645.00	376.25
Scotland Neck, Trinity	81.00	714.00	2,761.50	1,610.90
Smithfield, St. Pauls	1,294.00	970.50	3,893.00	2,240.00
Southern Pines, Emmanuel	3,663.00	1,831.50	11,018.00	5,509.00
Speed, St. Marys	96.00	96.00	290.00	290.00
Statesville, Trinity	1,867.00	937.00	5,615.00	2,795.00
Tarboro, Calvary	3,290.00	1,919.19	9,896.00	5,772.69
St. Lukes	92.00	45.96	277.00	138.48
St. Michaels	386.00	386.00	1,162.00	1,192.00
Thomasville, St. Pauls	492.00	287.00	1,479.00	862.75
Townsville, Holy Trinity	84.00	84.00	200.00	200.00
Wadesboro, Calvary	1,125.00	1,125.00	3,385.00	3,385.00
Wake Forest, St. Johns	324.00	224.00	976.00	400.00
Walnut Cove, Christ Church	262.00	262.00	189.00	389.00
Waxton, All Saints	83.00	27.67	251.00	83.69
Emmanuel	1,045.00	.00	1,500.00	.00
Weldon, Grace	538.00	.00	1,618.00	.00
Wilson, St. Marks	90.00	.00	.00	.00
St. Timothy's	2,991.00	1,741.00	8,997.00	5,247.00
Winston-Salem, St. Annes	1,180.00	.00	3,550.00	.00
St. Pauls	10,890.00	6,352.50	32,762.00	19,111.40
St. Stephens	381.00	381.00	.00	.00
St. Timothy's	2,226.00	1,298.50	6,696.00	3,906.00
Woodleaf, St. Georges	64.00	64.00	193.00	.00
Yanceyville, St. Lukes	35.00	.00	104.00	.00
	\$179,000.00	\$100,137.32	\$472,145.61	\$227,669.14

# The Tar Heel Diocese

By MARGARET S. KNIGHT  
Churchman Editorial Board...

**Summer Things** — Throughout the Diocese during the summer numbers of unusual and interesting programs were going on. Here are reports on a few of these. *St. Joseph's Durham*, sponsored a summer program of swimming instruction for about 40 members of their winter tutorial group. The churchwomen provided the funds, and others helped transport the children to the lessons. *Holy Trinity, Greensboro*, joined with two nearby churches, First Presbyterian and Temple Emmanuel, in sponsoring a community summer recreation program. Activities held at the three churches included games, athletics activities, daily swimming classes plus arts and crafts. More than 75 youngsters participated on a regular basis, with about 30 volunteers, many of them teenagers, enjoying the activities just as much as the children. In Winston-Salem, *St. Paul's* worked with the Downtown Church Center's summer enrichment program for elementary children. Activities included crafts, creative arts and writing, pottery and many others. *Holy Comforter, Charlotte*, had a series of afternoon "happenings" for pre-schoolers in June, which was so successful it was repeated twice in August. These Christian education and nature programs began at 3:30 and ended with an early supper at 6:30. *St. Timothy's, Winston-Salem*, held simultaneous evening programs in June. There was vacation Church School for younger children, and a Family Life Conference with a series of discussions on Communication in the Family, for older children and their parents. Sessions ran from 7:00 to 8:30 p.m.

**Summer Missionaries** — *Holy Trinity, Greensboro*, was successful in its effort to raise money for *James Smith* and *Kenneth Cranford*, two young high school musicians from the parish, to go to Haiti to teach in St. Anne Marie's music camp for L'Ecole Ste. Trinite for a month. Also in Haiti, from St. Joseph's, Durham, are *Joe and Dorothy Kitchen* who helped with the organ and violin lessons and concerts for three weeks.

## Diocesan Churchwomen Calendar For 72-73

### SEPTEMBER

27—Northeast E.C.W. Convocation Executive Board Meeting

### OCTOBER

- 3—Central Convocation E.C.W. Executive Board Meeting
- 11 and 12—Diocesan E.C.W. Executive Board Meeting, The Terraces
- 18—St. Luke's Day, United Thank Offering Ingathering
- 25—Northeast E.C.W. Convocation Meeting, Trinity Church, Scotland Neck
- 18—Northwest E.C.W. Convocation Executive Board Meeting, Lexington, 11:30 a.m.

### NOVEMBER

- 1—All Saints' Day, Southwest E.C.W. Convocation Executive Board Meeting
- 15—Deadline for Missionary Christmas Gifts
- 23—Thanksgiving Day, Thompson Child Care Center Offering

### DECEMBER

- 1—Complete payment of 1972 Pledge and return 1973 Pledge blanks
- 6—Northeast Convocation Quiet Day of Prayer
- 6—Southwest Convocation Quiet Day of Prayer, All Saints', Concord
- 10—Deadline for Church Periodical Club Books Fund

### JANUARY

- 6—Feast of the Epiphany, Corporate Communion, Offering for the Rev. Beverly Tucker, Missionary to Japan
- 19-21—Worship Retreat—The Terraces

### FEBRUARY

- 2-3—Diocesan Convention, Charlotte
- 21—E.C.W. Diocesan Executive Board Meeting, Christ Church, Raleigh

### MARCH

- 2—World Day of Prayer—Church Women United
- 7—Ash Wednesday
- 13—Spring Workshops—Northwest, Eden, The Church of The Epiphany
- 14—Spring Workshops—Southwest, Christ Church, Charlotte
- 20—Spring Workshops—Central and Sandhills
- 21—Spring Workshops—Northeast—Good Shepherd, Rocky Mount
- 25—Feast of Annunciation, United Thank Offering Ingathering

### APRIL

- 9-11—Worship Retreat—The Terraces
- 25—E.C.W. Diocesan Executive Board Meeting, Christ Church, Raleigh

### MAY

- 1-2—Annual Meeting, Christ Church, Raleigh
- 4—May Fellowship Day
- 13—Penick Home Mother's Day Offering

**Mr. Hartzell Dies** — The Rev. Howard S. Hartzell, retired priest of the Diocese, died in mid-July at Penick Home, and was buried from Church of the Messiah in Rockingham. Mr. Hartzell had served at Messiah; at St. Mary's High Point for 15 years; at All Saints, Hamlet; at St. Paul's, Smith-

field, St. Stephen's, Erwin; and at Emmanuel, Warrenton.

**Col. Cheshire Dies** — Col. Godfrey Cheshire, former vestryman and warden of Good Shepherd, Raleigh, died in July. He held many offices in parish, church and diocese, and served as a



member of the choir of Good Shepherd for more than 50 years.

**To Scotland Neck** — The Rev. William P. Barrett has come to Trinity Church, Scotland Neck as rector. He comes from Emmanuel Church, Farmville in the Diocese of East Carolina. Mr. Barrett received his B.A. and B.D. degrees at the University of the South, Sewanee, Tennessee. He served for a number of years as a military chaplain, and has served at parishes in Albany, N. Y., Danville, Ky., and St. Paul's, Wilmington.

**Leaving** — The Rev. Albert T. J. Heath, priest in charge of St. Mark's, Wilson and Epiphany, Rocky Mount, has left the diocese to become rector of St. Joseph's, Fayetteville. The Rev. Michael T. Malone has gone from St. Bartholomew's, Pittsboro, to the Diocese of Upper South Carolina.

**Clergy Changes** — The Rev. John C. Stone, priest-in-charge of All Saints', Hamlet, has resigned as priest-in-charge of St. David's, Laurinburg, which he also served. The Rev. Harrison T. Simmons, rector of St. Stephen's, Oxford, will now be in addition priest-in-charge of St. Cypryan's, Oxford. The Rev. I. Mayo Little, rector of Calvary Church, Tarboro, is now, in addition, priest-in-charge of St. Luke's, Tarboro.

**New Church** — The congregation of All Saints', Concord ("The Episcopal Church in Cabarrus County") has moved into its new building in a new location at 525 Lake Concord Road,

## Canvass Event

The annual Every Member Canvass Training Workshop of the Diocese will be held Sunday, October 1 at the Angus Barn at Raleigh.

Sponsored by the Division of Information of the Program Task Force, the annual event is designed to provide ideas, information and know-how for those individuals who will conduct canvasses in their respective churches this fall.

Workshop leaders will be announced next month, according to Division Chairman Ben F. Park.

N. E., in Concord. First services in the new building, with placement of the foundation stone, were held on August 6. The Rev. Parker Marks is rector. An interesting note about the chandeliers which were moved from the old church to the new comes from the parish bulletin: "Prince deRohan Bonaparte, a cousin of Napoleon Bonaparte, had these four magnificent lights in his palace in the Latin Quarter of Paris. His palace in time became the property of the nation, and because of extensive shell damage in WWI, the contents were sold. An antique dealer in New Orleans purchased these lights. They were given to All Saints in 1936 by Mrs. Ada Rogers Gorman, in memory of her mother, Mrs. Martha Rogers."

**Receives Grant** — The Rev. J. E. C. Harris, rector of St. Luke's, Durham, has received a Rockefeller grant in the

amount of \$3,000, which will enable him to receive Clinical Education Training at Duke Medical Center during the next year.

**At Conference** — The Rev. David Woodruff, rector of St. Andrew's, Charlotte, and Mrs. Woodruff, attended a clergy-wives conference at the Institute for Advanced Pastoral Studies in Bloomfield Hills, Mich., early in July. Dr. Reuel Howe, is director of the conference.

**Autumn Bazaar** — The women of Emmanuel Church, Southern Pines are getting a jump on the Christmas bazaar season with a sale of handcrafts and needlework set for Saturday, November 4 at the Terraces.

**Splendid Happening** — Members of St. Francis's, Greensboro, termed as a "Splendid Happening" the spring luncheon they gave for a group of elderly Greensboro residents. The guests sang along with the Alonzo Hall Glee Club, and were entertained by members of the St. Francis choir with selections prepared for their pop concert. Good food and gifts of petunias for everyone climaxed the luncheon, given in cooperation with the Council on Aging, Meals-on-Wheels, and the Inner-City Ministry. The Rev. Peter Robinson is rector of St. Francis'.

**Saying** — Culled from the Messenger, newsletter of St. Luke's, Salisbury, is this anonymous bit of paraphrase: "Hell hath no fury like an Episcopalian whose Prayer Book has been tampered with."

# Diocese Announces 1972-73 Calendar

The official diocesan calendar for 1972-73 has been announced by the Rev. William H. Hethcock, director of the program for the Diocese. A September 5 meeting of the Program Task Force at Greensboro is the first major fall activity on the calendar.

The calendar is as follows:

### SEPTEMBER

- 1 Copy Deadline for October CHURCHMAN
- 3 Pentecost XV
- 4 Labor Day
- 5 Program Task Force, Greensboro
- 5-6 Province IV House of Bishops, Atlanta

- 6-7 Budget Committee, Raleigh
- 7-8 Commission on the Ministry, Terraces
- 8 Standing Committee, Terraces
- 8-10 Leadership Training for Salem College Student Government, Terrace
- 9 Episcopal Laymen's Board
- 10 Pentecost XVI
- 11 Division of Services to Congregations
- 12 Diocesan Clergy Discussing Association, Greensboro
- 14 Parish Grant Committee, Burlington
- 15-17 Youth Commission, Terraces
- 16 Board of Directors, Penick Home, Southern Pines; Division of

Racial and Urban Affairs Advisory Board, Raleigh

- 17 Pentecost XVII
- 20 Diocesan Finance Committee and Council, Raleigh
- 22 Board of Managers, Thompson Children's Home, Charlotte
- 22-24 Basic Human Relations Weekend, Terraces
- 24 Pentecost XVIII
- 25-27 Diocesan Clergy Conference, Kanuga
- 29 CHURCHMAN Board, Raleigh

### OCTOBER

- 1 Pentecost XIX Canvass Training Workshop, Angus Barn, Raleigh;

Copy Deadline for November CHURCHMAN

- 3 Program Task Force, Greensboro
- 7 Project 73, Burlington
- 8 Pentecost XX
- 9 Division of Services to Congregations
- 10-11 Board of Trustees, Saint Mary's Junior College
- 11 Standing Committee, Raleigh
- 11-12 ECW Board Meeting, Terraces
- 13-14 Kanuga Board
- 13-15 Education Center Approach to Christian Education I, Terraces
- 15 Pentecost XXI
- 17 Division of Liturgy and Worship; Saint Augustine's Board, Raleigh
- 18 Planning Meeting for Diocesan Convention, Charlotte
- 21 Acolyte Festival, Durham; Division of Racial and Urban Affairs Advisory Board, Raleigh
- 22 Pentecost XXII; Dedication of New All Saints' Church, Concord
- 27 CHURCHMAN Board, Raleigh
- 29 Pentecost XXIII
- 29-Nov. 3 House of Bishops, New Orleans

## NOVEMBER

- 1 All Saints'; Copy Deadline for December CHURCHMAN
- 5 Pentecost XXIV
- 5-10 Human Relations Training Event, Kanuga
- 7 Election Day; Program Task Force, Greensboro
- 8 Standing Committee, Raleigh
- 8-10 Mid-Atlantic Training Committee, Board Directors
- 11 Bishops meet with clergy wives, Raleigh; Project 73, Burlington
- 12 Pentecost XXV
- 13 Division of Services to Congregations
- 13-14 Executive Council Team Meets with Diocesan Leaders, Terraces
- 16 North Carolina Episcopal Church Foundation, Raleigh; Investment Committee, Raleigh
- 17-18 Diocesan Conference for Church Musicians, High Point
- 17-19 Education Center Approach to Christian Education II, Terraces
- 18 Division of Racial and Urban Affairs Advisory Board, Raleigh
- 19 Pentecost XXVI
- 21 Diocesan Finance Committee and Council, Raleigh
- 22 CHURCHMAN Board, Raleigh
- 23 Thanksgiving Day
- 26 Last Sunday after Pentecost

## Appointments

Five members of the Editorial Board of "The Churchman" have been reappointed by Bishop Fraser for the 1972-73 publication year. They are:

Mrs. Margaret S. Knight of Raleigh, elementary school secretary who has served on the Board since 1962;

Mrs. Margaret Darst Smith of Raleigh, public information officer for Holding Technical Institute who has been on the Board since 1964;

George E. London, Raleigh businessman and lay leader whose service on the Board dates from 1964;

William B. Wright of Raleigh, editor and publisher of "The State" Magazine who has been a member since 1964;

The Rev. William H. Hethcock, director of program for the Diocese at Raleigh and a member since 1968; and,

The Rev. Keith J. Reeve, rector of St. Mark's at Raleigh who joined the editorial board in 1971.

For the past two years the young people of the Diocese have been represented on the Board by a high school senior. Last year's representative, Miss Katie Newsome of Winston-Salem, will be replaced with a new appointee after the opening of school.

Ben F. Park, public affairs consultant at Raleigh, has served as editor of the diocesan publication since 1964. He also heads the Diocese's Division of Information.

## DECEMBER

- 1 Copy Deadline for January CHURCHMAN
- 1-3 Youth Commission, Terraces
- 3 First Sunday in Advent
- 5 Program Task Force, Greensboro
- 6-8 Advanced Human Relations Weekend, Terraces
- 10 Second Sunday in Advent
- 11 Division of Services to Congregations
- 13 Standing Committee, Raleigh
- 14 Parish Grant Committee, Burlington
- 16 Christmas Tea, Open House, Board of Directors, Penick Home, Southern Pines; Division of Racial and

Urban Affairs Advisory Board, Raleigh

- 17 Third Sunday in Advent
- 24 Fourth Sunday in Advent
- 25 Christmas Day
- 29 CHURCHMAN Board
- 31 First Sunday after Christmas Day

## JANUARY

- 1 Copy Deadline for February CHURCHMAN
- 2 Program Task Force, Greensboro
- 6 Epiphany; Episcopal Laymen's Board; Project 73, Burlington
- 7 First Sunday after Epiphany
- 8 Division of Services to Congregations
- 9 Diocesan Finance Committee and Council, Raleigh
- 10 Standing Committee, Raleigh
- 12-14 Education Center Approach to Christian Education III, Terraces
- 14 Second Sunday after Epiphany
- 16 Legislative Breakfast, Raleigh; Division of Liturgy and Worship
- 17 Pre - Convention Convocation, Central
- 18 Pre - Convention Convocation, Northeast
- 19-21 ECW Worship Retreat, Terraces
- 20 Division of Racial and Urban Affairs Advisory Board, Raleigh
- 21 Third Sunday after Epiphany
- 22 Pre-Convention Convocation Meeting, Sandhills
- 23 Pre-Convention Convocation Meeting, Southwest
- 24-25 Board of Trustees, Saint Mary's Junior College
- 26 CHURCHMAN Board, Raleigh; Board of Managers, Thompson Children's Home, Charlotte; Pre-Convention Convocation Meeting, Southwest
- 26-28 Youth Commission, Terraces
- 28 Fourth Sunday after Epiphany

## FEBRUARY

- 1 Copy Deadline for March CHURCHMAN
- 2-3 157th Diocesan Convention, Charlotte
- 4 Fifth Sunday after Epiphany
- 6 Program Task Force, Greensboro
- 9-11 To Be a Woman Conference, Terraces
- 11 Sixth Sunday after Epiphany
- 12 Division of Services to Congregations
- 13 Saint Augustine's Board, Raleigh
- 14 Standing Committee, Raleigh
- 16-17 Kanuga Board
- 17 Division of Racial and Urban

Affairs Advisory Board, Raleigh; Project 73, Burlington

18 Seventh Sunday after Epiphany  
Founders' Day, Saint Augustine's College, Raleigh

23 CHURCHMAN Board, Raleigh  
23-25 Education Center Approach to Christian Education IV, Terraces  
25 Eighth Sunday after Epiphany

### MARCH

1 Copy Deadline for April CHURCHMAN

4 Last Sunday after the Epiphany  
Annual Meeting of Episcopal Laymen, Raleigh

6 Program Task Force, Greensboro  
7 Ash Wednesday

8 Parish Grant Committee, Burlington

11 First Sunday in Lent  
12 Division of Services to Congregations

14 Standing Committee, Raleigh  
16-18 A Weekend of Creative Theology, Terraces

17 Board of Directors, Penick Home, Southern Pines; Project 73, Division of Racial and Urban Affairs Advisory Board

18 Second Sunday in Lent  
25 Third Sunday in Lent

30 CHURCHMAN Board, Raleigh

### APRIL

1 Fourth Sunday in Lent; Copy

Deadline for May CHURCHMAN

3 Program Task Force, Greensboro  
8 Fifth Sunday in Lent

9 Services to Congregations  
9-11 ECW Worship Retreat, Terraces

11 Standing Committee, Raleigh  
15 Palm Sunday; Anniversary Tea, Penick Home, Southern Pines

18-19 Board of Trustees, Saint Mary's Junior College

21 Division of Racial and Urban Affairs Advisory Board, Raleigh

22 Easter Day  
27 CHURCHMAN Board, Raleigh  
29 Second Sunday of Easter

### MAY

1 Copy Due for June CHURCHMAN;  
Program Task Force, Greensboro

1-2 ECW Annual Meeting, Raleigh  
4-5 Bishops' Weekend for Clergy and Clergy Wives, Southern Pines

5 Project 73, Burlington  
6 Third Sunday of Easter; Commencement at Saint Augustine's, Raleigh

8 North Carolina Episcopal Church Foundation, Raleigh; Investment Committee, Raleigh

9 Standing Committee, Raleigh  
12 Commencement, Saint Mary's Junior College

13 Fourth Sunday of Easter  
14 Division of Services to Congregations

15 Diocesan Finance Committee and Council, Raleigh

18-19 Kanuga Board  
19 Division of Racial and Urban Affairs Advisory Board, Raleigh

20 Fifth Sunday of Easter  
25 CHURCHMAN Board, Raleigh; Board of Managers, Thompson Children's Home, Charlotte

27 Sixth Sunday of Easter  
31 Ascension Day

### JUNE

3 Seventh Sunday of Easter  
5 Task Force, Greensboro

10 Pentecost  
11 Division of Services to Congregations

12 Saint Augustine's Board, Raleigh  
13 Standing Committee, Raleigh

16 Board of Directors, Penick Home, Southern Pines Division of Racial and Urban Affairs Advisory Board, Raleigh

17 Trinity Sunday  
23 Diocesan Ordination, Henderson  
24 Pentecost II

### JULY

1 Pentecost III  
8 Pentecost IV

11 Standing Committee, Raleigh  
19 Board of Trustees, Saint Mary's Junior College

21 Division of Racial and Urban Affairs Advisory Board, Raleigh

## St. Mary's, High Point, To Host November Event:

# Church Music Conference Scheduled

By THE REV. ROBERT L.  
LADEHOFF

Chairman, Diocesan Division On  
Worship and Liturgy

"Church Music in the Seventies" will be presented and discussed and used at a diocesan conference, to be held November 17 and 18 at Saint Mary's Church, High Point. The conference, sponsored by the Division on Worship and Liturgy of the Diocesan Program Task Force, will be led by Marilyn Keiser, organist-choirmaster at All Souls' Church in Asheville, and musical consultant to the Diocesan of Western North Carolina.

Miss Keiser will discuss present-day trends in church music. She will give special attention to music for *Services for Trial Use*. Music from *Songs for*

*Liturgy and More Hymns and Spiritual Songs*, the recently-published supplement to the 1940 Hymnal, will be introduced.

The conference will open at 2 p.m. on Friday, November 17, and will close with a festival service of worship late on the morning of Saturday, November 18. Miss Keiser is hoping to be able to offer a special workshop for professional church musicians early Saturday afternoon. "New Sounds in the Music of the Church."

Miss Keiser is a native of Springfield, Illinois. She began her professional study at Illinois Wesleyan University, where she studied with Lilian McCord. She continued her work at Union Theological Seminary, where she graduated with the SMM degree in 1965, summa cum laude. She is en-

rolled in the doctoral program at Union Theological Seminary. Her organ study at Union Seminary has been with Alec Wyton.

Miss Keiser holds the associate, choirmaster and fellowship certificates from the American Guild of Organists, is active in the work of Sigma Alpha Iota, a member of Phi Beta Kappa and Alpha Lambda Delta Scholastic Honorary societies, and registrar of the National American Guild of Organists.

The conference is designed for clergymen, organists, choirmasters, choir members, members of parish liturgical committees, and anyone who is interested in the worship of the church. Details of the conference, and information about registration, will be sent to the diocesan clergy and church musicians early in the fall.



## Chapel Hill Tree House A Runaway Haven



**BY MRS. JANE CRISP**  
**Diocesan Churchwomen**

CHAPEL HILL — Matt has found a place . . . at least a temporary one where he can stay until he gets things worked out with his family. This is a place where hopefully he can spend a productive period and get help in coping with himself and his problems. The place is a dilapidated farm house located on 200 acres of beautiful farm land six miles east of Chapel Hill known as the Tree House.

The Tree House is the brain child of Cam Kay, who is its director; it operates through the Drug Action Committee of Chapel Hill. To date the Episcopal Church through the Episcopal Churchwomen of the Diocese and General Convention for Youth Program in Atlanta is the largest contributor.

Tree House is a temporary home for runaways between the ages of 14 and 18. The 10 to 12 young people who come are expected to remain from four to eight months and during their stay they will have "para-professional" counselors living with them on the farm. Also they will receive professional support from the Orange-Person-Chatham Mental Health Clinic. If the parents are willing, they too are urged to take part in the counseling. It is the hope of the Tree House staff that each of the runaways who come to them may be returned to his home but in an environment where he can function. If this is not possible, then the aim is to enable him to function as a responsible member of society or to find a foster home or other accommodation which



**CAM KAY (RIGHT) WITH FELLOW STAFFERS**  
**. . . Tree House Shown in Background**

best suits his particular needs.

Matt thinks he can work it out with his parents. For the interim period he is not on the streets like Judy. Judy is a 16-year-old runaway who looks 25. She has been on the streets since August when she left home so she wouldn't have to go live with her father in Washington, D. C. Judy and her group of street people probably can't be helped by the Tree House. They have survived for this long on the streets and have become accustomed to their day to day existence however squalid and aimless it may be.

Judy doesn't seem to think of the future or really expect to have one. She

seems to have had difficulties with her parents all her life and apparently doesn't care to have much to do with them except for her weekly allowance given her by her father.

Cam Kay, the 23-year-old founder and director, has worked extensively with young people who have been alienated from society. He saw the need for a home for runaways while working as a counselor at Switchboard, Chapel Hill's crisis center. He explains:

"I am greatly impressed by the life of Jesus and I can realize His philosophy more by doing His work than by simply going to church."

Although Cam's parents are Episco-



paliens now living in Pinchurst the idea to appeal to Episcopal Churchwomen came from the Rev. Peter Lee, rector of the Chapel of the Cross, and from the Rev. Lex Mathews, chaplain to students at UNC Chapel Hill.

Cam sees Tree House as an alternative to foster homes and public detention homes which in eight out of ten cases fail. Some of these young people have parents who do not want them and some have parents who are too authoritative or are alcoholics, creating an impossible situation. He said:

"I became interested in an alterna-

tive for these kids. Instead of running away and getting on the street, why not a tree house? A place that belongs to young people . . . not to their parents? A place that speaks of strong growing things and is close to the soil. This is a place for young people with serious problems, not for a youth who is angry at parents who won't buy him a stereo set."

In addition to the \$8,000 from the Episcopal Church, Social Services will provide \$80 a month for each youth accepted for a total of about \$7,000 a year. For those who can afford it a small tuition will be charged, but lack

of money will not keep a resident out of Tree House. However before anyone is accepted he must go through a three-day evaluation period with temporary shelter provided by Switchboard.

Cam Kay is readily available and eager to talk to groups about Tree House. By doing this he is hopeful of encouraging private contributions which will help to keep Tree House in operation. In addition to money they also need good used furniture and household items. Contributions and inquiries may be addressed to the Tree House in care of The Drug Action Committee in Chapel Hill.

## Oct. 1 Is Church Periodical Sunday

October 1 has been designated as Church Periodical Club Sunday. At this time Episcopal Churchwomen throughout the Diocese and others across the Nation will give special emphasis in their home parishes and missions to the work and support of this phase of their missionary work.

The Church Periodical Club (also referred to as CPC) working through individuals, parishes and dioceses is the only Episcopal agency devoted to supplying-without-cost the printed tools of learning. This is one of many ministries of the printed word. Since 1888 it has been dedicated to this service which is presently aimed at today's new — old problems.

The National Books Fund of CPC receives requests from the most remote reaches of the Anglican Communion and from as near as the next block. A Biafran refugee priest whose funds are frozen by the Nigerian government will receive text book help in his work at Princeton Theological Seminary. A set of encyclopedia was purchased for *St. Mary's-in-the-Field*, Valhalla, New York, a school for delinquent girls. Asklings range from a single Spanish prayer book for a prisoner, to provisioning an entire library. While large requests must be endorsed by someone in authority, such as a bishop or a dean, all requests are processed and acted upon by an experienced committee.

This organization which is financed by contributions made directly to it through chapters, branches and dioceses, supplies all printed material, religious, educational, technical, and recreational needed for the church's larger mission. Translations of the hymnal,

### BISHOPS VISITATION SCHEDULE—SEPTEMBER, 1972

#### Bishop Fraser

September 10—a.m. Rocky Mount, St. Andrew's  
p.m. Rocky Mount, Christ Church  
September 17—a.m. Erwin, St. Stephen's  
p.m. Laurinburg, St. David's  
September 24—a.m. Chapel Hill, Chapel of Cross  
p.m. Durham, Epiphania

#### Bishop Moore

September 24—a.m. Hamlet, All Saints'  
p.m. Rockingham, Messiah

of the prayer book, Braille for the blind, big print for the poorly sighted, devotional reading for prayer groups, church school material, textbooks, reference works—for use on reservations, in ghettos, in community and campus centers; inspirational, recreational reading for service men, shut-ins, missionaries; material needed to train nurses, doctors, technicians, indigenous clergy — all are provided.

The Church Periodical Club offers

a Christian method of direct action that both respects the dignity of recipients and encourages self-help. Pray for CPC and go with the Church Periodical Club into all the world—preaching, teaching, healing.

The Church Periodical Club treasurer for the Diocese of North Carolina is Mrs. R. O. Martinelli, 710 Wimberly Drive, Greensboro. She will receive donations and requests for additional information.

## St. Aug. Receives Grants For \$395,000 In Programs

RALEIGH — Dr. Prezell R. Robinson, president of Saint Augustine's College, has announced the receipt of a comprehensive grant from the Federal Government under Title III, totaling \$395,000.

Seventy thousand dollars will be allotted for a cooperative program between St. Aug. and North Carolina State University. A cooperative pro-

gram between Saint Augustine's College and Voorhees College, Denmark, South Carolina, will be strengthened by funds totaling \$30,000, and \$250,000 will go toward the continuation of an innovative freshman program carried on by the Five College Consortium Innovative Thrust group of which St. Aug. is a member.

Another \$35,000 under the same ti-

## Status Of Malcolm X

(Continued from page 2)

tle, will be used to continue the cooperative development program to strengthen fund raising. Ten thousand dollars will be allotted for continuing, strengthening and expanding the program for college placement services.

The Department of Health, Education and Welfare has made a grant of \$20,000 to the college for continuance of its cooperative education program. Under this program, students receive internship experiences off campus, in government, business and industry, relating to the program of study that they pursue at the college.

The Talent Search Program, jointly sponsored by Saint Augustine's and North Carolina State University, has received \$76,391. The purpose of the program is to identify and assist talented youth who might have been overlooked by traditional means, to pursue post secondary courses of study. Various individuals are assisted by talent search, including school dropouts, job corp returnees, veterans and adults who show potential and desire to attend a college or university, technical institute or trade school.

Special counseling is given to each individual in helping him to set up his educational program and to develop a financial assistance plan to meet the needs of his education goals. This program is also funded by the Department of Health Education and Welfare.

### St. Aug. Professor Gets Lecture Grant

RALEIGH — Dr. Joseph Jones, Jr., vice president for academic affairs and professor of biology at Saint Augustine's College, has been awarded a Senior Fulbright-Hays Professorship to lecture at the University of Science and Technology in Kumasi, Ghana, West Africa.

The lectureship will be in the area of parasitology and microbiology and will begin in September. Dr. Jones was one of four Black Americans selected for the African program by competition with applicants from throughout the United States.

While in Ghana, Dr. Jones is planning to teach and initiate some research activities in parasitology. Also, he and his family will travel in various parts of Ghana and into neighboring countries to become better acquainted with the folklores, customs, traditions and culture of various tribes in Africa.

and announced that the application had been withdrawn.

Bishop Fraser's June 21 letter to Bishop Hines is as follows:

"This is my response to your letter of May 25 in which you asked for my comments and observations concerning Malcolm X Liberation University, Greensboro, North Carolina.

"As I wrote you on May 30, we would follow our usual procedure on GCSF grants in order to have our people involved and to avoid any misunderstanding. Therefore, I requested the rectors and senior wardens of the six parishes in Greensboro to assist me in collecting observations and comments about MXLU. This information has been reviewed by the Standing Committee of the Diocese and they have given me their advice," Fraser wrote.

"Those who gave us comments and observations were people who advised me to approve the last Malcolm X grant, people who have supported the grant, and people who have been associated with MXLU in one way or another. All were unanimous in their opinion that the Bishop should oppose the funding of any further grants to Malcolm X Liberation University. Some of the reasons these people gave were that Malcolm X has developed no viable programs here; that the school is surrounded by a veil of secrecy; there is no evidence to suggest that MXLU has had a strong appeal to the local Black people nor does its program seem to be designed to assist the local area in meeting the real problems of race and poverty existing here.

"Although a specific request was made by the local committee or rectors and senior wardens (which included two Black members) to visit the premises of MXLU, Mr. Fuller made it clear that Whites were not welcome and the request of the committee was refused. It took the committee three days to arrange a meeting with Mr. Fuller, who would not agree to meet with them until he had checked with the GCSF staff. Finally, at five minutes past midnight on June 9 Mr. Fuller called to say that he would meet anytime that day. The committee could not be assembled until 3:00 p.m. and Mr. Fuller had to leave at 3:45 p.m. for another appointment. This was the only time he said that he could give the committee until July," the letter continued.

"In view of this information and recognizing that the application of the Federation of Pan-African Institutions must be approved by the Diocese of Newark, the Standing Committee and I would recommend that the Screening and Review Committee delete the Malcolm X request from the application. We further recognize that we were only asked for comments and observations; but if we had a veto, we would strongly exercise it against the Malcolm X request. However, we would in no way want to interfere with the privileges and responsibilities of those who speak for the other schools in this application.

"The Bishop and Standing Committee appreciate your giving us an opportunity to make comments and observations on this grant," Bishop Fraser's letter concluded.

At his press conference Fuller said any continued effort to get funds would "compromise" the school's political beliefs. He also charged the procedures for funding had been changed in mid-course.

Fuller said, "We at MXLU have always understood that the acceptance of money from the white-controlled Episcopal Church was a contradiction. We did it, however, because there are black folks involved in various levels and programs of the church who told us that they would get us the funds and we would not have to compromise any of our procedures and political beliefs.

"We have always understood that because of our unyielding political position on white people, the efforts of those brothers and sisters would at some point be insufficient. We knew the procedures which allowed for this level of black 'control' would be changed. This is what has occurred," he continued.

"Our operations are always open to the observation and participation of black people. . . . The charge of secrecy is being leveled by white people, who are simply not used to being told they are not needed, wanted. Our efforts are not secret; they are simply not open to THEIR investigation and participation."

Fuller said the policy of the school has always been "to keep white people out." Blacks, he said, are always welcome.

He termed the criticism that Malcolm X has no appeal or program designed to meet local needs "the best example of the arrogance and deceit of white people."

Fuller continued as follows: "Did you talk with the mothers and fathers of the 19 children who for two years have been attending our Early Education Center free of charge? Did you talk with the young brothers who have been part of the Young African Warriors group? Did you talk with the people who buy eggs that come from the (Malcolm X) farm at a saving of 75 cents to the dollar? Did you talk with the blind workers who have been coming to our community feast on New Year's Eve where people bring their whole families instead of going out and getting drunk as the American tradition dictates? Did you talk with those people who have volunteered their time to help us because they believe in what we are doing?"

"The bishop contends we are not dealing with the real problems of race and poverty. We contend that we are. It is our contention that the white controlled institutions, the white controlled courts, the white controlled corporations are the real problems for black people. It is our position that only by developing alternative institutions can we truly begin to deal with the real problems," Fuller asserted.

### Cited For Service To Others:

## The Rev. Lex Matthews Named Chapel Hill 'Father Of Year'

CHAPEL HILL — The Rev. Lex Matthews, the Diocese's chaplain here at the University of North Carolina, has been named as one of four "fathers of the year" in this Orange County community.

The selections were based on leadership to family and community and for the projection of a father image to other young people outside the family, according to the Chapel Hill-Carboro Merchants Association.

*The Chapel Hill Weekly* quoted Joe Augustine, executive secretary of the merchant group, as the source for the following comments with regard to the Episcopal clergyman's selection:

"This man sleeps about three hours a

night and dedicates the rest of his time to the community. He performs what he calls 'brokerage ministry,' getting people together and then getting out of their way."

As chairman of the Drug Action Committee, Matthews was one of the founders of Operation Switchboard and Genesis House where he is known to the young people as "The Great Earth Father." He is now working through the Human Relations Commission on day care.

He is a graduate of the University of Alabama, Jones Law School and Virginia Seminary. He has also studied in England. He is married to the former Judith Elaine Wright of Mobile, Ala.

### New Chaplain At Howard:

## Nat Porter Leaves Durham To Join University Staff

DURHAM — The Rev. E. Nathaniel Porter, priest-in-charge at St. Titus' Episcopal Church here for the past five years, is resigning and will accept the position of Episcopal Chaplain at Howard University in Washington, D. C.

Mr. Parker came to St. Titus' in October, 1966, when the church was located at 1520 Fayetteville St. In No-

vember, 1967, the church was badly damaged by fire and the congregation decided to rebuild on a larger site. The new church edifice is located at 400 Moline Street and was consecrated on February 5 and 6, 1972. In order for an edifice to be consecrated it must be debt free.

During Mr. Porter's ministry at St.

## Mr. Hethcock, Mrs. Gooding Are Married

BETHESDA, Md. — Mrs. Phebe Carter Gooding and the Rev. William Hoover Hethcock of Raleigh, were married July 29 in Saint John's Episcopal Church. The Rev. William A. Beal, the Rt. Rev. Thomas A. Fraser Jr. and the Rt. Rev. William Moultrie Moore Jr., officiated.

Given in marriage by her father, the bride is the daughter of Mr. and Mrs. Frank M. Carter of Pampa, Tex. The bridegroom is the son of Mrs. Emma Leigh Hethcock of Thomasville, N. C.

Honor attendant was Miss Mary Ellen Gooding. Children in the wedding were Carter Cook Gooding and Charles Patrick Gooding.

The Rev. S. F. James Abbott of Greensboro, N. C., served as the best man.

The couple will make their home in Raleigh.

Titus' the church has expanded in membership, in internal activities, and in community service; and it has moved from mission to parish status.

Mr. Porter was also active in the area of community work — especially with the Black community. His active interest in this area and the continuing efforts of the Episcopal Church to become more aware of the needs of and to make its work more relevant to its Black membership led to Mr. Porter's being appointed director of urban and racial affairs for the Episcopal Diocese of North Carolina. This position was created in 1969 by the Diocese at its annual convention. St. Titus' became the demonstration point and the proving ground for pilot projects designed to determine what the Church could do in the urban crisis. This program soon became a full-fledged Department of Urban and Racial Affairs and moved into Diocesan Headquarters in Raleigh in early 1972.

Having overseen the establishment of the Department as part of the diocesan life, Mr. Porter resigned as its head in January, 1972 to devote his full attention to St. Titus' as it moved toward accomplishing its long-time dream of parishhood.



## Mrs. Hunter In New Post With Church's N. Y. Office

NEW YORK, N. Y. (DPS) — Mrs. David R. Hunter has been named deputy for jurisdictions of the Episcopal Church, effective September first. The appointment, which was made by the Rt. Rev. John E. Hines, presiding bishop, is subject to confirmation by the Executive Council of the Church at its September meeting.

Mrs. Hunter succeeds Dr. Paul Tate, who is retiring.

Born in Fredericton, New Brunswick, Canada, Carman Hunter grew up in Melrose, Massachusetts, and has served the Episcopal Church for 26 years. Exactly half of her career has been as an appointed missionary in overseas work and half in positions at the Executive Council in Greenwich and New York.

After graduating from Western College and a year teaching in a high



MRS. HUNTER  
... to Deal with Dioceses

school, Mrs. Hunter enrolled at Windham House, receiving a master's degree from Columbia University in the academic program administered jointly by Union Theological Seminary, the General Seminary, and Columbia.

From 1946 until 1950, Mrs. Hunter taught English and Religion at St. Hilda's School at Wuchang, in South Central China. A fellow teacher at St. Hilda's was the Rev. Jane Huang, recently ordained to the priesthood by Bishop Gilbert Baker in Hong Kong. Although the Communist government controlled China during the last year and a half of her stay, Mrs. Hunter returned to the United States on regular furlough before all Americans were asked to leave.

Her next post was in Brazil, where she was stationed in Rio de Janeiro, serving with a Brazilian priest as co-secretary for Christian Education of the three Brazilian dioceses of the Episcopal Church. They were responsible for arranging the translation of many curriculum titles and originating others, and they were active in leadership training and in many areas of women's work, and organized youth and adult conferences throughout Brazil.

Returning to the United States in 1959, she became Secretary for Overseas Education in the Christian Education Department of the Executive Council, and traveled widely in Japan, the Philippines, Mexico and other overseas districts.

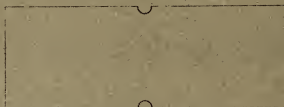
In 1961 Mrs. Hunter became Associate Director of Christian Education and in 1963 Director. Since January 1, 1971, she has been on Dr. Tate's staff, with primary responsibility for relations with domestic jurisdictions. She has carried specific linkage responsibilities with the dioceses of North and South Dakota, Hawaii, Oregon, and the Church in Brazil — Igreja Episcopal do Brasil — which now has four dioceses.

In her new assignment, Mrs. Hunter will work directly with both overseas and U. S. dioceses of the Episcopal Church, coordinating and administering a wide variety of programs and relationships which link the national church with its 109 dioceses. She becomes one of six members of the Management Team.

Mrs. Hunter is married to the Rev. David R. Hunter, Deputy General Secretary of the National Council of Churches. Dr. and Mrs. Hunter make their home in Brooklyn.

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## Fund Loans 4 Million To Finance 211 Projects

NEW YORK, N. Y. (DPS) — The Revolving Loan Fund of The Episcopal Church Foundation has aided in the construction and renovation of 211 parish and mission church buildings in 39 states and two foreign countries since it was established 20 years ago.

These results were disclosed by Henry S. Noble, Foundation president, in observance of the anniversary. He said that in the two decades, \$4,233,-825 had been advanced to complete construction projects such as churches, rectories and parish halls, and that the loss factor on the loans was zero.

He explained that the loans are interest-free and repayable in ten annual, equal installments with a 1 per cent service charge on the unpaid balance.

"These payments are used for new loans to other parishes, so that the Fund's capital is in constant, productive motion," Noble said.

The Episcopal Church Foundation is an independent national organization of laymen and women that initiates and underwrites projects in support of the work of the Church. Among its many activities are its Graduate Fellowship Program, in which scholarships are awarded for doctoral study to qualified young clergymen; the underwriting of the Pusey Report on theological education and subsequent support of the Board for Theological Education, and the startup grant for the Clergy Deployment Office, which is assisting bishops and vestries in clergy placement.

## Presiding Bishop Back From 'Rewarding' Trip To Russia

NEW YORK, N. Y. (DPS) — The Rt. Rev. John E. Hines, presiding Bishop of the Episcopal Church recently returned from a nine-day trip to Russia which he describes as "rewarding" and as "opening up new relationships."

Bishop Hines believes that the Russian Orthodox Church and the Episcopal Church "can play an important part in promoting world peace and development," consistent with the recent steps taken mutually by the Governments of the United States and Russia in other areas.

The Presiding Bishop was accompanied by Dr. Peter Day, ecumenical officer of the Episcopal Church, and Dr. Day's daughter, Mrs. Vojislav Tubic, and by Dr. Paul B. Anderson, consultant on orthodox relations, and Mrs. Anderson.

The group participated in the anniversary liturgy of His Holiness Pimen, Patriarch of Moscow and of all Russia, whose enthronement took place last year. During the service, for which the Patriarch's Cathedral was packed with worshippers, the male members of

the party were invited to enter the inner sanctuary behind the Iconostasis.

Bishop Hines had a "very cordial" personal meeting with the Patriarch just before a luncheon which was attended by six of the eight Metropolitan of the Russian Orthodox Church. His Holiness extended a special greeting to his guest and Bishop Hines responded.

During his stay in Russia, the Presiding Bishop had discussions with both Metropolitan Juvenali, head of the Foreign Affairs Department of the Church, and Archbishop Pitirim, who is concerned with Russian church publications.

Bishop Hines presented to his hosts copies of the Book of Common Prayer, the 1960 Pastoral Letter of the House of Bishops (on the Creed), *Documents on Anglican/Roman Catholic Relations*, and *Services for Trial Use*.

The Archbishop said that he planned to have *Services for Trial Use* — the so-called "Green Book" — translated into Russian for study.

Both Dr. Day and Dr. Anderson were asked to contribute articles to the

## Committee Seeks New Sewanee Dean

SEWANEE, Tenn. — Bishop William E. Sanders, Episcopal coadjutor of Tennessee, will head an eight-man search committee to seek a new dean for the School of Theology at the University of the South.

Others on the panel will be two professors of the theological school: the Rev. Charles L. Winters, chairman of the trustees' special committee on the seminary, and the Rev. J. Howard W. Rhys, professor of New Testament. Two other bishops also were named by Dr. Bennett: the Rt. Rev. Drs. George M. Murray, of Mobile in the Central Gulf Coast diocese and chairman of the regents' committee on spiritual and religious life at Sewanee, and G. Paul Reeves, bishop of Georgia.

The three other members are the Rev. Maurice Benitez, rector of Christ Church San Antonio, representing parish priests; Thomas R. Ward, regent of the university and lay leader of the diocese of Mississippi; and a yet unnamed senior of the seminary who will be nominated in the fall by his fellow students for appointment by the vice-chancellor.

*Journal of the Moscow Patriarchate*, which is translated into English and several other languages.

There were also preliminary discussions of exchange visits which might be made by theologians of both churches, perhaps through visitations at key seminaries in Russia and the United States.

Bishop Hines also preached to the congregation of American Protestants in Moscow which is now served by the Rev. Raymond Oppenheim, the first Episcopal priest to serve as chaplain to Americans in Moscow, and visited Leningrad, where a ministry to the English-speaking community has been begun through the active interest of Consul-designate Gleysteen, an Episcopal layman.

The most tangible result of the visit, however, was the establishment of a direct and personal relationship between Bishop Hines and the principal leaders of the Russian Orthodox Church. The Presiding Bishop is known to value the kind of dialogue which this person-to-person and church-to-church relationship opens up.

# Views Are Invited On Church's Role

NEW YORK, N. Y. (DPS) — In the fall of 1972 the Office of Development of the Executive Council of the Episcopal Church will send teams of fact finders into all Dioceses of the Church to ask Episcopalians what they think the Church's mission ought to be in the 1970's.

The information-sharing process is in preparation for the next General Convention at Louisville, Ky., in October, 1973, at which time the program and budget for the Episcopal Church for 1974 and 1975 will be adopted.

The proposal for this effort was developed jointly by Oscar C. Carr, Jr. vice-president of the Council for Development, and the Rt. Rev. Roger Blanchard, executive vice-president of the Council.

Mr. Carr is responsible for designing and arranging the fall visitations of all jurisdictions, and reports from the dioceses are to be sent to him. The Rev. Charles R. Supin, coordinator, Office of Development, is working under Carr's supervision to coordinate the entire operation.

Information gathered will help the Executive Council answer three questions: What needs in Church and society do you think the General Church Program should attempt to meet? What should our priorities be? How should we fund them?

The first step in the information-sharing process was a series of seven meetings with the diocesan bishops of the Church in April and May. Diocesan bishops from almost all of the domestic dioceses attended one of the six regional meetings. The overseas bishops' meeting, which was held separately, was well attended. The response to the proposal in all the meetings of bishops was favorable.

Summary reports on these meetings will be distributed to the Bishops.

The data-gathering process was tested with the Executive Council at its May meeting, and in June the Council is testing the proposal with three pilot Dioceses — Florida, Minnesota and Texas — before it goes to the other jurisdictions.

Between September 15 and December 1, the Executive Council will conduct a series of meetings in all dioceses to discover options concerning the

## National Publishers Guide For Vestrymen

NEW YORK, N. Y. (DPS) — A guide book for Episcopal vestrymen and women clarifying and detailing the role of the vestry and the duties of its members has been published.

Announcement of the manual, to be called "A Vestryman's Guide," was made here by its sponsor, The Episcopal Church Foundation, and Seabury Press, official publishing house of the Episcopal Church. The Foundation is the national organization of laymen that initiates and underwrites projects in support of the work of the whole Church.

The 64-page book, to be sold for \$1.25, was written by Foundation vice president V. S. Bowen, with guidance and counsel of experts in Episcopal canon law and in parish renewal and administration.

Included in the book are chapters on the duties of the vestry; parish structure, programs and administration; fund drives; the roles of rectors and bishops; history and background of the parish vestry; church organization and statistics, and excerpts from canon law. The foreword is by Presiding Bishop John E. Hines.

three questions relating to missions, priorities and funding.

The visitation teams will be composed of those Executive Council members, linkage staff, and other Church leaders having the time, interest and skill to engage in the proposed dialogue. The teams will be trained September 9-10 by Mrs. Carman Hunter and the Rev. Alfred Rollins of the Council's jurisdictional relationships staff.

The Council teams will meet with persons whom the diocesan leadership considers key decision makers. These may include, in addition to the bishop or bishops, the Diocesan Council, Deputies to the General Convention, representatives of special interests and programs, and others from outside the Church with and for whom mission

might be carried out in the Diocese.

The Executive Council has prepared a workbook which outlines the suggested procedures to be followed in each Diocese at the time of visitation for the purpose of gathering the program/budget data. The workbooks will be sent to the bishop of each Diocese for distribution a month before the scheduled visitation.

The Council expects to provide special material for those who may be unfamiliar with the way the Episcopal Church operates.

Each Diocese will determine the process by which additional data will be gathered in the Diocese from such groups as deaneries and parishes before making its response to Executive Council. Each Diocese is to send its collated data to the Council within 30 days after the meeting and not later than January 1, 1973.

During the winter of 1973, when all the data from the various Diocesan meetings has been received and collated, it will be used by the Executive Council to prepare its report and recommendations on program and budget for 1974 and 1975 to the General Convention. The Council will act on the report at its May, 1973 meeting.

When the Council has prepared its recommendations to General Convention, it will distribute the proposals to bishops and deputies to the Convention. The report will be interpreted at regional meetings in the spring and summer of 1973.

The final decision on program and budget and method of funding for 1974 and 1975 will be made by the General Convention in October, 1973.

The design committee which worked with Carr in planning the visitations was composed of: The Rev. Mr. Supin, chairman; Matthew Costigan, assistant treasurer; the Rev. Everett Francis, public affairs officer; Mrs. Hunter, and the Rev. Herbert A. Donovan, Jr., rector of St. Luke's Church, Montclair, N. J.

Carr said that the visitation program comes at a time when "the mood of the Church is better than it has been. Anxiety is not quite as high. I think the Church at large is waiting for a reasonable challenge and is ready to accept it."

NORTH CAROLINA

# The Churchman

October 1972

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**LAYMEN ANNOUNCE PROJECT**—Here is the Board of Directors of the Episcopal Laymen of the Diocese. In a story on page 5 of this issue they announce plans for an opinion survey. Shown on the front row (from left) are: Dean Jones, St. Augustine's, Raleigh; Hank Craumer, St. Michael's, Raleigh; Frank Schrimsher, St. Andrew's, Charlotte; Bill Holloman, Trinity, Scotland Neck. Back Row: Jim Davis, St. Michael's, Raleigh; Ed Mulvey, St. Paul's, Winston-Salem; Paul Neil, St. Peter's, Charlotte; Dick Schnedl, Emmanuel, Southern Pines; and Bob Prongay, St. Paul's, Winston-Salem.



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**Editorial Board**

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**Bishop's Letter:**

## Clergyman Views Calling

**Dear Friends in Christ:**

This summer I met an old friend that I haven't seen since the day of graduation from the seminary. He is now the rector of a very large and significant parish. As we caught up on the years that have passed, he inferred that if he had it to do again, he would not choose the ministry as his vocation.

I caught myself affirming in a strong voice that "I would."

Certainly times have changed and the institutional church has changed, but I know of no substitute for the worshipping community. It isn't that the people of that community are always pleasant or agreeable or even Christian. But where two or three are gathered together and the Gospel is preached and the sacraments are administered, there is a Presence, a Reality, or a Presence of Reality, that helps me know who I am and something of who God is.

I find this a healthy experience; an experience which puts my broken pieces back together and sends me back into the world as a whole person who may be broken again but in the Presence of Reality can be made whole again.

The full-time parish ministry of bringing in those who are broken or just weary or who just want to express their joy and gratitude for life and helping to send them into the world after they have received refreshment and blessing from the Presence is a challenging service to mankind that has a special reward.

It is a constant sharing in the joy that only the broken one who has been renewed can really appreciate.

Of course, this is not all there is to the parish ministry. It isn't all joy but there is enough of it, in spite of the travail, to make me say again today, "I would."

Faithfully,

THOMAS A. FRASER

**Editor's Note:** The recent "Churchman" readership survey produced several conclusions which have been analyzed and reviewed by members of this magazine's Editorial Board. One finding pointed to a reader desire to hear from our two Bishops. It also appears that our readers want a spiritual feature. Another conclusion is that there appears to be a considerable hunger for news of program in parishes and missions throughout the Diocese. "The Churchman," therefore, begins on this and the page that follows three new features which it is hoped will appear on a fairly regular basis. The Board is most grateful to those who responded to the recent survey questionnaire.

**Inspirations:**

## On Serving The Master

Blessed are those servants whom the master finds awake when he comes.  
St. Luke 12:37.

We are here to ordain members of the Christian Church to two traditional offices: The office of deacon, and the office of priest.

On such an occasion it is fitting that we think not only of what each of those is and implies, but that we think of the *ministry* to which all of us are called as Christians, whatever office we exercise in the Church.

The gospel reading calls us to think about basic things. It does so through the use of a very concrete, worldly picture—albeit a picture not as current in our world as in the world of the New Testament. The master of a house, a castle, a plantation is away. . . . That, though, does not erase the given fact that it *is* the

(Continued on page 4)



# Church School Programs Begin Again

By WILLIAM H. HETHCOCK  
Director of Program  
Diocese of North Carolina

Sunday school or Church school— whichever you may call it in your congregation—probably got underway on Sunday, September 10, the first Sunday after Labor Day.

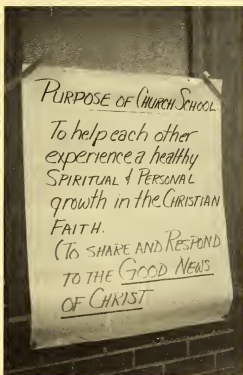
In most parishes and missions of our Diocese the church school classes are suspended during the summer months. The big day for getting started again comes in early September. Vacations are completed, families are back in town for the beginning of school, and Episcopal churches in this Diocese are actually crowded on the day when children and young people are invited to return to Sunday School.

How to develop and promote the Sunday school is everybody's question. Clergy report around the Diocese that church attendance is down these days. But enthusiasm for operating good church schools which are interesting and helpful to children and young people may be at an all-time high.

The Laymen at St. Anne's Church in Winston-Salem, for example, have been working on their church school plans since last spring. Under the leadership of Mrs. John Anthony, the teachers met before their classes ended to evaluate their year and to make plans for fall. The Rev. David Fargo, the new vicar at St. Anne's, arrived during the summer to discover that good plans were already underway for a church school to operate in six-week units through the year.

The "unit plan" idea is in use in a number of congregations this fall. At the Church of the Good Shepherd in Raleigh, Mrs. J. L. Chavasse, director of Christian education, is planning to divide the year into four blocks of time for the junior and senior high school students. Each of these blocks will deal with a different topic or theme lasting for about six or seven Sundays. Church schools using plans of this kind are assuming that children can give better attention to a subject for a short time, and that they will return to church school for a new topic even in the spring when attendance gets sparse.

Grades two through six at Good



**SIGN AT ST. MICHAEL'S,  
RALEIGH**  
... States Church School Objective

Shepherd are using the Teal Curriculum, a course of study published for the Episcopal Church and in use widely in this Diocese. Teal is "Content centered" . . . giving the child much more information about the Church and the Gospel than those courses which see the experience of the child at Church as the most important emphasis. The Teal Curriculum is advertised as a course which assists children "to learn about every aspect of the faith and to have more fun than they ever had in Church School before!"

St. Andrew's Church in Rocky Mount uses some Teal courses, but the Rev. Josh MacKenzie is also using some Episcopal Church Fellowship series material and some inter-denominational courses from Serendipity Books. Mr. MacKenzie is finding that Forward Minibooks published on a variety of subjects by good authors also give good foundation and content materials for teenagers, adults and Episcopal Churchwomen. This kind of varied curriculum from many sources is also widely used in North Carolina.

At Emmanuel Church in Southern Pines the Christian Education Committee wants the Sunday School to be visible to the whole parish throughout the year. They are planning for individual classes to take an active part in leading the family service. Even very young children will be participating in this service from time to time in special ways.

The Rev. John McDowell, assistant to the rector at Emmanuel, is enthusiastic about the number of teenagers who will be assisting in teaching in the church school. Some young people are working together as teaching teams with adults who consult with them in planning their classes. Others are on teaching teams with adults.

The sixth grade class at Emmanuel is for young people who will be confirmed this year. Using the unit plan they will be studying biblical history up through the New Testament years.

The Rev. Wilson Carter, the new rector of Grace Church in Lexington, is experimenting with the use of a curriculum published by the Education Center in St. Louis. He has led classes of adults through some of the initial experiences of this unique curriculum. Education Center - trained consultants will be present in the parish to prepare teachers for the high school and fifth and sixth grade classes. The Center's approach to Christian Education includes teaching the Bible more for its own sake than as an ethical guide. The courses are designed to focus on the issues faced by children and young people at their own grade levels, and they assist children in the process of living creatively with these issues.

Mr. Carter does not see bring the entire parish to use the Education Center material right away. Other classes use the United Church of Christ curriculum, very popular in this Diocese.

There continue to be some who are skeptical about the importance of Sunday school. The good work and preparation in many congregations of the Diocese suggest that optimism is the norm. Clergy and lay persons alike are responding to the call for more helpful educational experiences in the Church for themselves and their children.

# Bishop Reports On Malcolm X Matter

**Editors Note: Following is a memo from Bishop Fraser to senior wardens and clergy of the Diocese regarding the Malcolm X matter.**

"On September 7 I met with the Screening and Review Committee of the General Convention Special Program at the request of Mr. Leon Modeste. In the request, which was delayed in reaching my office, there was official notice that Malcolm X Liberation University had withdrawn its application for funding through the Federation of Pan-African Institutions. "Bishop Fraser's September 13 memo said.

"The purpose of the September 7 meeting was to consider a new application of \$53,800 to the Federation of Pan-African Institutions for administration. The application had to be approved by the Bishop of Newark. Since there was a possibility of the grant affecting six dioceses, the Bishop of Newark asked for the approval of the other six Bishops. In view of this request, a preliminary hearing was arranged. Only three dioceses, Newark, Ohio and North Carolina, were represented. The Screening and Review Committee did not have a quorum. At the beginning of the meeting the Presiding Bishop announced that the Federation of Pan-African Institutions had sent notice that they would not be present. Mr. Modeste explained that the Federation had withdrawn its application until the Church clarified its procedures. This is similar to the charge of Mr. Fuller in his withdrawal that the procedures for funding had been changed in mid-course.

"This meeting gave me my first opportunity to explain to an official committee of the National Church the unhappiness of the Diocese with GCSP procedures. I made it clear that there was no desire to abandon GCSP as an effort to assist the disadvantaged but that the management of the program and the administration of the procedures were detrimental to the trust relationship between the Diocese and the Executive Council and were an impediment to the fulfillment of our own dio-

cesan program. I tried to cover all the points of unhappiness including the first MXLU grant, the visit of an Executive Council committee to our Standing Committee in March, 1970, the SOBU grant which came through the Diocese of Milwaukee, and the Black Youth Forum which was approved by the Diocese in September, 1971, but still has not been funded," the memo continued.

"Although the members of the Screening and Review Committee that were present appeared to listen to my protest in the name of the Diocese and to my personal objection to being asked for an opinion on a grant without a vote, I cannot honestly say that it was a satisfactory meeting. It may be that

we will only know the benefit of this meeting in the future.

"This meeting did give me a time and a place to inform all who were present that my commitment is to assist the Diocese of North Carolina through these years of crisis and that I will oppose any grant not approved by our diocesan procedures and any program or procedures of GCSP which jeopardize our diocesan program. In my opinion, the Diocese of North Carolina is not doing all that it can and should do for the disadvantaged, but at least what we are doing and hope to do has been more constructive and of more benefit to the poor than any of the GCSP programs in this Diocese, "the Bishop's memo concluded.

## Spiritual Corner

(Continued from page 2)

master's house, castle, plantation. It is, therefore, the business of the servants to conduct themselves in his absence with that in mind, and with it in mind that he will return.

Servants who, in the master's absence forget whose house it is, who conduct themselves in the master's absence as if it were not the master's house, are foolish. And servants who are not awake for, alert to, watchful for the master's return are foolish. Foolish is the opposite of the word translated in the Bible as blessed, or happy. So what the text means is that those servants who are awake, alert, watching when the master comes, are the servants who know which side their bread is buttered on, who know what it is all about, who have a clue.

That New Testament picture has to do with what the traditional creeds get at by saying: "I believe . . . in Jesus Christ God's only Son our Lord . . . who shall come to judge the living and the dead"; "I believe . . . in one Lord Jesus Christ . . . And he shall come again with glory to judge both the living and the dead; whose kingdom shall have no end." Put very simply, and in the terms of the picture from the gospel, it is the Christian faith that this world and this historical enterprise in which we find ourselves is the house, the castle, the plantation of the one who was here in Jesus Christ.

And it is the Christian faith that this world, this enterprise, we ourselves, find our meaning in terms of *his* being the master, in terms of *his* return, *his* coming, *his* presence as Lord. And it is the Christian faith that it is our vocation, our ministry as Christians, to conduct ourselves as if *he* were master; to be awake to, alert for, watchful for *his* return, *his* coming, *his* presence.

That is the basis of the ministry of a Christian lay person, of a Christian deacon, of a Christian priest, of a Christian bishop: Jesus Christ is Lord; this world and the historical enterprise in which we live are *his*; he is the one to look for.

"Blessed are those servants whom the master finds awake when he comes." —From the sermon preached by the Very Rev. Harvey H. Guthrie, dean, Episcopal Theological School, Cambridge, Mass., at the Ordination service of the Diocese of North Carolina on Saturday, June 24, 1972, at the Chapel of the Cross in Chapel Hill.

## Will Help Determine Church Needs:

# Laymen Plan Diocese Opinion Survey

By JAMES M. DAVIS, JR.

President, Diocesan Episcopal  
LAYMEN

The Episcopal Laymen of the Diocese held a Board Meeting in Raleigh recently to plan activities for the coming year. Included will be an opinion survey to determine how the Diocese feels about the Church and its program.

The survey will have two principal objectives. First, specific planning information will be obtained to assist in developing activities and programs to fill the needs of the Diocese. This information will involve support from lay and clergy leadership for certain proposed activities of the Diocese. It could also involve determining response to past programs and activities. The second, and probably most significant objective, will be to determine the attitude of the "man in the pew" towards his Church.

The Board of Directors of the Episcopal Laymen voted to develop a specific proposal to conduct an opinion survey of the Diocese and to present this proposal to the Diocesan Council for its approval. The Laymen plan to engage a professional consultant to assist in the development of the plans for the survey project. The use of professional help will insure that the survey is based on a representative sample and that the information collected is reliable and can be used by leadership of the Diocese in planning and developing programs.

The Laymen also voted to continue the panel discussion project which was



PAST PRESIDENTS PAUL NEIL AND ED MULVEY

... Consider a Point in the Discussion

started two years ago. In this project the laymen develop panel discussion programs to be presented in various parts of the Diocese concerning issues of concern to laymen. Ed Mulvey of St. Paul's, Winston-Salem, is serving as chairman of this project and is working with parishes to develop additional panel discussion programs.

The Laymen's Thank Offering was discussed and distribution approved in the following donations:

Treehouse Project in	
Chapel Hill .....	\$ 400.00
Episcopal Child Care	
Services of N. C. for	
Student Camp	
Scholarships .....	225.00
Diocese of Corning, New	
York for Flood Relief.....	300.00
Sister Anne Marie in Haiti....	200.00

Cuttington College in North  
Africa for Student Aid..... 200.00

TOTAL .....\$1,325.00

The Board accepted with regret the resignation of Dean Joseph Jones, Jr. of St. Augustine's College as Laymen's Thank Offering Custodian. Dean Jones has accepted a Fulbright Fellowship for overseas work and study in Africa. The Laymen wish to express their appreciation to Dean Jones for his outstanding work as Laymen's Thank Offering Custodian and wish him the very best in this new, exciting area of work.

Purdie Anders, vice president for Development at St. Augustine's College, has been appointed as the new custodian of the Laymen's Thank Offering.

## Brock Projects Racial, Urban Plans

A series of community advisory groups dealing with racial matters would be established under a proposal being recommended by the Division of Racial and Urban Affairs.

The division, headed by William H. Brock of the diocesan staff at Raleigh, is part of the Program Task Force of the Diocese.

Purposes and objectives of the advisory groups, Brock explains, would be:

1—To bring together in a workshop or seminar individuals from diverse educational, social, economic, racial and religious backgrounds;

2—To "look below the surface issues" to causes of racial discord in communities of the 39-county Diocese;

3—To utilize resources of the Division of Racial and Urban Affairs in designing programs to

meet needs in specific local communities;

4—To develop leadership at the community level; and,

5—To identify community problems and seek solutions to them.

An effort will be made, Brock explains, to establish two or more pilot advisory groups. Participants will be asked to attend an orientation workshop on their roles and responsibilities.

# Ideas For Parish Bulletin Editors

By ISABEL BAUMGARTNER  
Editor, *The Tennessee Churchman*

NEW YORK (DPS) — So you write a parish bulletin or newsletter. Who reads you?

The well-informed, the alert, the dutiful.

But who needs you?

Not primarily these people, who keep up with most of the action anyway by word of mouth and by reading other publications.

The people who need you—Mr. and Mrs. Average Communicant and their offspring—deserve the most inviting looking, most lively sounding paper you can produce. They feel they somehow “ought” to pay more attention to your publication; “it’s from the church, after all. . . .” Are they really saying “. . . but does it have to be so dull?”

These tips to preparers of mimeographed parish publications just might perk up the sight and sound of that on-paper effort you lug regularly to the post office.

First, consider the look of your publication.

Too much paper discourages; its very weight in the hand murmurs, “Don’t read me now; put me aside until you have more time.” Use legal size paper only when letter size won’t do; use two sheets of paper only when one won’t do.

Too many words per line make the reader’s job tougher. The smaller the type, the shorter the line, say readability experts. Usual typewriter type reads most easily in a line not longer than five or six inches. How to plan this? Try two columns, each a tad wider than three inches. Or, use a five-inch line and fill some of the resulting blankness, discreetly, with drawings. Or, fold your sheet in half and use it sideways with (for letter size paper) lines not longer than four and a half inches. . . . not shorter, either, or you’ll wear out your hyphen key and your welcome simultaneously.

Too many words per page look uncomfortable. You’ve stolen their elbow room. Some threaten to tumble off the side of the paper; others fairly shriek,

you’ve shoved them so near the brink at the bottom. Optimum margins on letter size paper: at least an inch, all around. Double space between items; with necessarily long segments, double space between paragraphs and triple space between items. Re-design a page that resembles six minutes of conversation crammed into a three-minute phone call.

Gimmicks get in the reader’s way. A shallow masthead on the front page needs space around it; one too deep looks like a mere space waster. Avoid

column rules and horizontal lines wherever you can; blank space breaks up type effectively. Be sparing with boxes, underlines, all-capital-letter spelling, rows of asterisks, and exclamation points. Tricked-up printing confuses the eye. Besides, emphasis devices put off the reader when each item tries to outshout the others.

Well-spaced headlines lettered with a stylus and plastic guide improve page design. Choose not more than two harmonious styles of lettering; you can make them look like four, if you

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## Jorjorian Succeeds Harris As Dean At Seabury-Western Seminary In Ill.

EVANSTON, Ill. (DPS) — The Board of Trustees of Seabury-Western Theological Seminary, Evanston, Illinois, has endorsed the Rev. Armen D. Jorjorian, of Houston as dean of the Seminary. Mr. Jorjorian, a native of Chicago, assumed his duties upon the retirement of the Very Rev. Charles U. Harris, who has been dean of the Seminary for 15 years, on September 1. (Dean Harris is the son of Mrs. Charles U. Harris of Raleigh.)

The new dean was educated at New Trier Township High School, and he received his B.A. at Northwestern University. He will be the first alumnus of Seabury-Western to be dean, receiving his Bachelor of Divinity degree, cum laude, in 1946. He was awarded an honorary degree of Doctor of Divinity by Seabury-Western in 1971.

Mr. Jorjorian has had an extensive career in the educational and pastoral fields. He has been a group worker at both Benton House and Chase House in Chicago as well as chaplain for the Episcopal City Missions. Moving to New York, he was chaplain and instructor in religious education for St. Christopher’s School, Dobbs Ferry and curate of Grace Church, Hastings on Hudson. He has also been an instructor in the School of Education, New York University, lecturer at St. Augustine’s Theological College, Can-

terbury, England, and lecturer in ministry at the Episcopal Theological Seminary of the Southwest, Austin, Texas.

His pastoral roles have included the position of senior chaplain and supervisor at both the New York City Penitentiary at Riker’s Island and the Bellevue Hospital Center in New York City. He has held his present position at St. Luke’s - Texas Children’s - Texas Heart Institute since 1955.

During the past 16 years, Mr. Jorjorian has been responsible for the training of more than 250 seminarians in the intern training program at the Institute, and more than 100 clergymen and women Church workers have been certified to perform specialty ministries through participation in his advanced programs for clinical training. He is the author of numerous articles in nursing, pastoral care, and theological journals.

The new dean has a wife, Jean, and is the father of four children, all of whom are in college or pursuing graduate studies.

Mr. Jorjorian was selected for the position from a list of 47 nominees which was screened by a special committee headed by the Rt. Rev. James W. Montgomery, bishop of Chicago and chairman of the Board of Trustees of the Seminary.



want to, by using all caps in some places and caps - and - lower in others. Now, then—how does your publication sound?

Do you use a stained glass voice? Do your words drone on, in a teacher-pupil tone? Do you finish what you have to say before you stop talking? Or—forgive me, gals—does your writing flutter its eyelashes and ooh and aah?

One kind of printed "Church talk" I consider extremely unhelpful, doomed to discourage all but the most determined reader. "Let's make a good showing for the guest speaker"—"Every single one of our communicants ought . . ."—"You people who missed our midweek service/meeting/special speaker will never know. . . ." Such pleadings come understandably into the mind of a frustrated clergyman or program planner, but when they come out of his or her typewriter, I think they kill rather than foster the desired effect.

My favorite handbook (Strunk-White: *The Elements of Style*) treats verbosity sharply. "Omit needless words. Vigorous writing is concise. A sentence should contain no unnecessary words, a paragraph no unneces-

sary sentences, for the same reason that a drawing should have no unnecessary lines and machine no unnecessary parts. This requires not that the writer make all his sentences short, or that he avoid all detail and treat his subjects only in outline, but that every word tell."

Choose the active voice instead of the passive. Compare, for brevity and movement, the following "Parishes and missions were asked by Diocesan Convention that their Lenten missionary offerings be designated for the Missionary Diocese of Puerto Rico, where a \$26,000 conference center will be built by the Diocese of Tennessee." "Diocesan Convention asked parishes and missions to designate Lenten missionary offerings for the Missionary Diocese of Puerto Rico, where our Diocese will build a \$26,000 conference center." Saving: eight words (nearly one-fourth) and lots of toing and froing.

Words with Latin roots rather Anglo-Saxon build roadblocks, too. "It was voted by the vestry that a committee be appointed by the rector, to whom opinions can be expressed by communicants about the construction proposal now being considered." "The vestry

asked the rector to name a committee to gather communicants' views of the building plan now under study." The second sentence, shorter by nearly one-third, comes through more clearly because verbs turn active and plain-sounding words replace fancy ones.

Spice up headlines with action verbs. Compare "Shrove Tuesday pancake supper" with any of these: "Pancakes top Tuesday menu"—"Flapjacks flap Tuesday night"—"Teens turn chefs Tuesday"—or even "Tuesday night, batter's up as bacon sizzles."

Hunt for and correct bad habits like the use of pairs of words. One says more than two. "Our father and creator who art and always will be in heaven and eternity; hallowed and revered be thy name and nature. Thy kingdom and domain come and endure; thy will and wishes be done and fulfilled. . . ."

Feel free to disregard everything in the preceding paragraphs. You didn't ask me for this. But may I ask you for one favor? Unless Uncle Sam insists otherwise, please skip that extra staple. It's hard for me to concentrate on even a real humdinger of a parish bulletin when my thumbnail is throbbing.

## New Manpower Data Bank Is Viewed As Successful

NEW YORK (DPS) — Half the clergy of the Episcopal Church, more than 4,500 diocesan bishops, deans, rectors, vicars and others, have joined in the new data bank method — the Church Manpower System — for filling career openings.

"This is a most encouraging start toward meeting that age-old problem of the church world, matching the right person with the right job," the Rev. Roddey Reid, Jr., executive director of the Clergy Deployment Office, said at the first anniversary of the start of the operation.

Mr. Reid said in his first-year progress report that the 50 per cent response by the Church's 8,700 active clergy met initial objectives, and that an additional 20 to 25 per cent will be sought during the next 12 months. He added that more than 100 requests for detailed profiles — embodying 259

pieces of personal information on each questionnaire — have been or are being processed since the people-search part of the operation was inaugurated a few months ago. "An average of five profiles per search, more than 500 candidates all told, have been sent out in response to requests so far received," he said.

The program is described as a national personnel inventory method of assembling and regularly updating personnel files of the ministry for the use of parishes, dioceses and the national church. Startup costs for the Clergy Deployment Office were underwritten by the Episcopal Church Foundation, an independent organization of laymen that supports the work of the Church.

"By quickly bringing together the openings and the most highly qualified persons," said William A. Coolidge,

president of the Foundation, "the system saves much time in the placement work of bishops, vestries and clergymen; helps avoid personnel mistakes; minimizes instances of overlooking deserving ministers, and assures the prompt filling of vacancies. All persons have access to their own files."

The Rt. Rev. John H. Burt, bishop of the Diocese of Ohio and chairman of the Board for Clergy Deployment said, "This plan serves Church and ministry alike by means of a great technological step forward. I think we can be proud of the response of our clergy in view of the purely voluntary nature of the project, the natural concern that anyone would have about any new method affecting their careers, and the complexity of the questionnaire itself. I think that our friends in the business world would call these results 'phenomenal'."



DIOCESAN DIVISION CHAIRMAN

... The Rev. Robert L. Ladehoff of Charlotte and conferees' children come to one of the con

### 'New Beginnings' Is Theme:

## Kanuga Hosts Education Conference

HENDERSONVILLE — The fires of Christian Education were set again in Province IV as 300 church educators and administrators met recently at Kanuga.

Under the theme of "New Beginnings in Christian Education," the church workers met for six exciting, value-filled days of in-depth examinations of today's crises in faith and mission, a review of model programs from Baltimore to Houston, and an exchange of ideas, techniques and materials for Christian Education in parish programs.

Under the leadership of the Rt. Rev. William H. Folwell, Bishop of Central Florida and the Rt. Rev. Bennett Sims, Bishop of Atlanta, the conference began with an examination by the conferees of their personal commitment to

Christ. Then followed a study of the Church's mission, led by Mrs. H. C. Kellerman, professor of Pastoral Theology at Virginia Theological Seminary.

Next was a review of 11 model programs developed and implemented in parishes throughout the Southeast for a variety of purposes. Among these were an application of the open space concept for grades one through six from St. Mark's Church, Houston, Texas; a parish-wide theme-centered church school program from St. Paul's, Macon, Georgia; a weekday church school from St. James' Church, Alexandria, Louisiana; a multimedia approach to teaching eighth graders from Trinity Church, Columbia, South Carolina; a parent-child values clarification experiment from the Church of the Redeemer, Baltimore, Maryland; and six

other successful programs, all developed at the parish level.

For the final three days of the conference the attendees met in small interest groups, discussing and learning resources and techniques from each other and from the experts brought together for the occasion. Over thirty interest groups were assembled, ranging from the creative arts of music, drama, painting and crafts; through ideas and resources for working with all ages and levels; to updating our theology, working with groups outside the Church, breathing new life into old liturgies, and dealing with change on the local level; then on to sharing groups, encounter group techniques, applying laboratory experiences, and many, many others.

The result of this value-packed



## KANUGA PROCESSION

closing worship services, bringing projects each has made during the week as an offering.

week? Three hundred workers in Christian Education in Province IV are now prepared and motivated to improve Christian Education programs in hundreds of parishes throughout the Southeast.

Those attending from the Diocese of North Carolina included the Rev. Robert L. Ladehoff of Charlotte, chairman of the Division of Liturgy and Worship of the Diocesan Program Task Force. Mr. Ladehoff was a conference staff member.

Other staff members included: Mrs. Lamar Northup, Mrs. Robert Smiley and Mrs. C. C. Willard, all of Winston-Salem.

Also attending the conference were: Mrs. William Cobey, Charlotte; The Reverend and Mrs. Frank Dunn, Charlotte; Mrs. Dorothy N. Glensor, Charlotte; The Rev. and Mrs. Robin Johnson, Gastonia; Joyce McIntyre, Rocky Mount; Mr. and Mrs. William McNair and family, Charlotte; Mr. and Mrs. Dayton Pruitt, Charlotte; and Mrs. Margaret Scruggs, Monroe.

## Rev. Harrison T. Simons Appointed Priest-In-Charge At St. Cyprian's

### Kanuga Beckons

**HENDERSONVILLE**—While the trees of the Southern Appalachian Mountains are their most colorful, the Kanuga Conference Center will be open to Episcopal vacationers and their visitors to the Hendersonville area.

From October 13 through October 22, the 1100 acres of Kanuga will offer visitors vistas of color easily seen from the trails, roads, and overlooks that abound on the property.

Reservations are now being accepted. Contact KANUGA, P. O. Box 250, Hendersonville, North Carolina 28739.

**RALEIGH** — The Rt. Rev. W. Moultrie Moore, Jr., suffragan bishop of the Episcopal Diocese of North Carolina, has appointed the Rev. Harrison T. Simons, rector of St. Stephen's Church, Oxford, to also serve as priest-in-charge of St. Cyprian's Church, Oxford.

This appointment is made with the endorsement of the vestries and mission committees of both congregations.

For the past year, following the Rev. Othello Stanley's retirement as priest-in-charge of St. Cyprian's, Mr. Simons has served as supply priest to the members there.

Bishop Moore's appointment offers members of St. Cyprian's a continuing pastoral ministry and provides a resident priest for all Episcopalians in Oxford.



# The Tar Heel DioSCENE

By MARGARET S. KNIGHT  
Churchman Editorial Board

**Parish News** — One thing that came through loud and clear in response to THE CHURCHMAN readership survey was the desire for more news from the parishes and missions in the Diocese. The one real constant sources of this news are the newsletters and bulletins. The majority of these are not published during the summer months—only a few trickle in. We'd like to make another plea for each church to check and see that THE CHURCHMAN is on the mailing list for both bulletins and newsletters, and especially the latter where both are printed. In November *DioScene* will make note of those being received, as a check. Mailing address is P. O. Box 17025, Raleigh 27609.

**Williamsboro** — The Annual meeting of St. John's Church, Williamsboro, will be held at 12 noon, Sunday, October 8. The Rev. Harrison Simons, rector of St. Stephen's, Oxford, will be the speaker. Music will be provided by the choir of Church of the Holy Innocents, Henderson. A picnic lunch will follow on the church grounds. The Rev. Robert N. Davis, rector of Holy Innocents', reports that St. John's is the only colonial church building standing today in the Diocese. It was built in 1757 by the Lewis family of Granville County. In 1947 a movement was begun by friends of St. John's to restore the old building to its original condition. The late Bishop Edwin A. Penick appointed a committee on the restoration of St. John's and a campaign was inaugurated to solicit gifts. In September, 1956, the completely restored building was reconsecrated by Bishop Penick. All interested persons are cordially invited to attend the service.

**From Haiti** — Back from what sounds like an exciting summer experience are Dr. Joe Kitchen and wife Dorothy of St. Stephen's, Durham. They spent three weeks teaching in Ecole Ste. Trinite Music Camp, at Leogane, which is run by Sister Anne Marie. The trip was underwritten by the Churchwomen at St. Stephens, where Dr. Kitchen is choir director.



**OUTDOOR CHAPEL**—Here is a view of the outdoor chapel at St. Timothy's Church in Winston-Salem. This chapel is located immediately behind St. Timothy's Christian Education building, and, except for the stone masonry, was built by the men of the parish. Weather permitting, the 10:00 o'clock Sunday services have been held outdoors since the first Sunday in June. The chapel will seat 180 people, six rows deep, and in a semi-circular arrangement. The area was designed for multiple uses, and has already been utilized by the Boy Scouts, the Men of Saint Timothy's, and by the Family Life Conference. The Rev. John R. Campbell is rector.

Mrs. Kitchen is a violin teacher in Durham, and Dr. Kitchen is also a professor of mathematics at Duke. Since the Kitchens went almost straight from Haiti to Harvard, where he taught during the summer, a full story and pictures will have to wait until later. But meantime, excerpts from a letter to St. Stephen's written on their return: "Our Haitian mission was a very successful one. On Friday night the students gave a string quartet concert in our honor, and the camp presented us with a picture by M. Dubuc who is assistant at Leogane. Also one of the children embroidered a scarf for us. The next morning at flag raising, Harry Parisson turned to us and said that this morning the students presented *Salud a les Kitchens*. We were surrounded with love. Most happily for us, we felt

our students had grown more ways than musically . . . God is certainly a very practical person, if we may speak in such human ways. We and the students worked hard. Sister Anne-Marie is one of God's miracles and she gave us all a feeling of the Holy Spirit done with the energy and discipline of a physical ed instructor."

**To Ohio** — The Rev. James M. Hindle, interim rector of Holy Trinity Church, Greensboro, left in August for Glendale, Ohio, where he will be associated with Bethany School. He has been at Holy Trinity for almost four years.

**To Wilson** — The Rev. John G. Steed has come to St. Timothy's, Wilson, as associate rector. The Rev.



# Canvass Workshop Set Sunday, Oct. 1

*John G. Gray* is rector. Mr. Steed, and his wife, Mary Lou, come from St. Stephen's, Culpepper, Va. A native of Toledo, Ohio, he has his BA and MA degrees from Ohio State, and his M. Div. from General Seminary, New York.

**Haiku** — The Rev. David Woodruff, rector of St. Andrew's at Charlotte, summed up his experiences at a summer conference in the following Haiku verse (lines of five, seven, five syllables) written there as an exercise. He and Mrs. Woodruff, along with 12 other couples, were at the Institute for Advanced Pastoral Studies at Cranbrook, Bloomfield Hills, Mich., near Detroit. Dr. Reuel Howe and Douglas Clyde were directors.

## THE NEW DAY

Opportunity  
A Chance to See, Touch, Feel  
To Grow What is Real.

Color, Beauty, Joy  
Light, and Warmth, Variety  
Change, Design—and more

Struggle, Hurt, and Pain  
Sun and Burning, Heat and Rain  
Backward, Forward—Strain

Complexity, Yes  
Life and Death—It's all a Part  
Put Together, Heart!

## October Calendar

- 1 Pentecost XIX  
EMC Motivation Day, Raleigh  
Copy Deadline for November Churchman
- 3 Program Task Force, Greensboro
- 4 Standing Committee, Raleigh
- 7 Project 73, Burlington
- 8 Pentecost XX
- 9 Division of Services to Congregations
- 10-11 Board of Trustees, Saint Mary's Junior College
- 11-12 ECW Board, Terraces
- 13-14 Kanuga Board

RALEIGH—Diocesan Every Member Canvass chairmen gather here Sunday, October 1, for their annual workshop on fall stewardship appeals.

Beginning at the Angus Barn with a 9:30 a.m. registration the session continues through lunch with a scheduled 3 p.m. adjournment. Ben F. Park, chairman of the Division of Information of the Diocesan Program Task Force, will preside.

The morning session includes a discussion of the budget by the Rev. Sidney S. Holt, diocesan business manager and treasurer. Bishop Thomas A. Fraser speaks at lunch. Other workshop features include a panel discussion by four 1971 canvass chairmen . . . plus a number of reports on how the Diocese spends its program budget.

The final speaker will be the Rev. Keith J. Reeve, Vicar of St. Mark's Church in Raleigh. His subject will be "Toward A New Theology of Stewardship."

The complete October 1 workshop agenda is as follows:

- 9:30 a.m. Registration, coffee, juice and sweetrolls
- 10:00 a.m. Call to order by Ben F. Park, chairman, Division of Information
- 10:05 a.m. Invocation
- 10:06 a.m. Morning session begins

### Speaker:

- The Rev. Sidney S. Holt, business manager and treasurer, Diocese of North Carolina . . . "Your Diocese as a Business Operation"
- 10:30 a.m. Panel on "Elements of a Successful Every Member Canvass"

### Speakers:

- Oscar A. Gatlin, St. Peter's Church, Charlotte
- Joseph B. Cheshire, Jr., Church of the Good Shepherd, Raleigh
- Kermit Bailey, St. Barnabas' Church, Greensboro
- Henry C. Bernhardt, St. Luke's Church, Salisbury
- 11:15 a.m. Break
- 11:30 a.m. Panel session resumes
- 12:30 p.m. Questions and answers
- 1:00 p.m. Luncheon

### Speaker:

- The Rt. Rev. Thomas A. Fraser, Bishop, Diocese of North Carolina . . . "The Canvass Chairman's Opportunity for Service"
- 2:00 p.m. Afternoon session begins

### Speakers:

- William H. Brock, Director of Urban and Racial Affairs, Diocese of North Carolina . . . "A Challenge for 1973"
- The Rev. Jacob A. Viverette, Jr., Chairman of Diocesan Division of Higher Education . . . "Your Diocese in Action on the College Campus"
- The Rev. William H. Hethcock, Director of Program, Diocese of North Carolina . . . "Program Task Force Update"
- The Rev. Keith J. Reeve, Vicar, St. Mark's Church, Raleigh . . . "Toward a New Theology of Stewardship"
- 3:00 p.m. Adjournment

13-15 Education Center Approach to Christian Education I, Terraces

15 Pentecost XXI

17 Division of Liturgy and Worship  
Saint Augustine's Board, Raleigh

18 Planning Meeting for Diocesan Convention, Charlotte

21 Acolyte Festival, Durham  
Division of Racial and Urban Affairs, Raleigh

22 Pentecost XXII  
Dedication of New All Saints' Church, Concord

27 Churchman Board, Raleigh

29 Pentecost XXIII  
29-Nov. 3 House of Bishops, New Orleans

**Dates Are Oct. 29-Nov. 3:**

# New Orleans Hosts Bishops' Meeting

NEW ORLEANS (DPS) — The House of Bishops of the Episcopal Church in the United States will hold its 1972 meeting here, October 29-November 3.

Approximately 150 Bishops of the Episcopal Church, from both domestic and overseas jurisdictions, are expected to be in attendance.

The Rt. Rev. John E. Hines, presiding bishop, is president of the House of Bishops. The vice president is the Rt. Rev. Robert F. Gibson, Jr., bishop of the Diocese of Virginia, and the secretary is the Rt. Rev. Scott Field Bailey, suffragan bishop of the Diocese of Texas.

Host Bishop for the meeting is the Rt. Rev. Iveson B. Noland, bishop of the Diocese of Louisiana.

The House of Bishops is one of the two houses which form the General Convention, the bicameral legislature governing the Episcopal Church. The other body, the House of Deputies, composed of both clerical and lay representatives, normally meets every three years at General Convention in conjunction with the House of Bishops to enact legislation, to approve Church programs and to adopt a budget for the next triennial period.

The next meeting of the General Convention will be at Louisville, Ky., September 29-October 11, 1973.

The House of Bishops meets more often than the House of Deputies, usually once a year, and when meeting alone limits itself to matters of general concern affecting the state of the Church and its effectiveness in meeting the needs of contemporary society. It does not have legislative power alone to initiate programs or amend programs approved by the General Convention.

The Executive Council of the Episcopal Church, which usually meets quarterly, is assigned by the canons of the Church the duty of carrying out the program and policies adopted by the General Convention.

## Cop Cadets Go To Classes:

# Psychology Institute For Policemen Is Presented At St. Augustine's

RALEIGH — For the past four years Saint Augustine's College has sponsored a Policemen's Institute in Individual and Group Psychology. Police cadets meet twice a year for four-day sessions. They receive information from outstanding psychologists, sociologists, attorneys, community leaders and other educators.

At the recent 1972 sessions, the first speaker for the program was Dr. Prezell R. Robinson, president of the college who challenged the young policemen to continue to study, try to understand why people do certain things, and depend upon the use of brain rather than brawn.

Other speakers included Attorney Samuel Mitchell, whose subject was civil disorder. Mrs. Dorothy Allen, executive director of Wake County Opportunities at Raleigh, stressed community involvement by policemen in connection with recreational activities of the young and old.

Saint Augustine's College students met also with the policemen for reaction and comments. Wanzo Hendrix, sociology instructor at the college led

the discussion. In this session, in addition to becoming better informed about citizen's rights, it was felt that policemen should visit college campuses and try to establish better communication with students.

Dr. Howard Miller, professor of psychology at North Carolina State University discussed "Attitudes and Attitudinal Change." Attitudes, he said, involve relationships between people. Self identity, he said is most important for the well being of the individual. Young people, and especially young black people who haven't had status, experience a difficult time in establishing their self worth.

"Continuing Education" was the topic of Dr. Joseph Jones, Jr.'s lecture.

Dr. Jones explained the policies and procedures for the transfer of credits and admissions to colleges. He named special programs and workshops in which policemen may become involved, which included a course in criminal justice, as well as the Policemen's Institute.

At the conclusion of the Institute, Wiley Davis, administrative assistant to the president, addressed the policemen at a luncheon. He called attention to local statistics which reveal that between 1970 and 1971, the following number of cases have increased: Murder, 30 per cent; rape 16 per cent; robbery, 53 per cent; aggravated assault, 12 per cent; burglary, 15 per cent; larceny 14 per cent; and theft, 19 per cent. He stated that these statistics do not include the growing problem of narcotics that hit all segments of our society—black, white, rich and poor.

Certificates were presented to thirty-four policemen. C. C. Gray, special assistant to the president, Saint Augustine's College directed the institute.

## Falls Church Parish To Get New Rector

SEWANEEN, Tenn. — The Rev. Joel Wilson Pugh, chaplain of the University of the South for six years, will become rector of one of America's most famous colonial parishes January 1.

He will succeed the Rev. J. Hodge Alves at the Falls Church in Falls Church, Va., at the end of the first academic term in December.

Dr. Alves, who like Chaplain Pugh is an alumnus of Sewanee, has served the historic church, founded in 1734, for 14 years.

# Bishop Gooden Presented Panama Award

PANAMA CITY (DPS) —The Rt. Rev. R. Heber Gooden, D.D., S.T.D., until recently bishop of the Missionary Diocese of Panama and the Canal Zone, resigned after 26 years for strategic reasons, in order to permit that jurisdiction with the people composing it opportunity to elect their own bishop.

He is now assisting Bishop Noland of Louisiana in the northern portion of that Diocese with residence in Shreveport.

The Star of Panama (founded in 1853) in a recent Spanish language edition recorded the bestowal upon Bishop Gooden of the Grand Cross of Vasco Nuñez de Balboa by Licentiate Camilo Levy Salcedo, director of ceremonies, in the name of President Basilio Lakas of Panama.

(Bishop Gooden is well known in the Diocese of North Carolina as a result of the companion relationship with Panama several years ago.)

In thanking the Government of Panama for this signal honour and the crowd of friends and Church people who took part also, Bishop Gooden said in part: "If I have been able to do anything in Panama in the field of social action and welfare, anything to fortify the bonds of understanding and friendship between persons of various nations, cultures and religious communities and the spreading of the Holy Gospel of our Lord, it is because I have been able to count on your cooperation and recognize, as do you, that we are all children of God, worthy of respect and love. I love my country where I was born, but although my blood may be Anglo Saxon my heart is Latino. We only left Panama in the belief that the time had come for the clergy and laity of our Anglican Community here to elect my successor in the interests of autonomy and self determination. They have wisely chosen, under the guidance of the Holy Spirit, a very competent and able Panamanian. My mission at home, as abroad, is the same; to strengthen ties of friendship between people and nations. My wife and I owe eternal gratitude to Panama and you all. You will always be in our prayers and our hearts," Bishop Gooden concluded.

# George H. Alexander Is Elected Bishop Of Upper South Carolina

SEWANEES, Tenn. — The Very Rev. George M. Alexander, dean of the School of Theology of the University of the South for the past 17 years, has accepted his election as Bishop of Upper South Carolina. Dean Alexander was chosen on the fifth ballot held at a diocesan convention at Columbia, S. C., during July.

A university publication has this to say about Dean Alexander: "His career as parish priest, author and editor, and as dean of a creatively changing seminary meeting the changing challenges to the ministry mark him out as one of Sewanee's most distinguished men." He has been quoted saying, "It is urgent that the church forge theological understandings which speak to this age."

George Moyer Alexander was born May 15, 1914, in Jacksonville, Fla. He attended Andrew Jackson High School there and was graduated from the college of the University of the South, its School of Theology, and received the degree of Master of Sacred Theology from its Graduate School of Theology. He was also a fellow in the General Theological Seminary in New York, 1955-56.

He has honorary doctorates from Virginia Theological Seminary and Seabury-Western Theological Seminary. He has been a lecturer at St. Augustine's College, Canterbury, England.

Before coming back to Sewanee as dean, he was rector of Trinity Parish in Columbia, S. C., the largest parish in the state. He has served a number of churches in Florida and held "almost every diocesan post open to a priest," according to a church source. He has served on the National Council of the Episcopal Church as deputy to the General Convention. He has served on the faculty of Kanuga Conference Center and the editorial board of St. Luke's Journal. He is the author of two books.

Mrs. Alexander, the former Mary Bedell of Jacksonville, teaches at the Learning Disabilities Center here. They have two sons, the Rev. Stephen Gray Alexander, rector of St. Luke's Church in Jacksonville and John Rowell Alexander, a Harvard Prize Graduate Fellow and former Rhodes Scholar, now a

newspaperman in Charlotte, N. C.

Dean Alexander steered the seminary at Sewanee through many crises that threatened to founder it. A recent history of the University of the South says of him: "In 1956, a dean for all seasons was appointed. He has brought to his office a special grace which an observer from alien ground may perhaps be permitted to say seems to characterize Sewanee men in tough spots. Without yielding an inch of principle (as a trustee he had been one of those who brought desegregation moves to a successful completion after less suave tacticians had all but shipwrecked them), he has commanded the entire respect and affection of men of all persuasions."

# Sewanee Dorm Named For Mrs. Little

SEWANEES, Tenn. — E. H. Little, retired president and board chairman of Colgate-Palmolive, was guest of honor at the University of the South recently when a new dormitory was dedicated in memory of his late wife. Friends and family members were also present for the ceremonies.

Mrs. Little was the former Suzanne Trezevant of Memphis, granddaughter of the city's first mayor and daughter of Mayor and Mrs. M. B. Trezevant. She met Edward Little when he was promoted to Colgate's Memphis branch in 1906, having started as a salesman in his native North Carolina in 1902. When ill health forced him to go west she moved to Denver to be near him over the protests of her family.

He recovered and they were married; he rejoined Colgate and rose rapidly to direct the company's foreign business, establishing a successful pattern to be followed by many other companies in their overseas operations. During his 24-year leadership Colgate's business grew from \$100 million to \$600 million. Since his retirement he has divided his time among New York, Memphis, and Naples, Fla.

The onetime farm boy who never at-

tended college was awarded an honorary Doctor of Laws degree by Davidson College in 1953, and told the graduating class: "You are receiving your degrees after only four years; I had to work 50 years for mine."

Mr. and Mrs. Little made several generous gifts to Sewanee, as the University of the South is popularly called, and her will further benefited the university. Three stained glass windows in its chapel honor her brothers, two of them Sewanee alumni.

A bronze plaque in the entranceway of Trezevant Hall reads, "To the memory of Suzanne Trezevant Little, 1879-1964, whose family's concern for Sewanee began in its first decade and whose own admiration is shared

by her husband Edward Herman Little, this building is gratefully dedicated . . . 1972."

Among those attending the dedication will be Charles Allgood, professor of art at Memphis State University, and Mrs. Allgood; Mrs. Little's niece, Mrs. Hugh Chandler of Gainesville, Fla.; D. Grier Martin, former president of Davidson College, and Mrs. Martin; Mr. Little's brothers, Sam Little and Harold Little of Charlotte, N. C.; Dr. John E. Smylie, president of Queens College in Charlotte, N. C., and Mrs. Smylie; Mr. Little's nephew, Stanley H. Trezevant, Jr. of Memphis; and the Rev. C. Brinkley Morton, rector of Grace - St. Luke's Episcopal Church in Memphis, and Mrs. Morton.

Matthew's and St. Joseph's Parish in Detroit and is the dean of the Woodward Convocation, and will be suffragan bishop of the Diocese.

The bishop-elect was given a majority of votes in both the lay and clerical orders on the third ballot, receiving 113 clergy votes out of a possible 194 and 208 lay votes out of a possible 360. The initial major contenders were the Ven. J. Ralph Deppen, archdeacon of the Diocese, the Very Rev. James A. Edden, rector of St. Thomas' Church, Chicago, and the Rev. Sheldon B. Foote, Jr., rector of St. Philip's Church, Palatine. Archdeacon Deppen remained the only other serious candidate with 60 clerical votes and 129 lay votes on the final ballot.

Father Primo was born in Liberty County, Georgia, in 1913, and he was educated at Fort Valley Normal and Industrial Institute, Albany, Georgia, and received his B.A. from Lincoln University in Pennsylvania. He received his Master of Divinity Degree from Bishop Payne Divinity School which is now the Virginia Theological Seminary.

The bishop-elect has served parishes in Florida, North Carolina, New York, and Delaware prior to his cure of the Detroit parish. While in Rochester, N. Y. he led a 35-year mission to parochial status while it built and paid for a new parish house and rectory. In Wilmington, Delaware, he led a 122-year mission to parochial status in three years. The day school of the parish built a \$400,000 modern facility to care for 150 infant and pre-school children under his guidance. He was the first national president of the Union of Black Episcopalians, and in Detroit he assisted the merger of two struggling parishes into the successful combined parish of which he is presently rector.

Father Primo has been a deputy to General Convention, a member of the Standing Committee of the Diocese of Michigan, chairman of the college Work Advisory Commission of the Diocese of Michigan, chairman of the Christian Social Relations Committee of the Diocese of Rochester, and a member of the Diocesan Committee of Response in Michigan.

He has also been a board member of the United Negro College Fund, the Planned Parenthood Association of Wilmington, and of the National Conference of Christians and Jews.

Father Primo has a wife, Winifred,

## Diocese Of Chicago Elects Black Priest As Suffragan

CHICAGO, Ill. (DPS) — The first black priest to be elected a bishop in the Episcopal Diocese of Chicago, the Very Rev. Quintin E. Primo, Jr., of

Detroit, Michigan, was chosen at the recent special convention held in the Cathedral Church of St. James, Chicago. Father Primo is rector of St.



**FATHER AND SON**—Bishop Thomas A. Fraser is shown here with his newly-ordained son, Tom, who is now a deacon in the Diocese of Chicago. A graduate of N. C. State University and of General Theological Seminary in New York, Tom is now assistant to the rector of St. Mark's Church in Glen Ellyn, Ill. His ordination as a deacon took place during the summer at Chicago.



and three grown children. It is expected that his consecration to the episcopate will take place some time in the early fall.

When notified of his election, Father Primo declared it to be a great honor and that he hoped that he would be able to receive the guidance of the Holy Spirit and the support of the parishioners of the Diocese of Chicago.

His acceptance of the election is subject to the required canonical consent of the bishops and standing committees.

The election was made necessary when a similar convention a year ago deadlocked in electing a bishop suffragan. For this year's convention, a Screening Committee was created which received and evaluated some 40 names of priests. Four, those listed earlier with Father Primo as serious contenders in the election, were presented to the Diocese as candidates for the office. Under the canons of the Diocese, a nominating ballot is cast, and then those named in the nominating ballot are considered candidates for the election. Thirty-one names were listed on the first ballot cast in the

Convention, but the list was reduced sharply on the second ballot when most of the "favorite son" candidates withdrew their names.

Father Primo led from the very first ballot, and he picked up support on each subsequent tally. The Rev. Drury H. Green chairman of the Committee of Tellers, announced the final vote at 3:15 p. m., and Bishop Montgomery, who presided, declared the fact of election. A committee, composed of losing candidates Archdeacon Deppen, Dean Edden, Mr. Ernest N. Robinson, chairman of the Screening Committee, and Mr. Rubyan English, notified the bishop suffragan-elect by phone immediately after the close of the Convention.

Naming it the "singingest convention" since each announcement of the results of balloting was followed by a hymn, Bishop Montgomery pronounced his blessing and the delegates signed the testimonial of election.

A bishop suffragan of the Episcopal Church is an assistant bishop who does not automatically succeed to the office of chief pastor, or diocesan bishop, unless subsequently elected to that position.



**LEADER** — The Diocesan Program Task Force, through its Division on Worship and Liturgy, will sponsor a music conference at Saint Mary's Church, High Point, beginning at 2 p.m. on Friday, November 19, and ending at 12 noon on Saturday, November 20. The conference will be led by Marilyn Keiser, organist-choirmaster at All Souls' Parish, Asheville, and music consultant to the Diocese of Western North Carolina.

Further information may be obtained from the Rev. Robert L. Ladehoff, 2012 Edgewater Drive, Charlotte, 28210; (704) 523-8029 or (704) 523-8378.

management advice and technical assistance of all kinds to newly formed companies including such areas as finance, accounting, business planning, marketing, legal and employee relations. Initial efforts will be concentrated in the Southwestern United States. Subsequently, the program will be expanded to other parts of the country.

AIOO has been chartered in the state of Oklahoma with headquarters in Norman, Okla., but can operate outside Oklahoma. The entire voting power of the corporation is vested in the common shares with each share entitled to one vote. AIO and OIO own all the voting stock in equal amounts. AIOO will be governed by its own board of directors and will be responsible for management.

## National Church Buys Stock In Minority Investment Plan

NEW YORK, N. Y. (DPS) — The launching of a new Minority Enterprise Small Business Investment Company (MESBIC) took place in a formal "closing" here recently.

Representatives of the American Indian Investment Opportunities, Inc. (AIOO), which is the first American Indian-owned and controlled MESBIC to be licensed by the U. S. Government's Small Business Administration, signed an agreement with four groups which have invested in the company.

The MESBIC program is designed to help close the gap in business ownership between minority individuals and other Americans by providing needed venture capital and management help. MESBIC's are owned by the private sector and licensed by the U.S. Government.

Capital investments in AIOO now total \$250,000. AIOO is seeking to double that amount.

When a MESBIC has raised \$1 million or more from the private sector,

the U.S. Government will provide matching funds on a three for one basis. The U.S. will match two for one when private capital exceeds \$150,000. A proposed change in the regulations would provide matching funds on a three for one basis when private capital exceeds \$500,000.

In AIOO the Ford Foundation has invested \$150,000 for base capital, and in addition has made a grant of \$63,483 for the administration of the program for the first year.

The Ghetto Loan and Investment Committee (GLIC) of the Executive Council of the Episcopal Church has purchased cumulative preferred stock in the amount of \$50,000.

Oklahomans for Indian Opportunity (OIO), Norman, Okla., and Americans for Indian Opportunity (AIO), Washington, D. C., expect to invest \$25,000 each in common stock, which controls AIO.

In addition to providing financing to minority businesses, AIOO will provide

## 72-73 Sessions Announced:

# Educational Division Lists Events

The Division of Continuing Education of the Diocese's Program Task Force has announced a series of events for 1972-73. The Division is headed by the Rev. Alwin Reiners, Jr., rector, Church of the Holy Comforter at Charlotte.

The 1972-73 schedule of educational events opens September 22-24 with a "Basic Human Relations Lab" at The Terraces under the direction of the Rev. Wilson R. Carter.

The final event is scheduled March 16-18 of next year at The Terraces . . . "A Weekend of Creative Theology" headed by the Rev. William H. Hethcock, director of Program for the Diocese.

Other events in the educational series deal with marriage, Christian education, church school operations and womanhood.

Registrations fees for the various events range from \$5 to \$30.

Full information . . . including registration forms for all events . . . may be obtained from Mr. Reiners at 2701 Park Road, Charlotte 28209.

### SCHEDULE OF COMING EDUCATIONAL EVENTS

Dates	Event	Contact Person	Place/Cost
<b>HUMAN RELATIONS</b>			
September 22-24	Basic Human Relations Lab	The Rev. Wilson R. Carter P. O. Box 345 Lexington, N. C. 27292	The Terraces/ \$30.00
December 6-8	Advanced Human Relations Lab	Ms. Carolyn Reinecke 2937 Forestdale Drive Burlington, N. C. 27215	The Terraces/ \$30.00
<b>MARRIAGE ENRICHMENT</b>			
November 17-19	Marriage Enrichment	The Rev. S. F. James Abbott 930 Walker Avenue Greensboro, N. C. 27403	Kanuga/ \$35.00
<b>EDUCATIONAL CENTER APPROACH TO CHRISTIAN EDUCATION</b>			
October 13-15	Part I "The Narrow Ridge"	The Rev. Alwin Reiners, Jr. 2701 Park Road Charlotte, N. C. 28209	The Terraces/ \$30.00
November 17-19	Part II "The Wicket Gate"	Same as above	Same as above
January 12-14	Part II "Stone, Water, and Wine"	Same as above	Same as above
February 23-24	Part IV: Evaluation of Parts I, II, and III— and where do we go from here?	Same as above	The Terraces/ \$15.00
<b>PROJECT '73—PLANNING AND PREPARATION FOR A BETTER CHURCH SCHOOL IN 1973</b>			
October 7, 1972	"Raising the level of expectations of teachers, parents, and students in church school"	Ms. Mary Davis 212 Chestnut Street Lexington, N. C. 27292	Holy Comforter Burlington/ \$5.00
November 11, 1972	"A clear statement of purpose of our needs in church schools"	Same as above	Same as above
January 6, 1973	"Selecting a curriculum"	Same as above	Same as above
February 17, 1973	"Using consultants and using local resources"	Same as above	Same as above
March 17, 1973	"Setting standards for competency of teachers and designing a program for recruitment and training of teachers"	Same as above	Same as above
<b>ON BEING A WOMAN</b>			
February 9-11	"On Being a Woman"	Ms. Carolyn Reinecke 2937 Forestdale Drive Burlington, N. C. 27215	The Terraces/ \$30.00
<b>CREATIVE THEOLOGY</b>			
March 16-18	"A Weekend of Creative Theology"	The Rev. William H. Hethcock P. O. Box 17205 Raleigh, N. C. 27609	The Terraces/ \$30.00

**The** NORTH CAROLINA *dup*  
**Churchman**

November 1972

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# **Programs And Projects Issue**

*... See Story Page 3*



Official Publication  
Diocese of North Carolina

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RT. REV. W. MOULTRIE MOORE

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## Inspirations

# Theology Of Giving

By THE REV. KEITH J. REEVE

Vicar, St. Mark's, Raleigh

In developing a new theology of stewardship I am assuming that we are all committed to the premise on which our diocesan programming is based. That is that we are in the business of helping people to move in their lives toward achieving the maximum possible freedom and dignity as creatures of God.

I am not sure what the old theology of stewardship has been. I only know some of the ways it has been expressed and what I have felt in response to its expression. Let me be very specific about this.

Sometimes at canvass time I have been told: "You owe dues to your church." Perhaps it wasn't put as bluntly as that. But that is exactly what came across.

I was told that it was my duty to give my money to the church sacrificially as a disciple. The Bible tells me I must tithe. The canvasser used words like "ought," "your rightful share," "what's necessary to meet the budget." I discovered that that kind of talk allowed me exactly two options. I could do what I was being told was my duty or I could feel guilty. There was little enough freedom in that.

I recall two charts. One of them showed the pledges made last year by members of the congregation with a line under the average. If I wanted to be an average pledger I was also accounted cheap. Was my commitment to be just average?

Many of the people at the upper end of the curve earned far less than I. Was I pulling my weight? Gradually I became aware that I was being manipulated. My competitive nature was being hooked. My pride was being assaulted.

The other chart compared the amount of money spent on luxuries with the budget of the church. What was spent on alcohol, cigarettes, cosmetics, vacations, and club dues was totaled. The speech given at this presentation suggested I was merely tipping God after all my pleasures were assured. I was left to ponder my priorities. I felt ashamed. Not just for myself but for others too.

Once there was a kicker to this approach which involved my need to prove I am a patriotic American. I am not certain now of the argument but I think it was along the line that we need to spend at least as much shoring up our democratic values, through the church's programs, in our fight against communism, as we do on our luxuries. God and the ideals of capitalism were equated under a text from a dollar bill: "In God We Trust."

It was only a few years ago, that the greatest threat of all to my dignity was mounted. The appeal was in the way of a seduction of my self-interest. "Cast your bread upon the waters and it will return to you an hundredfold." Put your downpayment now on peace of mind, salvation, power. Once I heard this put as crassly as "Pay God well and you will reap a harvest of increased affluence." This was said by one who witnessed boldly to his own enriching experience through proportional giving. He said it was good business.

I have decided that any time my guilt, my pride, my shame, my fears, or my selfishness are manipulated to induce me to give some of my money to God, my freedom and dignity are being minimized.

I have also decided that the transaction we are discussing at canvass time is not one between me and God. It is not even a transaction between me and God's Church. I want to get away from seeing the monthly check I pledge as dues, as guilt money, as protection insurance, paid out along with the check to the gas companies, the utilities and the mortgage department of the bank. The way to do this I believe is to begin to understand that in fact some other members of the Church and I have decided we want certain programs to be funded with our resources.

These programs include worshipping together, witnessing in the world to what we think we have found out together about meaning and values, and doing some selected service projects among the many that clamor for our support. I am not



REEVE



# Grant Committee Lists Six Programs

By MRS. W. CLARY HOLT

Chairman, Diocesan Parish Grant Committee

then seeing the Church as one more obligation among many. I am the Church. You and I are the Church. We don't owe the Church a thing. We are the Church.

It's like realizing that I don't owe money to my family each month. You and I as the Church can decide to do anything we want to do in freedom and dignity. We choose together what we want to do.

Now I want to have a say in our priorities, in our budgeting, in the formation of our goals and programs. I want to have a say in how we spend our money, in the way we house our worship, support our witness, deliver our services. We have the freedom to do as little or as much as we want to do with our treasury. We decide these things together. Nobody need tell us what we should or should not do. Therein lies our dignity.

God has called us, his Church, to tell the good news of his redeeming love to his world. He has given us the opportunity to praise him and to thank him. He asks us to participate in his loving concern for all mankind. So tell me about some of your ideas as to how we can do this and let me tell you some of mine.

Don't preach to me about my debts; tell me instead how we can be the Church. Invite me to discover with you some new ways we can share our freedom and dignity in the Gospel with others. Let me catch some of the warmth of your enthusiasm and spare me your mathematics.

You and I are the Church and we have work to do.

## Bishop's Letter:

# Moving Experience Shared

Dear Friends:

This past summer when Florence and I were on vacation I had a deeply moving religious experience. It happened not in church but in the theater. We were attending a musical called *Godspell*. It was in London, and the cast of nine were all young people. The play was a presentation of the life of Christ as it is recorded in the Gospel of St. Matthew.

I would like to share with you some of the things in the play that moved me deeply. First, I was struck by the nature of the Christ. He was not the pale, solemn Galilean that we find in so many of our churches. The Christ of *Godspell* is a warm, joyous, and loving person. When he comes on stage, there is laughter and joy and singing. His presence is something to be celebrated.

The second thing that moved me deeply in the play was the Eucharist. Before the Christ figure sat down at the table with His disciples, He took a mirror and a box of Kleenex and presented it to each person on stage. As everyone looked at himself in the mirror, he took a Kleenex and removed the make-up from his face. Before we can have a meaningful encounter with Christ in the Eucharist, he requires each of us to take a good look at himself in the mirror. What do we see there? What kind of a person is revealed in my mirror? What is there that obscures the real self? What mask have I been wearing? What games have I been playing? What pretense have I been engaged in? I am reminded of the television show where a panel must decide which one of four contestants is the real Moultrie Moore. Then at the end, the master of ceremonies says, "Will the real Moultrie Moore please stand up." In the Eucharist, I must present to my Lord the real me and not a phony.

The third thing that moved me deeply about the play was the crucifixion scene. While the Christ figure is dying on the cross, his followers are chained to a

(Continued on page 15)

One parish church was helped in expanding a training center for hearing-impaired children. Another received support for a day care center. A mission congregation instituted a new direct action program against drug abuse. A home for young runaways was sponsored by another church. In Greensboro a congregation responded to urban needs with a park-playground development and in Rocky Mount a tutorial program for rural youngsters was initiated.

The Parish Grant Committee, after four months in operation reports that six programs have so far been funded for a total expenditure of \$16,500. Chairman of the committee appointed by Bishop Fraser, Mrs. W. Clary Holt of Burlington, says that 15 applications have been considered to date.

Those that were approved for funding conformed to the guidelines established by the 1972 Diocesan Convention and Council when it was decided to appropriate a sum a little in excess of \$65,000. The sum was earmarked for "innovative pilot programs designed in response to pressures for change which show some promise of being used, if successful, in other locations."

Members of the Parish Grant Committee include the Rev. Al Reiners of Charlotte, John Wettach of Chapel Hill, Mrs. Cecil Patterson of Durham, Frederick Wedler of Greensboro, and the Rev. Keith Reeve of Raleigh. The committee meets quarterly at Holy Comforter Church in Burlington to review grant applications for programs in which local congregations take the initiative to develop community outreach programs that are innovative and capable of sustaining themselves once started.

Other guidelines include the assurance that local vestries will keep an eye on funded programs, that regular evaluative reports will be submitted and that there should be concrete evidence of community involvement substantiated by matching funds or "in-kind" support. Mrs. Holt's Committee has scheduled its next meeting for Decem-



MOORE



**SURPRISE, SURPRISE!** Wilbur Schrimp, senior warden of Trinity Episcopal Church at Statesville, presents a \$3,000 check to Mrs. Requel Bailey, chairman of the board of directors of Ruthie's Day Care Center. The money came from a Diocese of North Carolina grant. Looking on are Mrs. Frances Wilkins, second from left, and Mrs. Ruthie Martin, right. (Photo courtesy Statesville Landmark and Record.) In the photo at right is a Raleigh scene. St. Mark's Church at Raleigh is responsible for getting the grant which helps support operation of The House, a project of Drug Action of Wake County, Inc. The House provides a variety of services in connection with the drug abuse problem from its location in the Capital City. House Director Becky Brownlee is shown with Lee Adams who has been added to the House staff through the diocesan grant.

ber 14, and encourages all congregations to apply for a share of the grant funds with the caution that the stipulations published in the June, 1972, issue of **THE CHURCHMAN** be strictly followed.

Grants to date include:

**\$3,000 to St. Stephen's, Durham,** for expanding the program of the Training Center for Hearing Impaired Children which is housed at St. Stephen's. This program aims to prepare pre-school hearing-handicapped children for public school or at least a more normal life than might otherwise be the case. Expecting to serve 38 children with a staff which includes 24 volunteers to help the teachers, St. Stephen's vestry sees their program extending to youngsters who live as much as 50 miles from Durham. They want to share their findings with others who may be interested in this kind of educational ministry and have already sponsored a Symposium on the Early Identification, Diagnosis and Treatment of the Hearing Impaired Child.

**\$3,000 to Trinity Church, Statesville,** for helping Ruthie's Day Care Center. Congregational involvement, the enthusiasm of the children's mothers, and an insistence that day care must mean more than baby-sitting and should indeed provide for meeting the general welfare needs of the children in a wholesome environment, moved the vestry of Trinity Church to seek this

grant. New licensing requirements by State and Federal Governments have doomed many existing Day Care programs. The Episcopalians of Statesville refused to see Ruthie's go under, and offered their support.

**\$3,000 to St. Mark's, Raleigh,** as that mission sponsors a new direct ac-

tion approach to the drug abuse problems of Wake County. The mission committee applied for their grant in order to support a young man who has been approved for alternate service for two years as a conscientious objector in helping local congregations in the Raleigh area develop programs for young people caught in the drug abuse scene. St. Mark's members are already very much involved with Drug Action of Wake County. Their latest project is based on the assumption that young people who abuse drugs are seeking answers to relational problems. They can be helped to find alternative answers. The Christian community believes it has some.

**\$3,000 to Chapel of the Cross,** Chapel Hill, for their Tree House project, an innovative program for runaway young people. The diocesan grant ensured the initial months of tree House operation, building on the local support and the work of members of the Episcopal congregation in Chapel Hill. Aimed in part at rehabilitating runaways, Tree House was seen as providing a model of care which could be used throughout the country. Once established as a viable program its sponsors can now turn to more conventional funding methods for its continuation.

**\$1,500 to St. Andrew's, Greensboro** as that congregation worked with Our Lady of Grace Roman Catholic Church and Ebenezer Lutheran Church in establishing a park-play-

## Oops!

Is our face red!

Last month's issue reported that the Diocesan Program Task Force, through its Division on Worship and Liturgy, will sponsor a music conference at Saint Mary's Church, High Point, beginning at 2 p.m. on Friday and ending at 12 noon on Saturday.

Up to that point all was well . . . but then we had to go and use the wrong dates.

The correct dates are Friday and Saturday, November 17 and 18.

The conference will be led by Marilyn Keiser, organist - choir-master at All Souls' Parish, Asheville, and music consultant to the Diocese of Western North Carolina.

Further information may be obtained from the Rev. Robert L. Ladehoff, 2012 Edgewater Drive, Charlotte, 28210; (704) 523-8029 or (704) 523-8378.

ground in a predominantly black neighborhood. The vestry of St. Andrew's see their involvement in this ecumenical venture as a witness to their community concern and foresee thousands of area residents benefitting from their program. The overall impact of the project will be assessed not only in terms of numerical participation but also on aesthetic and psychological grounds.

**3,000 to Church of the Epiphany,** Rocky Mount, whose Churchwomen ran a summer tutorial program in con-

nection with Operation Play, an established feeding agency funded by community action. What the ladies of Epiphany planned was their own volunteers services along with their own college students in providing "a wholesome program of creative and leisure activities for underprivileged children in the black community of Weeks-Armstrong, Hillsdale, and other surrounding areas, encouraging the development of good character, sportsmanship, study habits and better citizenship" during the summer. This tutorial

program is a new venture, administered by Epiphany's churchwomen, who worked closely with community youth, college students, social services, the Department of Agriculture, agencies of O.E.O. and Nash-Edgcombe Economic Development, Inc. They served 75 children from age three to fifteen from 54 families from June 5 through August 18 and expect to continue their tutorials through May of next year. They hope other groups will follow their lead.



**DURHAM MUSICAL MISSIONARIES IN ACTION**  
... Joe Conducts Orchestra (Left); Wife Shown in Concert (Right)

## Sent To Haiti By St. Stephen's:

# Durhamites Are Musical Missionaries

**By MRS. DOROTHY KITCHEN**  
**St. Stephen's, Durham**

For three weeks this summer my husband and I were musical missionaries to Ecole Ste. Trinite Summer Music Camp at Leogane in Haiti. We were sent by our home church, St. Stephen's, in Durham.

Joe is organist and choir director at St. Stephen's and I direct the Junior

Choir and sing alto in the Senior Choir. In ordinary life my husband is a professor of mathematics at Duke University and I am a partner-teacher in the DiCecco-Kitchen School of the Violin in Durham. Joe also does duo-concert work in the U.S. and Europe with cellist Luca DiCecco.

For both of us teaching is our great love and our connections with music

and the church go back to childhood. We have performed and taught music for most of our lives. Therefore it was with great excitement that we accepted the challenge of teaching in Haiti.

Sister Anne-Marie is the moving spirit behind the Ecole Ste. Trinite in Port-au-Prince. She took over at the school in 1954 and has developed a small island of education, religion, art



and music. Haiti is living in a primitive era for the most part. There is a small elite and very rich class but most of the country is illiterate and making a meager living off the infertile land. The Sister, with her strong faith, her American drive, and the church behind her, has set out to create a small viable middle class, with many students and parents supporting themselves through industries which are part of the school itself.

However, most important to us, she is a firm believer that man does not live by bread alone. While she saw the need to educate people in ways to make a living, she also saw that man needs to feed his soul. The Haitians are a beautiful, graceful people who sing and dance with remarkable ease. They also paint brilliantly, primitives with all the color of a tropic forest and a simplicity and directness of image that is almost medieval.

The Marriage of Cana, painted on the right wall of the nave at the Episcopal Cathedral at Port-au-Prince has a voodoo drummer celebrating Christ's miracle of changing water into wine with a violent drum beat and roll of his eyes. So it was, feeling the need for the spirit, she took the natural inclinations of the people she serves and started a program in music.

With the aid of Hector Lominy, a fine Haitian trumpeter who works as a customs inspector, and a few old cast off instruments, she began an orchestra. She had a volunteer violinist who began the first strings nine years ago, and from that time forward she hired, asked, managed, and developed a full program in all instruments and today is on the verge of the first symphony orchestra in Haiti to be self-sustaining.

When Sarah Davis and Scott Evans talked in the summer of 1971 with the Sister, she had just begun a music camp at Leogane, about 25 miles outside of Port-au-Prince on the Bay. It had run for 18 days and had served 50 students. This year her plans were bigger. They encompassed 120 students ranging in age from 6 to 20 and she needed teachers. So the Episcopal Churchwomen of St. Stephen's agreed to put part of the funds from the annual May Fair to send us to teach in the music camp in Haiti.

We arrived the 17th of June with a spare flute, clarinet, music, and a very unclear idea of how we would manage in hot, French speaking, Haiti. Joe had decided to give an organ recital

on the magnificent Reiger organ in the Cathedral on Sunday. We began our evening therefore, with a rehearsal with the strings. Four of the college students, who were later to work with us in the camp, played in the group. They represented our challenges, technical and personal. Yvrose announced immediately that she knew no English. Joel was courteous but skeptical. Jean-Marie wasn't there. Although they played well, they were half an hour late

for dress rehearsal. The Sister and the other teachers have been struggling with this tardiness, and the students were not about to let the new arrivals win without a struggle. However, the recital was a success and we had many of the prominent Haitian musical people in attendance.

Camp officially began Monday. Joe had already begun work with Webster and Nernours, a partially sighted student. They were coming to lessons reg-

## Treasurer's Report

**Editor's Note:** Following is the report of Diocesan Treasurer Sidney S. Holt on assessments and quotas plus the payments thereof for parishes and missions throughout the Diocese for the period January through September 30, 1972. The assessments figure is that assigned to each parish and mission for the day-to-day-operating expense of the Diocese. The quota figure represents the participation of each parish and mission in the program of the Episcopal Church in the Diocese and throughout the world.

	EPISCOPAL MAINTENANCE		CHURCH'S PROGRAM	
	Assessment	Pd. to Date	Quota	Pd. to Date
Albemarle, Christ Church.....	\$ 957.00	\$ 200.00	\$ 2,878.00	\$ 250.00
Ansonville, All Souls.....	165.00	165.00	496.00	496.00
Asheboro, Good Shepherd.....	1,300.00	974.98	3,910.00	2,932.48
Battleboro, St. Johns.....	158.00	79.00	475.00	237.50
Burlington, Holy Comforter.....	4,271.00	3,203.76	8,000.00	5,999.98
St. Athanasius.....	37.00	37.00	111.00	111.00
Cary, St. Pauls.....	671.00	447.36	2,019.00	1,346.00
Chapel Hill, Chapel of the Cross.....	3,956.00	3,056.00	11,901.00	9,051.00
Holy Family.....	2,502.00	1,876.50	7,528.00	5,645.97
Charlotte, All Saints.....	263.00	131.50	790.00	395.00
Christ Church.....	12,679.00	7,396.06	38,145.00	22,251.25
Holy Comforter.....	4,649.00	2,711.94	12,000.00	7,000.00
St. Andrews.....	1,838.00	919.12	5,528.00	2,303.38
St. Christophers.....	1,165.00	686.00	3,504.00	2,044.00
St. Johns.....	5,814.00	3,876.00	8,500.00	5,664.64
St. Martins.....	5,565.00	4,173.75	16,746.00	12,559.50
St. Michael & All Angels.....	640.00	640.00	1,924.00	1,924.00
St. Peters.....	4,565.00	3,543.75	13,734.00	9,156.00
Cleveland, Christ Church.....	670.00	670.00	2,017.00	.00
Concord, All Saints.....	1,833.00	1,374.75	5,514.00	3,676.00
Coolemeec, Good Shepherd.....	184.00	184.00	555.00	.00
Davidson, St. Albans.....	197.00	197.00	593.00	593.00
Durham, Epiphania.....	48.00	48.00	146.00	146.00
St. Andrews.....	223.00	167.25	671.00	503.25
St. Josephs.....	1,041.00	291.00	800.00	200.00
St. Lukes.....	1,653.00	1,239.75	4,974.00	2,072.50
St. Philips.....	4,535.00	1,133.75	13,643.00	3,410.75
St. Stephens.....	2,706.00	2,029.50	8,140.00	5,426.64
St. Titus.....	1,018.00	763.51	3,062.00	2,296.52
Eden, Epiphany.....	969.00	726.75	2,915.00	2,186.25
St. Lukes.....	803.00	602.28	1,200.00	900.00
St. Marys.....	144.00	72.00	.00	.00
Elkin, Galloway Memorial.....	72.00	.00	517.00	.00
Enfield, The Advent.....	562.00	281.00	500.00	250.00
Erwin, St. Stephens.....	763.00	190.75	200.00	50.00
Fork, The Ascension.....	123.00	61.50	371.00	185.50
Fuquay-Varina, Trinity.....	53.00	53.00	50.00	.00
Garner, St. Christophers.....	192.00	96.00	579.00	289.50
Germantown, St. Philips.....	17.00	17.00	51.00	51.00
Greensboro, All Saints.....	1,311.00	983.25	3,943.00	2,957.22
Redeemer.....	760.00	580.00	2,286.00	.00
Holy Trinity.....	8,564.00	5,709.32	20,572.00	13,714.68
Greensboro, St. Andrews.....	3,539.00	3,539.00	10,648.00	8,518.40
St. Barnabas.....	98.00	73.50	296.00	222.00
St. Francis.....	4,756.00	2,378.10	14,307.00	7,153.42
Halifax, St. Marks.....	219.00	219.00	500.00	500.00
Hamlet, All Saints.....	360.00	360.00	1,082.00	722.00
Haw River, St. Andrews.....	334.00	167.00	.00	.00
Henderson, Holy Innocents.....	2,835.00	835.00	8,529.00	2,529.00
St. Johns.....	284.00	284.00	853.00	853.00
High Point, St. Christophers.....	1,482.00	1,185.50	4,459.00	3,344.26
St. Marys.....	\$ 4,135.00	\$ 3,101.22	\$ 12,439.00	\$ 7,256.06



ularly. However, the Ecole's two orchestras and the blind students' Bell Choir play for a Norwegian Cruise Ship on Monday for which the Sister receives a small honorarium and donations. This helps support the orchestra and keeps the music program going and makes the camp possible. Therefore, although the camp began Monday morning, the total number of students was present only after the cruise performance on Monday night!

At first the cooking staff at Leogane prepared food for 50 and fed 120 with it. We all felt we might lose some weight during our stay! This was soon straightened out.

The Sister has a firm voice and under her habit a sturdy pair of tennis shoes, and she moves everything along. We had orchestra, theory classes, chamber music and private lessons from 8:00 a.m. to 1:00 p.m. Then came swimming, practice and special

rehearsal time. Of course, there was also recreation and soccer. In the evening we had vespers, orchestra rehearsals, and special events, a typical music camp. Counselors came from Haiti and the U. S., Durham and Greensboro, North Carolina, Tennessee, New York, and many from Louisville, Kentucky.

As camp progressed, our private pupils Joel, Yvrose, and Jean-Marie worked hard, sometimes twice a day, on Mozart Piano Quartets, Bach and Kreutzer. Joe and I presented a violin piano recital the first week, our students gave one the second. When we left, camp had two more weeks to go and the performances by the older students of a Haitian Quintet and Haydn String Quartet at the farewell fete was gratifying. We felt they would continue to grow.

The tardy problem had evaporated. Yvrose was helping me with French idiom and pronunciation and trading off French - English puns during rehearsals. Joel had asked for a short manual of my violin principles. Webster had practiced meticulously for Joe, and Jean-Marie was collecting people for our rehearsals and practicing at night.

The camp had survived two days of half rations, few beds, an electrical fire, lack of running water for two days, mosquitoes, fire-ants, and yet we were all working together, helping young people to develop an art, an art which could put Haiti in touch with the wider world and perhaps alleviate some of the problems of her people through this contact. The students were even developing their own disciplinary council for the Camp.

Our title, Tenly Firme, "hold firm," is the motto of the camp. It seems to be very appropriate for this mission. Sister Anne-Marie and all the other Haitians and Americans involved in this camp were doing a very simple thing, teaching music in a very good camp. But the base for this camp was something more than music, it was faith and a way of life, Christianity. Just as Christ provided wine for the wedding and fed his hungry disciples wheat from the fields on the Sabbath, so we helped with problems of learning in a specific area and, by that help, expressed our own and our church's love and good will to the people who are in Haiti.

	EPISCOPAL MAINTENANCE		CHURCH'S PROGRAM	
	Assessment	Pd. to Date	Quota	Pd. to Date
Hillsborough, St. Matthews.....	1,137.00	1,137.00	2,500.00	2,500.00
Huntersville, St. Marks.....	927.00	693.00	2,787.00	1,624.00
Iredell Co., St. James.....	75.00	75.00	225.00	225.00
Jackson, The Saviour.....	227.00	170.25	136.00	102.00
Kittrell, St. James.....	50.00	50.00	100.00	100.00
Laurinburg, St. Davids.....	360.00	90.00	1,084.00	250.50
Lexington, Grace.....	1,242.00	1,242.00	3,737.00	3,737.00
Littleton, St. Albans.....	195.00	195.00	.00	.00
St. Annas.....	23.00	20.00	35.00	.00
Louisburg, St. Matthias.....	54.00	54.00	164.00	100.00
St. Pauls.....	709.00	472.64	500.00	333.28
Mayodon, The Messiah.....	336.00	336.00	1,012.00	612.00
Milton, Christ Church.....	51.00	51.00	153.00	153.00
Monroe, St. Pauls.....	1,227.00	409.00	3,691.00	1,230.32
Mount Airy, Trinity.....	1,332.00	666.00	.00	.00
Northampton Co., St. Lukes.....	30.00	.00	50.00	.00
Oxford, St. Cyprians.....	221.00	221.00	665.00	.00
St. Stephens.....	1,110.00	855.99	3,779.11	2,834.37
Pittsboro, St. Bartholomews.....	655.00	655.00	1,971.00	1,000.00
Raleigh, Christ Church.....	5,804.00	5,804.00	10,000.00	.00
Good Shepherd.....	5,370.00	3,580.00	16,156.00	10,772.00
St. Ambrose.....	1,024.00	350.00	1,701.00	.00
St. Augustines.....	51.00	51.00	152.00	152.00
St. Marks.....	941.00	711.00	2,832.00	2,124.00
St. Marys.....	62.00	.00	.00	.00
St. Michaels.....	4,676.00	3,117.28	14,068.00	9,378.64
St. Timothy.....	2,222.00	1,620.00	6,685.00	900.00
Reidsville, St. Thomas.....	1,231.00	205.20	3,703.00	617.14
Ridgeway, Good Shepherd.....	19.00	9.50	58.00	29.00
Roanoke Rapids, All Saints.....	1,463.00	1,153.45	4,402.00	2,567.85
Rockingham, The Messiah.....	945.00	472.50	1,070.00	535.00
Rocky Mount, Christ Church.....	569.00	400.00	1,713.00	1,200.00
Epiphany.....	140.00	.00	.00	.00
Good Shepherd.....	4,507.00	3,382.00	6,000.00	4,500.00
St. Andrews.....	1,742.00	1,742.00	5,240.00	3,740.00
Roxboro, St. Marks.....	331.00	220.56	995.00	663.44
Salisbury, St. Lukes.....	4,180.00	2,786.77	10,575.00	7,050.00
St. Matthews.....	863.00	647.24	1,298.00	973.49
St. Pauls.....	187.00	187.00	250.00	250.00
Sanford, St. Thomas.....	1,212.00	909.00	645.00	483.75
Scotland Neck, Trinity.....	1,224.00	918.00	2,671.50	2,071.14
Smithfield, St. Pauls.....	1,294.00	970.50	3,893.00	2,902.00
South Pines, Emmanuel.....	3,663.00	2,747.25	11,018.00	8,263.50
Speed, St. Marys.....	96.00	96.00	290.00	290.00
Statesville, Trinity.....	1,867.00	1,402.00	5,615.00	4,205.00
Tanboro, Calvary.....	3,290.00	2,467.53	9,896.00	7,422.03
St. Lukes.....	92.00	61.28	277.00	184.64
St. Michaels.....	386.00	386.00	1,162.00	1,192.00
Thomasville, St. Pauls.....	492.00	369.00	1,479.00	1,109.25
Townsville, Holy Trinity.....	84.00	84.00	200.00	200.00
Wadesboro, Calvary.....	1,125.00	1,125.00	3,385.00	3,385.00
Wake Forest, St. Johns.....	324.00	324.00	976.00	400.00
Walnut Cove, Christ Church.....	262.00	262.00	789.00	589.00
Warrenton, All Saints.....	83.00	27.67	251.00	83.69
Warrenton, Emmanuel.....	1,045.00	.00	1,500.00	.00
Weldon, Grace.....	538.00	.00	1,618.00	.00
Wilson, St. Marks.....	90.00	.00	.00	.00
St. Timothy.....	2,991.00	1,991.00	8,997.00	5,997.00
Winston, St. Annes.....	1,180.00	295.00	3,550.00	887.50
St. Pauls.....	10,890.00	8,167.50	32,762.00	24,571.80
St. Stephens.....	381.00	381.00	1,145.00	200.00
St. Timothy.....	2,226.00	1,669.50	6,696.00	5,022.00
Woodleaf, St. Georges.....	64.00	64.00	193.00	.00
Yanceyville, St. Lukes.....	35.00	.00	104.00	.00
<b>TOTAL</b> .....	<b>\$179,000.00</b>	<b>\$122,207.01</b>	<b>\$473,290.61</b>	<b>\$289,122.98</b>



**EMC WORKSHOP REPRESENTATIVES**—Here representatives from parishes and mission leigh. The workshop was presented by the Diocese's Division of Information. Bishop Thom EMC chairmen who explained how they conducted their respective canvasses. Ben F. Park

## Women Spark Effort:

# All Saints, Roanoke Rapids Gives Child Center Support

**ROANOKE RAPIDS** — A fund to supplement the budget of the Child Development Center here has been started as a result of a talk by Flora Melvin, director of the Child Development Center, to the All Saints Episcopal Church Women.

Following the meeting, at which Miss Melvin spoke to the group on the pressing need to hire a male attendant and the strain it would put on the present budget, these ladies initiated a fund to supplement the budget by donating \$125.

The Halifax County Child Development Center, open to moderately and severely retarded children between the ages 3 and 16 from all of Halifax County, is operated by the Halifax

County Mental Health Center. The Rosemary Baptist Church in Roanoke Rapids provides classrooms in its education building at no charge and there is a play area outside for the children to enjoy.

The aim of this new program, according to Mrs. Lois Batton, co-ordinator of out-patient services at the Halifax Mental Health Center, is to help the children develop self-care and language skills, to socialize the children attending, and to establish complimentary programs in the home so the child can develop to his fullest potential.

The program officially opened March 1 with seven children and three staff members. The center has a maximum capacity for 15. According to

Miss Melvin, the center is considering accepting two more and are continuing the process of screening children with the anticipation of the maximum capacity, 15.

Several ladies of the group (now volunteering their time to take children to and from the center and other things), having heard other church groups, civic organizations and individuals express an interest in the center, are making a plea for help in supple-

## Bazaar

The Episcopal Churchwomen of the Diocese of North Carolina have announced a bazaar calendar for this fall. The schedule is as follows:

November 9—Church of the Good Shepherd, Raleigh, beginning at 10 a.m.;

November 10—St. Andrews, Greensboro, beginning at 10 a.m.;



The Diocese who attended the recent Everymen Canvass Workshop at the Angus Barn in Ra-  
Fraser was among speakers for the occasion. A workshop highlight was a panel of 1971  
irman of the sponsoring Division of Information.

menting the Center's budget so a full time male attendant can be hired. Checks should be made payable to Child Development Center and may be mailed or delivered to Mrs. T. I. Stafford Jr. at 724 Virginia St., City, a member of the sponsoring group.

Miss Melvin explained that a male attendant is needed to take larger children and the physically handicapped children up and down steps and from one area to another for different ac-

tivities, for janitorial purposes and the strain it would place on the budget if a full time attendant were hired.

At present, three trained staff members, Miss Flora Melvin, director, assisted by Mrs. Judy Barrett and Mrs. Betty Underdue, spend much of their time performing duties to take care of the children's physical needs instead of being able to teach and train them. Janitorial duties and transporting of food from the high school cafeteria, serving, feeding and removing dishes also takes up a great deal of time.

Miss Melvin, when asked how she felt about the fund, replied, "When Nancy came by the center this morning and told me about it, I was overjoyed and want to express the center's gratitude to these ladies for their concern and the work they already are doing to help with the center."

When further questioned as to the needs of the center, she pointed out the need—already mentioned—for two volunteers to transport lunch (provided at cost through public school food ser-

vice program) from the high school cafeteria, serve plates, feed children and remove dishes, giving the staff a chance to have a lunch break. One of the staff members, she pointed out, would remain in the building at all times.

Community support for the center has been tremendous and the staff relies greatly on local volunteers who help and on the equipment they have secured, but Miss Melvin feels the staff could do much more to teach the children to their fullest, if staff members could be relieved of the tasks of the children's physical needs.

The Halifax Child Development Center is a valuable resource to the mentally retarded in Halifax County. Already Miss Melvin has been in contact with Caswell Center in Kinston to see if there are any children who could come home if they could attend this new program.

(Reprinted from the *Roanoke Rapids Daily Herald*)

## Calendar

November 10 — St. Martins, Charlotte, beginning at 10 a.m.;

November 15 — St. Lukes, Salisbury, beginning at 11 a.m.;

November 16 — Holy Trinity, Greensboro, beginning at 12:30 p.m.; and

November 16 — Holy Innocents, Henderson, beginning at 10 a.m.



# Greensboro Has Tutoring Program

By MRS. JUNE CRISP  
Holy Trinity, Greensboro

Service through ecumenical co-operation is a major project of the churchwomen of Holy Trinity, Greensboro.

Since 1968 when the Fisher Park Community Program was organized most of the efforts of members of Holy Trinity have been directed toward serving the needs of the immediate community in which the church is located.

This program is sponsored and supported equally by Holy Trinity, the First Presbyterian Church, and Temple Emmanuel, all of which are located within a block of each other in the Fisher Park community of Greensboro. This is a "downtown community" being only four or five blocks from the heart of the City.

Presently the program is directed mainly toward elementary children who attend the schools which serve this neighborhood. These schools are not necessarily in the Fisher Park area as Greensboro is in a "busing" situation. And since attendance zones for the schools change, children from other areas are included.

When school is in session, women from the three congregations serve as tutors for about 100 children who require remedial work in reading. While these ladies are not necessarily professional teachers, they do attend workshops before beginning their work. These workshops are provided by the program committee. This committee which is made up of persons from all three groups directs and administers all facets of the program.

A breakfast club which supplies a nourishing breakfast to about 65 needy children is sponsored and staffed five days a week from 7 a.m. til 8:15 a.m. almost exclusively by members of Holy Trinity. This has been so successful that the school administrators are looking into this part of the program as a guide for similar projects in other schools hopefully to be financed with federal monies.

An afternoon recreation program offers organized after school activities and supervised play for 80 children and through the efforts of this group



THE REV. JAMES HINDLE  
... Breakfast Project Also

one school gymnasium is kept open on weekends.

A summer program offered swimming lessons, arts and crafts, and special field trips for 80 youngsters. This was planned and directed largely by the women of the congregations.

The program committee is constantly seeking ways to meet the needs of others in the community — the older children and especially the elderly. By working together, combining inspiration and talents, these three congregations are also finding fellowship, a true understanding and love for each other and for their Creator.

## Publication Aids Updating Of Clergy

By THE REV. H. T. SIMONS  
Rector, St. Stephen's, Oxford

Continuing to study and up-date one's profession is a must for the clergy. Finding the resources to help and being able to evaluate such resources can be expensive; especially in trying to consider the many new books published each year.

Aware of these factors, and out of his own personal interest as an educator of clergy and laity, The Rev. Dr. Kendig Brubaker Cully now publishes and edits *The Review of Books and Religion*. This is a newspaper format publication published 10 months of the year. In its second year, it is an 8-12 page journal with good evaluative reviews as well as short reviews in specialized subject areas.

Reviewers are asked to contribute because of their special interest or expertise in the subject or title of the book. Perhaps for this reason, there are fewer reviews by parish clergymen, although they are invited to contribute. The majority of reviewers are educators or authors in specialized fields:

This provides a good ecumenical flavor. This journal also serves as a good resource because many of the books reviewed are from small publishers and university publishers whose publications are more specialized and seldom reviewed by general religious or secular magazines.

I find *The Review of Books and Religion* a helpful resource to my own self-study or interest in reading. The occasional short reviews under subject headings (i.e. "Theology," "Worship," "Teaching Guides") are often clipped and filed away for future reference.

This publication is available for clergy and interested laymen at \$4.50 a year, or \$8.00 for two years, ordered from *The Review of Books and Religion*, Box 2, Belmont, Vermont 05730.



# The Tar Heel DioSCENE

By MRS. MARGARET S. KNIGHT  
Churchman Editorial Board

**Parish News**—In response to the recent CHURCHMAN questionnaire readers asked for more news of local parishes. Parish newsletters and bulletins are the main source of this news, and the CHURCHMAN would like to encourage more Diocesan congregations to send them in. In October newsletters or bulletins were received from the churches listed below. Please check to see if your parish is on this list. If not, please add the CHURCHMAN, P.O. Box 17025, Raleigh 27609, to your mailing list: *Burlington*, Holy Comforter; *Asheboro*, Good Shepherd; *Charlotte*, St. Martin's, Christ Church, Holy Comforter, St. Peter's, St. John's, St. Christopher's, St. Andrew's; *Chapel Hill*, Chapel of the Cross; *Concord*, All Saints; *Durham*, St. Stephen's, St. John's, St. Luke's, St. Philip's; *Greensboro*, Holy Trinity, St. Barnabas, St. Andrew's, St. Francis, *High Point*, St. Christopher's, St. Mary's; *Oxford*, St. Stephen's; *Raleigh*, Christ Church, Good Shepherd, St. Mark's, St. Michael's, St. Timothy's; *Salisbury*, St. Luke's; *Sanford*, St. Thomas's; *Tarboro*, Calvary; *Wilson*, St. Timothy's; *Winston-Salem*, St. Anne's, St. Paul's, St. Timothy's.

**Fr. Cox Dies** — The Rev. F. Nugent Cox of Greensboro died there early in September at the age of 85. A retired Episcopal priest, Fr. Cox had lived in Greensboro for 17 years. He was a native of Henrico County, Va. Final rites, a Requiem Eucharist and with the Burial Office, were held at St. Andrew's, Greensboro with Bishop Fraser officiating and the Rev. Carl F. Herman, rector, assisting. He was buried in Lawson Cemetery in Eden. Fr. Cox, a former lawyer who entered the priesthood at 53, was author of a book, "Foundations of Faith," published in 1967. He is survived by three daughters, Mrs. Frances Taylor of Greensboro, Mrs. Maxine Davis of Hamlet, and Mrs. Betty Ann Sutterfield of Burlington. Memorials are being sent to the discretionary fund of St. Andrew's.

**New Rector** — The Rev. John Tol Broome of College Park, Maryland has accepted a call to become rector of Holy Trinity, Greensboro, beginning in early November. He comes from St. Andrew's, College Park, where he served as assistant rector from 1965 to 1968, and rector since that time. A Florida native, Mr. Broome grew up in Washington, D. C., where he attended St. Alban's School. He received his BA at University of the South, Sewanee and his BD from Virginia Theological Seminary. His early ministry was in the Diocese of East Carolina, where he served at St. Barnabas Snow Hill, Emmanuel, Farmville, and St. Paul's, Beaufort. During this time he was Director of Youth Activities for that diocese. He is married to the former Mary Nicholson of Kinston, and they are the parents of three children.

**Wants Journals** — St. Paul's, Church Winston-Salem, is anxious to acquire

missing issues of diocesan journals to complete a collection. Anyone having duplicate copies which could be exchanged are asked to write to the following address for a list of Journals available for exchange: *Mrs. Margaret Snow*, 450 Sheffield Dr., Winston-Salem, 27104.

**Dedications** — Two new church buildings in the Diocese were scheduled to be dedicated during October, the new Church of the Good Shepherd, Asheboro, and the new *All Saints*, Concord.

**To St. Paul's** — The Rev. Charles A. Taylor, Jr., has gone to St. Paul's, Winston-Salem, as an associate rector. He has been at Thompson Home in Charlotte for the past two years. His educational background includes the S.T.M. degree from Dubuque Theological Seminary, a year's graduate study in guidance and counselling at George

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Peabody College, and a year of study at the Menninger Foundation. He and Mrs. Taylor, the former *Isabel Johnson Patterson* of Atlanta, are the parents of three children. The *Rev. Dudley Colhoun* is rector of St. Paul's.

Font — At St. Barnabas's, Greens-

boro, a new antique font stands just inside the door of the Worship Room. The stone font was used for 59 years in St. Peter's, Stovall, and when that church was secularized it came to St. Barnabas at the suggestion of Bishop Moore. The *Rev. Jim Prevatt* is priest-in-charge at St. Barnabas.

To *Newport News* —The *Rev. Joseph Buchanan*, former associate rector at St. Peter's, Charlotte, recently accepted a call back to Southern Virginia to serve on the staff of St. Andrew's, Newport News. He will be in charge of the educational program of that parish.

## Commission Reacting To Church Member Opinions:

# Prayer Book Revision Takes Shape

CHICAGO (DPS)—The Standing Liturgical Commission of the Episcopal Church has approved the draft of a revised service of Holy Baptism and a revised Form for A Bishop's Visitation with the Laying on of Hands. These drafts will now be sent to all the bishops, all chairmen of diocesan liturgical committees, and the Commission's 300 reader-consultants. After receiving their comments, reactions, and suggestions, the Commission will publish a final draft in its series of *Prayer Book Studies*, well in time for submission to the 64th General Convention in October, 1973.

The Commission made several important decisions with regard to trial use and the work in progress. It decided:

1. To complete its work on the revision of the Book of Common Prayer 12 months before the 65th General Convention, and to recommend that that Convention be held in 1976 rather than in 1975.

2. To recommend that the Presiding Bishop and the President of the House of Deputies authorize, for the remaining period of trial use, the optional use of the traditional form of The Lord's Prayer in all services where a contemporary form is given (This action is a response to the comments and suggestions of a large number of church members);

3. To approve, on a first reading, the draft of a new Brief Catechism which may be used as Offices of Instruction;

4. To approve the draft of a rearranged form of the Daily Office and a new Lectionary for Morning and Evening Prayer on weekdays (The action was also a response to numerous comments from members of the church);

5. To reaffirm its intention of proposing that a future revised Book of

Common Prayer should include Service I (in traditional language) and Service II (in contemporary language) of the Holy Eucharist, together with an Order for Celebrating the Holy Eucharist, with alternative eucharistic prayers (All these services now appear in *Services for Trial Use*. They are subject to such further revision as the results of trial use may require);

6. To approve on a first reading, revised forms for The Blessing of a Church, and Celebration at the Beginning of a New Ministry (alternatives respectively to the present Form of Consecration of a Church or Chapel, and Office for the Institution of Ministers into Parishes or Churches).

The Commission also approved the draft of a theological statement on Holy Baptism and took note of The Church Hymnal Corporation's plan to publish

this fall *Prayers, Thanksgivings and Litanies* (Prayer Book Studies 25) prepared by the Commission.

The Commission decided to present to the House of Bishops in October, 1972, a timetable for completing the task of revising the Book of Common Prayer, assigned to it by the General Conventions of 1964, 1967, and 1970, and to recommend to the bishops one of two alternative procedures for a full and sufficient consideration of a Proposed Book: either the calling of a Special General Convention of not less than three days' duration immediately preceding the meeting of the Convention, or the allocation by the Convention of not less than two days for this purpose during its regular meeting. The Commission decided pending the submission of a Draft Proposed Book to recommend continuation of trial use.

## Set Nov. 9 At Greensboro:

# Family Of Future Is Theme For Public Affairs Forum

GREENSBORO — The Family of the Future will be the theme of the North Carolina Women's Public Affairs Forum to convene in Greensboro on Thursday, November 9. The announcement was made by Mrs. Phebe Emmons, chairman of the 1972 forum, and Mrs. Bert Tyson, president of the North Carolina Council of Women's Organizations which sponsors the annual forum.

The forum will feature a mid-morning address by Dr. Lillian Mohr, president of the American Council on Consumer Interests and associate professor of family economics at Florida State

University.

Mrs. Margaret A. Haywood, associate judge of the Superior Court of the District of Columbia, and former member of the District of Columbia Council by appointment of the President of the United States, will be the luncheon speaker. In addition to practicing law, Mrs. Haywood has been a licensed real estate broker. She has held offices in the Cosmopolitan Business and Professional Women's Club and the Council of Churches of Greater Washington and has been a member of the Board of Washington Metropolitan Area Transit Authority.

# Episcopalians Cool To COCU Concept

**NEW YORK (DPS)** — The Joint Commission on Ecumenical Relations delegated to its Executive Committee the responsibility of reporting on the responses within the Episcopal Church to the study of *A Plan of Union*. The Joint Commission itself has not made a detailed study and response subsequent to that in its report to the General Convention in October 1970.

The Episcopal Church by action of the last General Convention remains committed to the purpose of the Consultation on Church Union and to participation in the development of a proposed plan of union. Responses to study up to this date, however, reportedly have been disappointing in their limited number, their lack of deep interest in the goal of organic union, and, in some cases, their lack of understanding of study and response as part of the process toward the ultimate goal.

The plan, with a study guide, was sent to all clergy in the U.S.A. and possessions, and further material was sent to bishops and some 90 diocesan ecumenical chairmen, to provide re-

sources for a study voted by the Houston General Convention in 1970. Responses were received from only 19 of the 91 domestic dioceses and 133 of the 7,069 parishes, although it is known that study was conducted in many other areas from which no report was received.

In one diocese where a serious effort was made to promote the study—the Diocese of Georgia—responses came from 13 of 62 resident clergy, of whom two favored the proposed plan, nine opposed, and two gave no opinion. Results among the laity were equally scanty. Of 119 laypeople replying, 14½ per cent reacted positively, 48½ per cent negatively. Fifty-eight laymen noted that they favored Christian unity but not the C.O.C.U. plan.

Those dioceses which produced a detailed study and report—notably, Georgia, Massachusetts, New York, Virginia, and some others—provide constructive criticism. One item repeatedly mentioned was the danger of a narrow American Christianity lacking strong links to the rest of the Christian world.

Widespread apathy appears to be a

general reaction of parishes and dioceses of the Episcopal Church to *A Plan of Union*. Specific objections may in some cases be based upon failure to understand what the Plan actually says, but may also be based on a suspicion at the local level that denominational differences in ethos might lead to conflicting interpretations of the statements made in the Plan.

However, the Chicago - Lambeth Quadrilateral and the Statement of Faith and Order of 1949, frequently mentioned in the reports of local study, continue to express the Episcopal Church's lasting commitment to the cause of Christian unity based on the Scriptures, the Creeds, the Sacraments, and the Historic Episcopate.

Impressions of this committee upon reviewing the reports, which vary from rejection of the Plan to general approval, may be summed up as follows:

1. That emphasis in the immediate future should be on theologically based approaches to intercommunion rather than on organizational plans.
2. That the Lord's Supper/Holy Communion/Eucharist be understood as a cause as well as a sign of unity.
3. That the development of pilot parishes on the model proposed in *A Plan of Union* be encouraged on an exploratory basis.
4. That unity in the Spirit must precede organizational union, but that some form of the latter should ultimately be expected as a result of the former.

The Executive Committee has voiced its belief that the Episcopal Church should continue to participate in the Consultation on Church Union, its movement and process toward the goal of organic union of the divided Christian communions, but it recommends changes in emphasis and participation as follows:

1. That the Consultation on Church Union differentiate between immediate and long-range goals. It seems clear that the Episcopal Church is not now prepared seriously to consider dissolving present denominational structures in a wider ecclesiastical structure. The

## To Service '73 Convention:

# Diocesan Communicators Seek Funds For Own News Network

**PAINESVILLE, Ohio (DPS)** — A steering committee of Net Plus, an informal fraternity of diocesan communicators, has decided to seek a three-year grant to establish a nationwide independent Episcopal News Service (ENS).

A nine-member committee, which met at the Cedar Hills Conference Center of the Diocese of Ohio, called for the service to be operating before General Convention in Louisville in 1973.

The committee established a tentative budget, staff requirements, and an outline of purposes.

The committee also chose a board of governors, which it empowered to

seek foundation funding for the project.

The Board will employ, support, and evaluate the work of the managing editor of ENS. As envisioned, the service will depend heavily on volunteer support from diocesan communicators, a weekly summary of events in the church, expanded stories of events covered in the summary, news features, and the eventual creation of a "hot line" for subscribers.

The Board will give an initial progress report to the spring, 1973 meeting of NET PLUS in Denver.

The Rev. Erwin Soukup of Chicago was chosen convenor of the Board.

immediate goal appears to be process and activity drawing the divided Churches into closer community and understanding, and seeking solution to existing differences in faith and order which now inhibit unity of members and ministry. The search for a plan of

desirable organizational unity should continue as a long-range goal, using both the responses from studies already conducted and the insights resulting from continued participation in the Consultation process.

2. That full participation of the Ro-

man Catholic Church in such a reoriented search for unity be vigorously sought, and that contributions from Orthodox, Lutheran, and other Churches be invited, not only in observer status, but also in working commissions, addresses and papers.

# 'On The Beach' Ministry New Frontier

By LUCY GERMANY  
Editor, The Texas Churchman

PORT ARANSAS, Tex. — The leisure ministry is one of the most promising fields for Christian evangelism — and one of the most frustrating — a group of clergy and lay people active in it agreed after conferring on the subject for three days at a recent Leisure Ministry Workshop in Port Aransas.

The event was hosted by the Coastal Bend Christian Service Association, a cooperative ecumenical effort supported by Roman Catholics, United Methodists, Presbyterians, Disciples and Episcopalians (Diocese of West Texas). The association launched a Joint Effort Leisure Ministry (JELM) on Texas Gulf Beaches in 1969 and it is one of the few seashore ministries active on a year-round basis.

Those who have experience in the beach ministry have found it lonely, often frustrating and productive of almost no success indicators. The Rev. Fred Morgan, past director of JELM, covered a "parish" of some 30 miles of Texas beach last year with little more than a beard and a bathing suit. He spoke strongly of the value of the ministry of presence, the importance of "just being there" to fill whatever needs are there in a Christian way. His staff — mostly young volunteers — offered conventional services such as counseling with runaways and drug users and their parents and assisting in a number of tragedy and crisis situations. These are the visible signs that you are there, says Morgan, and here you can see the program working. But the invisible ones — talking and listening, offering cold water and ice, a place to sit out of the sun — are almost impossible to convey as a specific program and are difficult to evaluate.

To be successful on the beach, says Morgan who is a Presbyterian and a graduate in social anthropology, you must be flexible in program, you must be keen in observation and you must

## November Calendar

- 1 All Saints'
- Copy Deadline for December Churchman
- 5 Pentecost XXIV
- 5-10 Human Relations Training Event, Kanuga
- 7 Election Day
- Program Task Force, Greensboro
- 8 Standing Committee, Raleigh
- 8-10 Mid - Atlantic Training Committee, Board of Directors
- 11 Bishops meet with clergy wives, Raleigh
- Project 73, Burlington
- 12 Pentecost XXV
- 13 Division of Services to Congregations
- 13-14 Executive Council Team Meets with Diocesan Leaders, Terraces
- 16 North Carolina Episcopal Church Foundation, Raleigh
- Investment Committee, Raleigh
- 17-18 Diocesan Conference for Church Musicians, High Point
- 17-19 Education Center Approach to Christian Education II, Terraces
- 18 Division of Racial and Urban Affairs, Raleigh
- 19 Pentecost XXVI
- 21 Diocesan Finance Committee and Council, Raleigh
- 22 Churchman Board, Raleigh
- 23 Thanksgiving Day
- 26 Last Sunday after Pentecost

youths in a 24-hour lab program during which he sends them out on the beach to observe and minister, then invites them to come back and describe what they have done. He uses the gospels, particularly those parts dealing with Jesus' ministry, as training material. The group must come to some kind of conclusion about celebration (worship) and must prepare some kind of visible structure that will identify their program.

Morgan built plywood A-frames last year which cost \$30 each and which served as a kind of active project in which passersby were invited to assist. "When somebody comes up and says 'what are you doing?', you don't answer him, you hand him a hammer," Morgan said. Any kind of structure from cane pole with a pennant on top to a cabana or umbrella — will serve the purpose. Worship may center there or may be offered anywhere on the beach at any time. It does not have to be structured though it can be. One of Morgan's most talked-about celebrations was the reenactment of the "feeding of the multitudes" using hot dogs. Whenever he can get the money, he buys food for the crowds of hungry young people who wander aimlessly along the beach, sleeping on the sands and often stealing their meals from the beach concessions. And that money is often a gift from the concessionaires who like him to be there because they believe such activities cut down on the stealing. "You must have active support from the beach businessmen. They help publicize and promote as well as finance you."

The campground ministry shares many of the same problems. The Rev. Lee Whiteside, a Methodist minister who heads up one of the nation's most sophisticated leisure ministries at Lake of the Ozarks, Missouri, told of the simple but structured worship his program offers and which he sees as a key

become knowledgeable on what is happening in your "parish."

To this end he trains his staff of



to his whole effort. He believes strongly in good planning, informal style of presentation and simple theology. Singing, with accompaniment of simple instruments such as guitar and autoharp, is usually a blend of contemporary and traditional. Quality of preaching is important. The sermon should relate to the experience of being re-created in nature, or to events of moment at the campground which give people a sense of community, he said.

Mr. Whiteside's lake ministry en-

compasses some typical leisure forms: an arts and crafts shop, a bookstore, coffee house and youth hostel. It is planned as an alternative to existing structures — the junk on sale in strip shops and the "booze and cruise" activities of many of the aimless young.

His program included ten worship services a week last year as well as a weekly vesper boat cruise including dialogue sermon and hymn singing.

The backbone of the effort, as with the beach ministry, is young volun-

teers. The 35 young people he "hires" each summer must get jobs in business around the lake, must be one year out of high school and must commit themselves to a minimum of ten hours of service a week in the lake ministry. They minister to their employer as well as his customers. In their off duty hours they run the coffee house, help conduct services, teach crafts, clerk in the bookstore. The ministry lets them become involved in acts of service and encourages them to respond to human needs as they present themselves in this 250,000 summertime community. The objective of the program is to offer to the public the alternatives of hope, meaning and promise to the futility of mere existence.

Among the leisure ministry's toughest problems, the conference revealed, are the built-in ones of not being able to really know the people you serve and never knowing what happens to them after they leave the beach or lake. But even bigger is the problem of getting support from local churches and larger adjudicatories.

In some cases the leisure work is seen as a threat by local churches. Actually it may help those churches by making them more conspicuous in that area. It may tune in some Christians who have tuned out the church back home. At any rate it is where the people are by the millions every year and therefore where the church must be.

The Rev. Gene Schweizer, minister in charge of St. Peter's-By-The-Sea Uniting, Corpus Christi, and JELM chairman, sees the leisure field as an unsurpassed opportunity for evangelism. Here are vast numbers of people in need, people freer to think about basic things than they usually are, and often coming to grips with major decisions such as marital or vocational choices.

The Rev. Charles Woodall, associate director of Holiday Inn's Chapel program, pointed out that leisure situations are often chosen for the purpose of decision making and here the church can be of real help. "If you only offer to pray with a person who is facing a major decision, you are being enormously helpful." He said there is real potential for the church in ministering to the traveler and to the business people who serve his needs. Holiday Inn's Chaplain-on-Call program has been of significant help to many people who otherwise would have had no place to turn, he said.

## Bishop's Letter

(Continued from page 2)

fence. They are caught in the bonds of evil and sin from which they cannot extricate themselves. They struggle to get free but to no avail. When Christ dies on the cross, they are released from their bonds and are free. The good news of the Gospel is that the death of Christ on the cross gives us our freedom. The love that was let loose there releases us from every bond so that we can live as free and responsible persons.

The final scene of the play is when the disciples of Christ take Him down from the cross. They hold Him in their arms and take Him out into the audience singing, "Long live God, long live God." The audience senses immediately that this is not a dead Jesus, but a living Lord that they are taking out to share with the world. Before the play closes, the cast sings once again the hit tune of the show. The words have long been a favorite of mine and after seeing the play, they take on new meaning.

Day by Day, day by day  
Oh, dear Lord, three things I pray  
To see Thee more clearly  
Love Thee more dearly  
Follow Thee more nearly  
Day by day

If you haven't yet seen *Godspell*, I commend it to you and hope you will find it as moving a religious experience as I did.

God Bless you.

Faithfully yours,

M. MOULTRIE MOORE, JR.

## Our Readers Write

### LITURGY PRESERVATION

#### Editor of the Churchman:

Please give readers of THE NORTH CAROLINA CHURCHMAN information on a group which is working to preserve the Church's liturgy.

The Society for the Preservation of the Book of Common Prayer (Box 12206, Acklen Station, Nashville, Tenn. 37212) needs the names of all churchmen who are concerned over the threatened changes as set forth in the trial services. It says: "Our design is not to prevent any change whatsoever in the 1928 rite but to defeat the Trial Liturgies now before us in 'the green book,' because we consider them to be poorly written, ill-conceived, and in some particulars contrary to the Faith."

The Society believes that the most effective way to influence the General Convention when it meets in 1973 and acts upon the proposed revision is to show the strength of the opposition. Parishes are discontinuing the use of the trial services but parishioners who have spoken out locally should not feel relieved until they have joined in the broader movement.

Act now. Write to the Society, say that you are concerned, and ask for some of its (free) material. Read it and share it.

(MISS) SIDNEY HOLMES, Greensboro



## New Home For The Ageing Policy Still Provides Home For Those Who Need To Be Subsidized

The Episcopal Home for the Ageing at Southern Pines subsidizes the cost of 40 percent of the Home's residents although it has no endowment to draw on in providing this free care.

In this situation the Home is currently providing a minimum of \$5,000 per month of free care to residents — which goes on the books as "benevolent assistance."

"What can we do?" That was the question members of the Board of Directors of the Home asked each other at a recent meeting. To continue trying to absorb \$5,000 per month — and much more some months — from year-to-year revenues seemed futile. The provision of endowment funds sufficient to take care of the situation continued to appear rather remote.

So the Board answered its own question and sought to meet the acute problem head-on by adopting a new admission policy for the Home, a policy that includes some radically different requirements as compared to the policy under which the Home has been operating.

The importantly different rules of admission can be summarized as follows:

- All future retirement residents will be requested to make an admission donation of \$12,000, in addition to paying the full cost of care in the Home.
- If the new resident is being admitted directly into the St. Peter's Nursing Center at the Home, on a permanent basis, the new resident will be requested to make a \$5,000 admission donation, plus the full cost of care in the nursing unit.

- All future residents admitted to the Home to live in an apartment or cottage will be assessed the full cost of construction of the particular facility, plus an equal portion of the installation costs of utilities and roads to the unit, as well as pay the normal cost of care.
- All residents of all units will in the future be required to pay the full cost of care each month or have an arrangement with family, church, or other source that will assure the payments. One "other source" might be the Penick Home Fund that is collected in the Diocese in a special drive each Mothers' Day.

Adoption of this new policy seems to give preference in admission to the Episcopal Home for the Ageing to those residents who are willing and able to bear the cost of both the initial donation and monthly care, and/or the cost of constructing and activating a cottage or apartment together with full monthly cost of care. However the Home's Board of Directors makes it clear that the Home will continue to receive persons without resources adequate to meet the new entrance requirements. Thus the Home will still serve the ageing who are otherwise eligible, without regard to financial ability — in keeping with the policy laid down by the late Bishop Edwin Penick, for whom the original Home was named. As Bishop Penick put it: "That no one be turned away from this retirement center for lack of funds."

What is now the Episcopal Home for the Ageing opened as Penick Home in May of 1964 with 35 residents. In 1970, 20 rooms were added and today the Home has a total of 65 residents.

# The Churchman

December, 1972

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**ASHEBORO DEDICATION**—The new Church of the Good Shepherd, Asheboro, was dedicated recently with Bishop Fraser presiding, assisted by Dr. Charles E. Canady, Jr., rector. Members of the Anglican, Roman Catholic and Protestant Clergy were also present. The new church, of modified Gothic Style, was designed by Colonel John J. Croft, architect, who is also a member of the congregation. At the entrance is a hand-carved Christus Rex, executed by a Swiss woodcarver and finished in polychrome, mounted on an eight foot cross. In front of the marble reredos is a free-standing altar vested in a Jacobean style tapestry frontal. All of the appointments are done in silver. Cleveland Thayer, one of the founders of the church, was brought to the church in a stretcher from the hospital to witness the ceremony.



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## Bishop's Letter:

# Resignation Discussed

(EDITOR'S NOTE: Following is a slightly different kind of "Bishop's Letter" . . . this one from Presiding Bishop John E. Hines. Here is the full text of letter he sent to his fellow bishops regarding his wish to retire in the near future. See story on Page 3.)

"At the forthcoming meeting of the House of Bishops in New Orleans later this month I intend to tell the House of my decision and plan to resign the office of presiding bishop the latter part of 1973, the resignation to be effective May 1, 1974. After consultation with a qualified canonist of the Episcopal Church it is apparent to him and to me that there is nothing in the procedure I shall suggest which is prohibited by constitution and canon. I trust you will agree that it is entirely consistent with the spirit of constitution and canons, and that, as a practical matter, the procedure will provide for an orderly transfer of the privileges and re-

sponsibilities of the office of presiding bishop," the letter said.

"Please know that I have not arrived at this decision lightly. I am quite well physically so far as I know. And, I hope, mentally. I am not mad at anybody. To the contrary, I am deeply grateful to my fellow bishops and to the Church through the House of Deputies for permitting to me and to my family these extraordinarily exciting and very rewarding years. Come May, 1974, God willing, I will have served as presiding bishop of this Church for nearly ten years. My view is that the Church will be better

(Continued on page 4)

## Inspirations:

# Meaning of Advent Season

By **THE REV. JOHN R. CAMPBELL**  
Rector, St. Timothy's, Winston-Salem

I think it fair to observe that our non-liturgical brethren in the Church of God tend to look on the Episcopal Church as a rather peculiar kind of community of witnesses even under the most favorable of circumstances. And when the season of Advent comes, we seem to go completely beserk! Seemingly unaware of what is going on in the real world . . . that Christmas cards and gifts and special wrapping papers have been on sale for over a month . . . that Santa Claus has already made his appearance at the tail end of the Thanksgiving parade . . . that the radios are playing Christmas carols daily . . . that the scouts and P.T.A. and other civic groups are competing for Nativity scene time and honors . . . we deliberately display our somber hues of purple and enter into a penitential mood. To all outward appearances, we are out of step with the rest of the world.

If we are acting in accordance with our church calendar, we are, hopefully, out of step with most of the present secular society. One of the great blessings of a church calendar is that it helps keep us related to the events in the life of our Lord Jesus Christ, in a progression which begins with a preparation for His coming and ending with His exaltation. From season to season we are led along to an ever-growing awareness and understanding of the revelation of God given us in and through the Incarnate Word.

The church year can also be thought of as a great symphony, with the seasons likened to the movements created by the composer. In this theme, the symphonic movement of Advent is one that is restrained and somber. We are asked to look back on the events of history which preceded the birth of Jesus of Naza-

(Continued on page 4)



**CAMPBELL**



# Hines Explains Resignation Reasons

NEW YORK (DPS) — The Rt. Rev. John E. Hines, presiding bishop of the Episcopal Church, informed the House of Bishops, meeting recently in New Orleans, of his decision to resign the office effective May 1, 1974.

The House of Bishops concurring, Bishop Hines' resignation will be submitted to the Bishops at the General Convention at Louisville, Ky., in the fall of 1973, and his successor will be elected at that time.

Bishop Hines said that this "procedure will provide for an orderly transfer of the privileges and responsibilities of the office of Presiding Bishop" during the six months between the election of his successor and the time he leaves office.

(An October letter from Bishop Hines to his fellow bishops appears in full on Page 2.)

Bishop Hines is the youngest man ever to assume the leadership of the Nation's three and one half million Episcopalians. He was elected to the Church's highest post at its 61st General Convention, following the resignation of the Rt. Rev. Arthur Lichtenberger.

Like his predecessor, Bishop Hines, is dedicated to involving the Church in the central issues of the day. "It is the obligation of the Church to speak clearly and frankly about Christian responsibility towards social and political issues," he has said. "The Church is committed to fight on the front of those who are in need, are deprived and who are discriminated against—the fractured elements of our society."

The Presiding Bishop was born in Seneca, South Carolina in 1910, one of a family of nine children. His physician father, a Presbyterian, undertook the religious education of four of the children. His mother, an Episcopalian, instructed five of them, including Bishop Hines, in her own church.

Following graduation from the University of the South, Sewanee, Tenn., as a member of Phi Beta Kappa, class of 1930, and from the Virginia Theological Seminary in 1934, Bishop Hines served as assistant rector of the Church of St. Michael and St. George in St. Louis; then as rector of Trinity Parish



**PRESIDING BISHOP**

... See Need for Younger Man

in Hannibal, Missouri; St. Paul's in Augusta, Georgia; and Christ Church in Houston, Texas. He was elected bishop coadjutor of the Diocese of Texas in 1945, and in 1955 was named diocesan bishop, the fourth bishop in

the 125-year history of the Church in Texas. During his service in Texas the number of priests in the diocese was increased from 80 to 185 and the Episcopal Theological Seminary of the Southwest in Austin was established.

Bishop Hines has long been active in the affairs of the Executive Council. As a representative to the Council from the church's seventh province, comprising most of the southwestern dioceses, he was a member of the Committee on Ecumenical Relations, a cause of which he is a wholehearted advocate.

He has also served as chairman of the Council's former Home Department from 1957 to 1963 and as chairman of the Joint Commission on the Church in Human Affairs during the General Convention of 1961 — a commission which had as its goal the expansion of the Church's ministry in an urban industrial society.

By appointment of Presiding Bishop Lichtenberger, Bishop Hines represented the Episcopal Church at a worldwide conference on migration of peoples sponsored by the World Council of Churches in 1961, and served on the Advisory Committee on Evaluation and Strategy for the Mission of the Church, also in 1961.

As Presiding Bishop, he serves as president of the church's "board of directors," its Executive Council, and presides over the House of Bishops and the joint sessions of the triennial General Convention. From his office, located at the Episcopal Church Center, 815 Second Avenue, New York City, he oversees the work of a staff of 115 persons. His home is in Greenwich, Connecticut near Seabury House, the Church's national conference center, and his official seat is the Cathedral Church of St. Peter and St. Paul in Washington, D. C., where he was installed as Presiding Bishop on January 27, 1965.

Bishop Hines is the recipient of Doctor of Divinity degrees from the University of the South, the Virginia Theological Seminary and Princeton University. He was awarded three doctorates of sacred theology, one each from the General Theological Seminary,

## December Calendar

- 1 Copy Deadline for January Churchman
- 1-3 Youth Commission, Terraces
- 5 Program Task Force, Greensboro
- 6-8 Advanced Human Relations Lab, Terraces
- 11 Division of Services to Congregations
- 13 Standing Committee, Raleigh
- 14 Parish Grant Committee, Burlington
- 16 Christmas Tea, Open House, Board of Directors, Penick Home, Southern Pines
- Division of Racial and Urban Affairs, Raleigh
- 25 Christmas Day
- 29 Churchman Board

Trinity College and Seabury-Western Theological Seminary. He also has received an honorary doctorate of Canon Law from Kenyon College and from Nashotah House. Further, Philander Smith College conferred the honorary degree, Doctor of Letters of Humanity, upon him in October, 1965. Bishop Hines received the 1965 Human Relations Award of the Southwest Advisory Board of the Anti-Defamation League of B'nai B'rith for "a significant contribution toward the furtherance of better intergroup understanding."

Bishop Hines is chairman of the Board of the Episcopal Church Foundation; a member of the General Board of the National Council of Churches; and a member of the Central Committee of the World Council of Churches.

Bishop Hines and his wife, the former Helen Orwig of St. Louis, have five children.

## Resignation

(Continued from page 2)

served by the election in 1973 of a younger and more vigorous person to take office in 1974," Bishop Hines' letter continued.

"By inaugurating this train of events at the next meeting of the House of Bishops, assuming the agreement of the House, the canonically provided nominating committee (for the office of Presiding Bishop) can be authorized and will have a year in which to do its work. The president of the House of Deputies, the Rev. Dr. Coburn, tells me that he will be prepared with appropriate appointees to that committee (clerical and lay) should the House act affirmatively, and I can be ready with appointees from the House of Bishops. Both Dr. Coburn and I agree that it would be beneficial if the House of Bishops should see fit to approve the committee as constructed. The Nominating Committee can then submit its report to the House of Bishops at the time of the 64th General Con-

## Meaning of Advent

(Continued from page 2)

vention, and to look forward to His coming again with glory to judge the quick and the dead. For the Christian, the realization of both of these parts of our Advent emphasis is a time of joy, because of the opportunity given for adequate spiritual preparation.

Just as the Feast of the Nativity of our Lord Jesus Christ is more gladly noted because of the preparation afforded in the season of Advent, so the second coming of our Lord will be more gladly received by those who have taken seriously the message of John the Baptist, "Repent, for the Kingdom of Heaven is at hand", and the Advent Collect: "Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when He shall come again in His glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through Him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen."

It is admittedly difficult for an Episcopalian to live in a world of conflicting emphasis, wherein the Church calls him to observe a mood of solemn preparation, and the rest of the world calls him to cheerfully cry out, "Merry Christmas!" to one and all, as though the event had already occurred. It is difficult to acknowledge December 25th as the liturgical time to observe the birth of our Lord, and at the same time join with others in the first or second week of November in singing "Silent Night, Holy Night", as though the birth had already been observed.

It is a time that calls for a special spiritual discipline, no matter what social accommodations may seem wise and necessary, for the fruits of such discipline are great . . . the season of Christmas comes as the climax of anticipation, and the time of judgment comes not as an unexpected surprise, but as a time looked forward to when the faithful will be able to respond to the invitation of the King, "Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world".

The season of Advent is not meant to be a gloomy season. Just as the light of the candles in an Advent wreath remind us of the constant Light of the World in our lives, so do the Sunday services remind us that the Incarnate Word is a constant reality in our lives, giving us strength and hope in our daily adventures in living. Perhaps the following prayer, published by the DeKoven Foundation, might be useful as a private meditation during the Advent season:

"Let not our souls be busy inns that have no room for thee and thine, but quiet homes of prayer and praise, where thou mayest find fit company, where the needful cares of life are wisely ordered and put away, and wide, sweet spaces kept for thee, where holy thoughts pass up and down, and and fervent longings watch and wait thy coming."

vention in Louisville. And the election of the 23rd Presiding Bishop can take place during the proceedings of a regular General Convention.

"I regard it as a happy circumstance that consideration of the office of Presiding Bishop already appears as one item on our New Orleans meeting

agenda. I shall, therefore, reserve further comment and observation until that time. I write this in full knowledge that I have been singularly honored in these recent years by my peers in the House. And I write as your constant friend in Christ Jesus," Bishop Hines' letter concluded.

# Professional Group Viewed By Clergy

GREENSBORO—During the past five years, clergy in a considerable number of dioceses have joined together in professional organizations. Forty clergymen of the Diocese of North Carolina met here recently to learn more about

this grassroots movement.

The Rev. Edward R. Sims, rector of Christ Church, Cincinnati, addressed the meeting. Mr. Sims was the president of the clergy association of the Diocese of Washington, and is the convener of

the National Network of Episcopal Clergy Associations.

Mr. Sims compared these clergy associations to local medical and bar associations. Drawing on the experience of the Washington Area Clergy As-

sociation, he said, "Three dimensions normally emerge as a clergy association defines its purposes: I will classify them occupational concerns, professional excellence and personal renewal."

Many of those attending the meeting felt that such an association for clergy of the Diocese of North Carolina deserved consideration. A planning Committee was selected to prepare a detailed proposal for the formation of a clergy association within this Diocese. They were asked to submit their proposal to

the diocesan clergy no later than January 15, 1973. Members of the Planning Committee are: The Rev. Messrs. Edward C. LeCarpentier, Jr., Peter J. Lee, W. Parker Marks, John S. McDowell, Roderick L. Reinecke, Harrison T. Simons, John W. Tucker, and William S. Wells, Jr.

The meeting here was convened by a planning committee organized by the Diocesan Division on the Professional Development of the Clergy . . . in response to needs and interest expressed

at the 1971 Diocesan Clergy Conference. Those attending the meeting agreed to contribute to the expenses of the planning committee. No money from the diocesan budget will be needed for its work.

Reports on the proposal of this committee, and the response of clergymen, will be made to the Diocesan Convention and to all clergymen of the Diocese . . . and will be included in future issues of THE NORTH CAROLINA CHURCHMAN.

## 'Truly Progressive Institution':

# Thompson Home Receives Consultant's High Praise

CHARLOTTE — A California consultant has called Thompson Children's Home "one of the truly progressive institutions in America", according to *The Charlotte News*.

John Milner, acting dean of the school of social work at the University of Southern California, said the school has good direction. "It has evolved from an old fashion orphanage to a modern school," Milner said. "It is a good one by institution plans."

He is conducting a survey of Episcopal Child Care Services of North Carolina. His survey is the first conducted for Thompson Children's Home in 15 years, said Director Robert D. Noble. "Professor Milner is looking at our needs and the needs of the community and will help us determine which direction we will follow in the future," Noble said.

Milner said that although it was too early to recommend any action, he had made some preliminary conclusions from his interviews with the staff and students at the home. "There is a recognized need for the older adolescents to have a cottage where they can live independently of the other youngsters," he said.

Milner said the cottage would help teenagers to better adjust in the transition from a student at the home to a person who is on his own after he leaves the home.

"There is also a need for one cottage to serve as a psychological treatment center," Milner said. "This would be a place separate from the rest of the cottages where students can go for help

## ECW Retreat

The first retreat for the Episcopal Churchwomen of the Diocese will be held January 19-21, 1973, at the Terraces in Southern Pines.

The Rev. John Chilton Mott, rector of the Church of The Holy Family, Chapel Hill will be the retreat master. This is the first of two retreats which will be held before and during Lent.

The January retreat which will be held on a week end is designed for members of the ECW who find it difficult to get away during the week. The next retreat will be held in February with Bishop Moore as retreat master.

Reservations for the January retreat may be made with the devotional life chairman, Mrs. Henry Best, 1718 Meadowbrook Lane, Wilson. The deadline for registering is January 9 and the fee is \$22.00.

Registration will begin Friday, January 19 at 5 p.m. and the activities will end with lunch on Sunday, January 21.

if they need it," Milner said there was also a need in North Carolina for group care homes. These homes would be operated by the Episcopal Child Care Services and would care for about six children each. They would operate in the foster child's area so that the child would not be suddenly uprooted and taken to a strange new area, he said.

Milner said, many of his sugges-

## Bishop Of Haiti Injured In Flood

PORT-AU-PRINCE, Haiti (DPS) —The Rt. Rev. Luc Garnier, Episcopal Bishop of Haiti, was seriously injured in an automobile accident recently and is now recovering at Canapé Vert Hospital in Port-au-Prince.

Bishop Garnier, accompanied by the Rev. Alfred W. Rollins, was driving his Land Cruiser from the town of Léogâne to Port-au-Prince in flooding conditions when the car was overturned and they were swept into a torrent.

The Bishop suffered a severely cut scalp, badly torn arm, broken shoulder, and injured hip. Mr. Rollins, a member of the staff of the Executive Council in New York, was not seriously injured, and was able to drag the semi-conscious Bishop to high ground.

After a freezing night of suffering, during which the Bishop was aided by tourniquets applied by Mr. Rollins and made from his socks, wounds cleaned with his shorts, a passing police car found both men and a fire truck used long ladders to rescue them.

Bishop Garnier will require extended hospital care and remedial medical treatment, but is directing the work of his diocese from his hospital bed — even if both arms are now immobilized. His wife is at his side.

Mr. Rollins, who stayed for ten or more days to carry out his assignment, had been requested by Bishop Garnier to consult in diocesan planning toward autonomy and economic development.

tions would be for staff development and of a professional nature. A preliminary report on the survey should be ready in several weeks, Milner said.



**BY MISS BETTIE FONDA**  
**Churchman Editorial Board**

This year the Youth Commission is seeking new ways of reaching the young people of our Diocese. By activating more people at the individual church level, the commission hopes to stimulate personal growth in more youth.

"To help youth discover resources that enable them to grow and build relationships with God and Man" is the purpose statement that the Commission designed at the first meeting. This get-to-know-you session was held recently at the Terraces in Southern Pines. In order to accomplish this purpose, several goals were set:

- Discover the needs of youth and program to meet them;
- Involve the junior to senior high school level;
- Tie in the youth with the Diocese;
- Involve advisors; and
- Be more aggressive at the local level.

After the weekend at the Terraces, two weeks were spent trying to find what youth needed that the Commission could handle. Then the next meeting was at St. Paul's in Winston-Salem. At this meeting officers were elected and general plans were made.

The officers are Mark Abbott, chairman; Katherine McLaughlin, vice-chairman; and Sallie Hager, secretary.

One of the fields the Commission will delve into is communications between youth. Plans are being made for a newsletter to be published in which young people can report on their activities

**Goals Set:**

## **Church Level Activation Of Individual EYC Target**

and know what the Commission is doing.

In the first newsletter, there will be a questionnaire. The response to it should help Commission leaders be-

## **Welcome, Bettie!**

Bettie Fonda is the new Diocesan Youth Commission representative on the Editorial Board of "The Churchman."

Two years ago the Board membership was strengthened for the first time with the addition of a representative elected by the youth of the Diocese. Miss Fonda will serve through the spring of 1973.

This year's chairman of the Diocesan Youth Commission is Mark Abbott of Sanford. The new vice chairman is Catherine McLaughlin of Tarboro. Sally Hager of Asheboro is the new secretary.

come more aware of what directions they should be taking. These should be sent to Jim Knight, 2761 Toxey Drive, Raleigh, North Carolina 27609. Another communications method will be reports in THE NORTH CAROLINA CHURCHMAN.

If at all possible, there will be one unified convention this year instead of three smaller ones. To promote other learning experiences there will be three other kinds of weekends planned. At one, advisors and young people will learn together of ways to improve the EYC's. At another type of weekend, the smaller churches will be able to get together and do things that they can't do separately. Last, the larger churches will not be forgotten, and they will be able to meet for weekends suitable for their needs.

These big weekends should not be the only time young people can have learning experiences together. Plans will be made for one-day rallies in the spring for about 60 people at each.

The Commission can only work with the co-operation of both advisors and youth. Those with problems, suggestions, or anything at all, please contact Mark Abbott, Miss Kim Brickell, Miss Suzanne (Sam) Daniel, Miss Bettie Fonda, Miss Emily Freeman, Garden Freeman, Miss Bettie Gallaher, Miss Gary Gidley, Miss Sallie Hager, Jim Johnston, Jim Knight, Miss Beth Livingston, Miss Katherine McLaughlin, Miss Elizabeth Munt, Miss Jeanne Newson, Andy Ritchie, Miss Anne Stallings and Mark Tucker.

# **The Tar Heel DioSCENE**

**By MARGARET S. KNIGHT**  
**Churchman Editorial Board**

**No News** — Parish news items which might be of interest to outsiders were hard to come by in October and early November. Parish newsletters seemed to be concerned solely with EMC; UTO; CPC; ABC; and IOU. And would those who might be tempted to say "no news is good news," kindly say it quietly!

**Studies** — Of much interest, however, were the studies being carried on in many parishes. In Greensboro, for example, the adult class at St. Francis' heard an outside speaker on Pacifism

on one Sunday, and at the following class had a discussion of its theological implications, led by their clergy.

St. Mary's, High Point, has begun a series on the Bible for the adult class, with the first outside lecturer a professor of Religion from Davidson College.

In Chapel Hill at Chapel of the Cross, an adult discussion group is concerned with "Religious Imagination." They plan to consider the different ways religious themes are expressed in the imagination of different writers, artists, and philosophers.

At St. Paul's, Winston-Salem, courses were offered in Christian Di-

mensions in Family Life, Biblical Understandings, Theology and Modern Literature, Perspectives and Values in the 70s, and a Telecourse in the New Testament and Modern Man.

At Holy Trinity, Greensboro, the "Forum" had a series on Politics, including candidates for County Commissioners on One Sunday, and those for State Legislature on the next. Other topics were national economic and foreign policy issues. Their "God's Law" class, has had sessions on Religion, Killing, and one on Property and Debts. Current and debated issues are discussed in the "Contemporary Christian Concerns group, which has just



finished a series on "Values."

At *Christ Church*, Raleigh, in response to the expressed needs of its high school students, a "serious Bible study course" is being offered to them on a week night. Format for the Wednesday evening course is supper at 5:30; then a first session from 6:15 until 7:00, entitled "Biblical Themes and Theology." Everyone is required to attend this session. The second session, running from 7:15 to 8:00 will offer a choice between Old or New Testament classes. The course is conducted by the clergy.

At *St. Michael's*, Raleigh, everyone from first grade up through adults is engaged in a six-week study of the Eucharist, prefacing the admission of children under confirmation age to the Holy Communion Service.

At *St. Luke's*, Salisbury, a series of unique worship services will be offered this year. Their music department is planning this "Worship through the Arts" series. Plans include a performance by the St. Augustine College Choir; a program of music for organ and other instruments, a liturgical drama by the Catawba College "Blue Masque," an organ recital, and a program by the Senior Choir. These are set for the 10 o'clock Sunday service.

**In Minnesota**—The Rev. Robert W. McKewin, who was at Penwick Home in Southern Pines for quite a time, writes that he has recently accepted a new position as director of Social Services at Wilder Residences in St. Paul, Minnesota. He explains that this is a complex of housing facilities for the elderly, that house over 400 elderly persons. He is also serving as part-time rector of St. Andrew's Church in South St. Paul. His home address there is 1929 Grand Ave., St. Paul, 55105.

**To County**—Osborne Mauck, who has served for several years as Administrator of St. Paul's, Winston-Salem, has left that post to go with Forsyth County. He will work with the department of Social Services. Mr. Mauck is a lay evangelist in the Church Army, USA.

**Meetings**—The Rev. Robert Ladehooff, rector of St. Christopher's Charlotte, recently attended the annual

meeting of diocesan liturgical chairmen in St. Louis, Mo.

The Rev. Kenneth Terry, associate rector at St. Luke's, Salisbury, was at College of Preachers at National Cathedral Washington, late in October.

**In India**—Miss Jocelyn Gordon is now back in India, according to a report from the newsletter of St. Timothy's, Winston-Salem. Her address is Church Lodge, Samde Road, Largarh, U.P., India.

**Graffiti**—Church of the Holy Comforter, Charlotte, reports in its "Messenger", that much confusion recently surrounded some parish graffiti. Kays Gary, local newspaper columnist, reported that he'd heard that it read

"Don't trust anyone over 30," to which some was supposed to have added . . . "Not even the Lord?" The staff of Holy Comforter says this should be corrected to read "God is over 30 . . . but you can trust him."

**Episcopalian**—December issue of *The Episcopalian* will feature articles, reports and resources on experiences with liturgical reform, innovation and learning. Another feature will be their 4-color Christian Year calendar.

**Outward Bound**—The Rev. Robert S. Hayden, rector of St. John's, Charlotte, told about his experience as an instructor in the N. C. Outward Bound School in a recent issue of its newsletter. (See Page 13 story.)

## Includes Picnic On Lawn:

# Christ Church, Charlotte Presents ECW 'Parish Day'

CHARLOTTE — The Episcopal Churchwomen of Christ Church, Charlotte, recently sponsored a Parish Day. This event began with 8 a.m. Holy Communion and concluded with a 4 p.m. wrap-up for the whole family.

## Windholz Now On Pension Fund Staff

NEW YORK — Louis Windholz has joined the staff of The Church Pension Fund and Affiliates as an administrative assistant, effective at once. In his position he became involved in various areas of responsibility related to administration and management.

Windholz's background includes extensive experience in both business and church-related work. He had a long career with the U. S. Department of Agriculture, and later served as an underwriter with Aetna Life Insurance Company. Most recently, he was general manager of *The Episcopalian*, serving the magazine for over ten years.

Windholz maintains an active participation in both civic and church-related organizations. His close work with the Church and its clergy and his involvement in matters affecting the Church, coupled with his firm business background, provide useful experience for his new position with the Fund.

A special feature of the morning events was a sermon at the 11:15 service by the Rev. John P. Bradley, president of nearby Belmont Abbey College. Bradley's sermon was entitled, "If we are a 'nation of strangers', can we be called a Christian nation?"

Following the morning services the congregation gathered on the church lawn for a picnic and entertainment by a local rock group, *Group Sing with Candle*. After lunch the adult members of the congregation viewed the movie, *The Late Great God* while the children enjoyed an afternoon of their own special activities.

So that each member of the congregation might find "a happening" at Christ Church to suit his particular needs and desires, each church organization held a workshop to explain their function in the life of the parish. These included everything from acolytes and Altar Guild to ushers and Worship Committee. The Rev. Hubert Morris, pastor of the Trinity Assembly of God, addressed the 4 p.m. "wrap up".

In addition to a nursery, the ECW sponsored the Hospitality Room where members could have a cup of coffee and chat with each other.

The ladies of Christ Church thought it was a huge success and urge others to try it.

# Recollections Of Chapel Hill Church

My family attended a small Episcopal Church called the Chapel of the Cross. It was made of red brick, pinked down with age, its architecture in the Gothic style with the typical ornamented tower instead of a spire; it had a simple arched wooden doorway and multi-colored stained glass windows through which the sunlight gently filtered across the plain oak pews; and it was set back in a large yard planted with crape myrtle, japonica, spirea, and forsythia.

The church was partly overgrown with ivy; a long row of cedar trees and a rock wall separated it from the old home next door, known then as the Alexander house, built about 1793, when Chapel Hill was first settled. The church itself dated back to 1848. It was approached from either east or west by a horseshoe-shaped gravel walk. It was a simple building, characteristic of early Southern Episcopal churches, and in its simplicity, one of the most beautiful buildings I've ever known.

The Chapel of the Cross was only two or three blocks from our home, and it figured importantly in our activities: my mother played the organ and led the choir; my father sat every Sunday in our family pew (at the end of the second row on the right), where George and Carolyn and I usually joined him after Sunday school. Happily for me our pew was near the window and overlooked the meadow of a vacant lot between the church and the Barbee house.

Sitting next to the open window, I day-dreamed as I watched butterflies and humming birds move from wildflower to wildflower, half-dozing to the sound of June bugs droning in the summer haze.

As the congregation gathered, pillars of the church came down the aisle into their pews while I watched the out-of-doors in oblivious enjoyment — Mrs. Klutz with purple eyebrows; Mrs. Bain with one brown eye and one blue (I forget whether she winked the brown eye or the blue, but she nearly always had one eye half closed); Mrs. Lawson, Mrs. Manning, Mrs. Henry, Mrs. McRae, Mrs. Mangum, Mrs. Collier Cobb, Alice Dey, Mrs. T. J. Wilson

**Editor's Note: The following article on the Chapel of the Cross at Chapel Hill was written by the late Mrs. Elizabeth Winston Todd, mother of Jacob W. Todd of Christ Church, Raleigh. Mrs. Todd spent the early years of her life in Chapel Hill. Much of her adult life was spent in New York. She died in 1971 at the age of 63 and was buried from her beloved church. She was the daughter of the late P. H. Winston who was on the law faculty at Carolina for many years.**

in their flowered hats or broad-brimmed leghorns, followed by their sons and daughter and nieces and nephews as starchy as trained nurses in their Sunday best.

Mr. Lawrence, the rector, (or Mr. Starr before him), came out from the small vestry room which was used as a Sunday school classroom and stood behind the lectern and said: "The Lord is in his holy temple: let all the earth keep silence before him. The Lord be with you." The congregation intoned, "And with thy spirit." The service had begun; my attention came back from the enticing out-of-doors.

In those days, it was entirely correct for the children of the family to leave church during the hymn before the sermon, sermons of the day being notoriously dry and longwinded. We children pushed past our elders and walked down the aisle out of the door, only waiting for a short but hopefully decent interval before we ran and yelled and generally kicked up our heels.

We were on the way home to freeze the ice cream for Sunday dinner: a moment of joyful release.

Going to church was a sometimes monotonous, but not altogether unpleasant service required of us. I didn't absorb much theology, but I did love the music and the hymn singing, the order and responsiveness of the congregation. I was particularly gratified by the chants "O come, let us sing unto the Lord; let us heartily rejoice in the strength of our salvation" and "Lord, now lettest thou thy servant

depart in peace, according to thy word. For mine eyes have seen thy salvation." And I took a personal pleasure in the prayers that the congregation joined in, especially the response: "We have left undone those things which we ought to have done; And we have done those things which we ought in us. But thou, O Lord, have mercy upon us, miserable offenders." This prayer fitted my situation.

When I was older, I sang in the choir. By then it was well worth sitting through the sermon in return for the pleasure of being a choir member. We marched in long columns of twos down the aisle during the processional and the recessional behind a young man carrying the big gold cross—members of the choir set apart by their black cassocks, white surplices, little black beanie caps; and on reaching the choir loft, we separated into two sets of benches, one in front of my mother at the organ, one in front of the old Sunday school room, at right angles to the pews of the church.

Sunday evening service was different from regular church—much more the young people's time. It was rather short, and even in our younger years we were part of the junior choir. Evening service was more intimate, less solemn, and if children giggled when something struck them funny, the frowns and headshakes of the grownups weren't so ominous. We sometimes mischievously provoked the mirth of our comrades just to test the outcome, but nothing got the laugh that an inadvertent happening did.

One especially reverent couple, Mr. and Mrs. Holmes, always attended both morning and evening service — in fact, Mrs. Holmes was also one of my Sunday school teachers, and all of her students were well aware of her prominent chin whiskers and her habit of involuntarily spitting her s's as she read us such Bible verses as "The song of songs which is Solomon's. Let him kiss me with the kisses of his mouth: for thy love is better than wine." Mr. Holmes, in contrast, was a handsome, almost birdlike Englishman with white hair and an ever-smiling face.

One night as the man passing the

# Love Affair With A Chapel

By ROBERT B. HOUSE IN THE CHAPEL HILL WEEKLY

The little Chapel of the Cross, in contrast to the big Chapel of the Cross now beautifully joined to it, is the oldest church edifice in Chapel Hill. It was erected in 1848 but it antedates the Presbyterian Church by only one year.

I have had a lifelong love affair with the little chapel. I visit it regularly when my walk to the campus leads me by it every now and then.

One of the longest love affairs between a person and the little chapel is that of Judge Francis D. Winston of Bertie. I found out about it in a delightfully intimate way. Judge Frank was a trustee of the University for 60 years, and he never missed a commencement until his last sickness and death! During most of these commencements he was the house guest of Dr. Billy Noble.

But one day about 20 years ago Dr. Noble said to me, "Bob, I'm going to give you Frank Winston. I'm too old to take care of him." Thereafter Judge Frank became the house guest of Mrs. House and me. Like me, he loved to get up at 4 a.m. and have a cup of coffee. Then he liked to take a solitary walk before breakfast. He always ended his walk by going into the little chapel and kneeling for a prayer. Then he would go into choir where he sang as an undergraduate from 1875 to 1879. He would stand where he used to stand and sing the long-metre doxology. Then he would kneel for a silent benediction in his heart.

He told me he had never missed this high point in his commencement walk.

So works the powerful force of good habit and loved tradition in that mild insanity which is the love of Chapel Hill.

collection plate reached the Holmes's pew, Mrs. Holmes thought her husband was taking it; he thought she was. The result was that it dropped on the floor, coins scattering far and wide. Since its contents were mostly the pennies, nickels, and dimes of the children, there was a big scramble to get the money back. The children couldn't get over these solemn people causing such commotion; smothered ripples of laughter punctuated the rest of the service.

An important aspect of Sunday evening service was the opportunity it afforded for a first rudimentary boy-girl dating. If a boy liked you, he asked if he might "walk you home." The two of you self-consciously separated from the usual crowd of boys and girls who all walked home in a group; you, the lucky girl, knowing you were the envy of the others.

The church and its functions echoed through the years of our lives. It wove itself into both the social and religious fabric of our beings.

Easter was a season of ranging contrasts. The penitence of Good Friday made a deep impression, but so did the rousing music of Easter Sunday, and the display of flowers that were an expression of Chapel Hill in full spring.

I hardly know whether I was more moved by the "Alleluias," or by the mere fact of being alive.

Easter Monday was given over to an elaborate Easter egg hunt on the church grounds—crowds of excited children searching for the brightly colored eggs hidden in the ivy overgrowing the church, in the crevices of the rock walls surrounding the grounds, sometimes hidden in tufts of grass right on the ground before your eyes. It was an almost pagan festival of spring; yet it seemed a fitting antiphony to the holiest week of the year.

Perhaps confirmation classes were my most serious attempt to understand what underlay these things that moved me. Bishop Cheshire confirmed me on a beautiful Sunday in the spring of the year I was twelve years old. His bearded, beatific, and rotund face and his ecumenical costume held me rapt, especially since I knew he had also confirmed my father as a church member years earlier. The occasion put a seal of belonging in my heart; but I didn't succeed then, nor have I succeeded since in giving a name or a form to a very deep belief that there is something beyond and bigger than myself or the humdrum of everyday in this world.

The first time I was allowed to stay up until midnight to celebrate New Year's Eve, I was thirteen. Mother had let me entertain a group of friends with an impromptu roll-up-the-rug and dance and make-fudge-in-the-kitchen party, the kind I liked best. A little before midnight our group clambered outside, laughing and running through the mostly dark streets of the town into the blackness of the church and up the rickety stairs to the bell tower. With fervor we pealed in the New Year by ringing the old church bell. It was probably the best New Year's celebration I ever had.

Weddings, of course, were occasions for rejoicing. It was taken for granted that the entire congregation was invited to come to the wedding of any church member, the young as welcome as the old. The big girls, as I thought of them, made beautiful brides — Curtis Henderson and Frances Venable and Jane Toy; and when Anne McGehee married Jim Cheshire, Bishop Cheshire's son, the year I was fourteen, she insisted on having as attendants the young people she had all her life befriended, so Carolyn and I were in her wedding. My responsibilities as maid of honour were so serious to me that I got down on my hands and knees to disentangle Anne's train as she and Jim turned to march out of the church to the Mendelssohn recessional played by my mother.

Later on, there was a special boy who cared for the Chapel of the Cross in the same way I did; we frequently went to early communion, perhaps because at that hour of the day it is impossible not to celebrate the world. Once, in the way of the young, we spent all night exploring the town's romance, scuffling along the gravel sidewalks holding hands and marveling at the honeysuckle smells and the fireflies, talking endlessly of our plans and hopes and ambitions. It seemed a good end to our vigil to come at seven o'clock in the morning to my family's pew in the chapel to partake of the mystery of the blood of our Lord at early communion.

And then, I went to live away from home; time blunted these early ties to some degree. True, sometimes I still went to a special Christmas or Easter service, or sometimes to a Catholic church because I responded to the beauty of the ritual; but no service ever gave me the sense of belonging



that I felt in the Chapel of the Cross.

Some of it came back years later when I took my granddaughter, Maury, to Christ Church in Raleigh, and we listened to my son, Jake, and his wife, Jo, and my daughter, Denny, sing in the choir. Maury, of course, invoked the privilege she had heard me tell about of leaving the service during the hymn before the sermon.

Some of it came back one day when I was cleaning my apartment in Brooklyn Heights and wishing that Denny would grow up and get married so that I could sell the house in New Canaan and distribute the furniture and get an apartment I liked. That day I found myself, tears streaming down my face as I vacuumed the floor, in fantasy imagining Denny's wedding in the Chapel of the Cross, reacting to an event that would never take place as I then visualized it. At the time, as a matter of fact, Denny wasn't even seriously interested in marrying anybody, but I did know her well enough to know that she would want a church wedding, and regardless of financial obstacles, I felt that somehow I would be able to manage a wedding in the Chapel of the Cross.

I didn't go back to church there until I went to my mother's funeral, a very small service for the immediate family. As I went down the aisle again, the olden days came back, and almost as a reflex I said to the usher who was escorting us to the front of the church, "But the second row is our pew." So into the second row he ushered us,



**CHAPEL OF THE CROSS**

**... As It Appeared 50 Years Ago**

and a goodly representation of mother's children, and grandchildren, and great-grandchildren were there for a service honouring her.

It gave me comfort to be sitting in the old family pew. My father might almost have been sitting beside me. I

looked out the window once more, and imagined my mother as she had been when she played the organ and led the choir. I hope and believe that the peace and benediction of the Chapel of the Cross enfolded her like a soft, warm cloak of old cloth.

## **Sewanee Lists Students From N. C.**

SEWANEE, Tenn. — Twenty five Tar Heel students from 15 different N. C. cities are among 991 students registered in the College of Arts and Sciences of the University of the South for the academic year 1971-72. The fall term started earlier this year than it has in the past, on a revised calendar that will bring the first semester to an end before Christmas with a four-week break before classes resume.

Seven hundred of the current students are men and 291 are women. Eight of the number are from the Sewanee Academy, the university's preparatory unit, taking courses in the college.

The University of the South is em-

barked on a program of controlled gradual growth toward an eventual 1,500. Although many private colleges have been experiencing a drop in admissions, Sewanee reports a record year. Applications were cut off last May, when they had reached a total 35 per cent higher than that of the previous year. That had been ten per cent higher than the year before, which in turn had seen more applications than ever. Academic potential as measured by College Board scores has remained as high as in the past.

One factor contributing to the trend-countering increase is the appreciation by today's young people of wilderness beauty and opportunities for outdoor

activity, college spokesmen believe. The University of the South is on a 10,000 acre wooded domain on a spur of the Cumberland plateau, a thousand feet above the surrounding valley and two thousand feet above sea level. Water sports, mountain climbing and wild forest trails for hiking and biking are within a mile of the central campus.

The University of the South also has one of the two or three best records of any college in the United States for placing its graduates in prestige fellowships (Danforth, Rhodes, Fullbright, etc.).

North Carolina students, their parents and home towns are as follows:

Asheboro — Miss Linda Fowle, Dr.



and Mrs. Willis H. Fowle.

Asheville — Frank Farnum Brown, Jr., Mr. and Mrs. Frank F. Brown; John A. Martin, Mr. and Mrs. Harry C. Martin; Miss Carol L. Ponder, Mr. and Mrs. Herschel D. Ponder; and, Miss Lisa Jane Tyrer, Mr. and Mrs. John L. Tyrer.

Canton — M. Holland West, Mrs. Dianan B. West.

Chapel Hill — Tyndall P. Harris, Jr., Dr. and Mrs. Tyndall P. Harris; and, David C. Parker, Mr. and Mrs. Fred Parker.

Charlotte — Miss Lucy H. Woltz, Dr. and Mrs. J. H. E. Woltz; John L.

Armistead, Mr. and Mrs. John L. Armistead, Jr.; James R. Covington, Jr., Mr. and Mrs. J. R. Covington; Miss Virginia C. Ennett, Mr. and Mrs. George N. Ennett; and, Miss Patricia H. McLaughlin, Mr. and Mrs. Robert T. McLaughlin.

Concord — David A. Lockhart, Dr. and Mrs. D. A. Lockhart.

Durham — John A. Jarrell III, Dr. and Mrs. John A. Jarrell, Jr.; and, Christopher B. Paine, Mr. and Mrs. Sidney L. Paine.

Hickory — John E. Spainhour, Mr. and Mrs. Jack Spainhour.

Marion — Eric Porcher Teeter, Mr.

and Mrs. Robert W. Teeter.

Morehead City — David A. Voorhees, Mr. and Mrs. Edwin H. Voorhees.

Valdese — Miss Denise I. Bounous, Mr. and Mrs. Louis D. Bounous.

Wadesboro — James H. Wheeler, Mr. and Mrs. W. H. Wheeler, Jr.

Whiteville — John B. Glass, Mr. and Mrs. John B. Glass.

Wilmington — Alex S. Murchison, Mrs. David A. Murchison, Jr.

Winston-Salem — William F. Blackmore, Jr., Mr. and Mrs. W. F. Blackmore; and, Robert C. Clark, Mr. and Mrs. John D. Clark.

## St. Aug. Enjoys Record Enrollment

RALEIGH — Although Saint Augustine's College has a long history of being the "Big Family School," the family has almost doubled its size during the past seven or eight years, according to President Prezell R. Robinson.

"Nevertheless," he says, "we must somehow endeavor to maintain the spirit of the Family College.

"This year, for example, not only do we have the largest boarding enrollment of approximately 950 students, but we have an overall record enrollment of 1,443. This is nearly 200 more students that we had for the 1971-72 school year," Dr. Robinson states.

"I think this is very significant and says something positive about this college. It is no secret that across the length and breadth of this country, student enrollment in private colleges is on the decline. This is generally true in this state. Of the 29 senior private colleges only five show an increase in enrollment."

Dr. Robinson stated that Saint Augustine's College is the largest privately church-related College in North Carolina, South Carolina and Virginia. He attributed the reasons for this growth as follows:

1. Academic excellence with about 44 per cent of faculty holding doctoral degrees;

2.—Belief in the worth of young people, with respect for what they are;

3.—A high degree of individual attention to the needs of the students; and,

4.—The college provides experiences for the young people that will enable them to increasingly become re-

sponsible and mature young people.

With the many opportunities now open to Black people, President Robinson challenges students to prepare themselves to make this system serve the Blacks by being at the places where the decisions are made — on corporate boards, county commissions, and municipal boards at all levels.

Construction is underway on the new library, which is to be completed by August 1, 1973. Architects are developing the working drawings for over a half million dollars renovation of Cheshire Building, which should get moving shortly after the close of the 1972-73 school year, President Robinson points out.

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## Bible Society Names New Program Chief

NEW YORK — The Rev. Dr. James Z. Nettinga, of Haworth, N. J. executive secretary of the American Bible Society's National Distribution Department since 1965, has been named to a newly created post, director of advance programs.

In this new appointment, he will direct a five-year "Program of Advance" which will touch all aspects of the Society's work. It will culminate in special nationwide observances in 1976, the 200th anniversary of the founding of the United States and the 160th of the American Bible Society, a number of whose founders figured prominently in the establishment of this nation.

Beginning with plans to provide Scriptures for "Key '73," a national evangelistic endeavor in 1973 in which most of the principal denominations in this country are participating, the Advance Programs will focus upon special emphases each succeeding year.

As the culminating event, the American Bible Society expects to publish the entire Bible in Today's English Version in 1976.

When the American Bible Society celebrated its 150th anniversary in 1966, "Good News for Modern Man," the New Testament in Today's English Version was published. Now in its third edition, this common language New Testament continues spectacularly to chalk up new circulation figures.

In May 1971 it became the all-time best-selling paperback in U. S. publishing history when its circulation exceeded that of "Baby and Child Care" by Dr. Benjamin M. Spock, the record holder for several years.

Dr. Nettinga, who is an ordained clergyman of the Reformed Church in America, served as director of the Society's sesquicentennial anniversary program in 1964-66. He had joined the headquarters staff in New York in 1956 as executive secretary of the Education and Information Department, now the Information Department, after seven years as district and field secretary of the Society's Southern California District.

## Served In N. C. Diocese:

## 'Honest Prayer' Is Title Of Lenten Book By Jack Spong

RICHMOND — The Rev. John S. Spong's first book, *Honest Prayer*, is scheduled for publication in December as the Seabury Lenten book for 1973.

Mr. Spong is currently the rector here of St. Paul's Episcopal Church. He is a native of Charlotte, North Carolina and spent the first ten years of his



SPONG

ministry in the State after finishing Virginia Theological Seminary where he received his B.D. degree.

He served at St. Saviour's Church (now St. Timothy's) in Raleigh, and St. Joseph's and St. Andrew's in Durham. Then he was in Tarboro for seven years before leaving for St. John's Church, Lynchburg, Virginia. He is a graduate of the University of North Carolina.

*Honest Prayer* portrays the struggle of a modern man to find meaning in traditional prayer forms. The book develops the ideas of the Lord's Prayer as a guide to living prayer. Dr. Theodore Adams, pastor emeritus of First

As his concluding assignment in the post of executive secretary for National Distribution, Dr. Nettinga made a trip to Alaska, the 50th state of the Union he has visited on behalf of the American Bible Society. His schedule included exploration of Scripture distribution possibilities in Juneau, Fairbanks, Mt. McKinley and Anchorage; the presentation of engraved leather encased copies of the newly published ABS Scripture Selection, "Good News for Alaska," to Governor William A. Egan and others, marking the centennial of the National Parks Services; and a series of radio and television appearances.

Baptist Church, Richmond, says of the book, "Here are both a frank and honest presentation of the problems of prayer and a helpful study of what prayer can mean to modern men and women." Doctor W. H. Likens of the Methodist Church goes so far as to promise, "*Honest Prayer* will revitalize an arid life."

A study guide will accompany the book for Lenten study groups. Both the book and free study guide will be available at the Episcopal Book Store, 110 W. Franklin St. in Richmond, Virginia, for pre-Christmas delivery. (Gift certificates are available for earlier delivery, and in case of delay in publication.) Autographed copies are available on request.

## Sewanee Students Give Civic Funds

SEWANEE, Tenn. — The Student Fund of the University of the South has distributed \$645.95 to Sewanee civic organizations. The Student Fund is a committee of the Order of Gownsmen, student government group, and the distribution of checks recently climaxed a year-long campaign for funds, similar to the Community Chest of the town, among the non-resident students.

Lawrence A. Wilson of Metairie, La., chairman of the Student Fund, presented the checks. Of these: \$215 went to the Sewanee Youth Center, founded and staffed by university students; \$370.95 to the Sewanee PTA; \$50 to the Learning Disability Center; and \$10 to the Babe Ruth Baseball organization.

"Students here have proven that they assume responsibility while insisting on involvement," said Dr. J. Jefferson Bennett, vice - chancellor and president of the mountaintop education center. "Needless to say, I am delighted at this evidence of their sense of citizenship."

Students also participated actively in raising funds for the Bishop's Common, new student center.

# Priest Reports On 'Survival School'

(Editor's Note: Following is an article from the weekly bulletin of St. John's Church at Charlotte in which the Rector, the Rev. Robert S. Hayden, reports to his congregation on a unique experience. The Editorial Board deemed the item worthy of sharing with the entire Diocesan Family.)

A number of persons have asked me, some with obvious confusion, just what it is that I was doing up in the mountains for nine days.

I was working as one of a team of two instructors at the North Carolina Outward Bound School with a student crew of 12 business managers and executives who had come from all parts of Eastern United States, some sent by their companies and others coming on their own.

Outward Bound is a program, developed first in England during World War II, which by the presentation of challenges and by a type of experiential education seeks to help people discover their own real limits and the deep reserves of strength, physical, mental and psychological which lie largely undetected within them.

The classroom is the wilderness, in this case the mountains on the rim of Linville Gorge and the wilderness areas of Western North Carolina, South Carolina and Georgia. The North

Carolina School is a mountain school and uses four basic types of experience. Rock climbing and rappelling, the ascending of sheer rock faces, wilderness expeditioning, back packing trips of from several days to in longer courses, over a week in duration ranging throughout the magnificent wilderness areas of our State.

On this course, our expedition was fairly short beginning with a 120 foot rappel into Linville Gorge from the plunge basin overlook beside Linville Falls on Sunday and ending Tuesday night camped out on top of Shofftop Mountain at the other end of the Gorge. Solo was one day alone for each member of the crew with minimum food on a spot on Shofftop Mountain (three days in longer courses). The challenge to face yourself alone.

Two days rafting the wild white waters of the Chatooga River on the Georgia South Carolina border (the setting of the movie "Deliverance") is the fourth type of experience used. The course is strenuous, the pace is fast but within it a person man or woman, has the opportunity to discover a great deal more about himself than he suspected existed.

Hopefully this discovery carries over into all aspects of life, from now on so that, knowing more of what life is, a person can contribute more to what life can become.

## Local Bishops Consulted On Youth Grant Requests

GREENWICH, Conn. (DPS) — All seven regional committees of the General Convention Youth Program (GCYP) of the Episcopal Church now consult with bishops on proposed grants in their particular jurisdictions, according to a report by the Young Generation Program Group to the Executive Council.

Robert Davidson, Knoxville, Tenn., chairman of the program group, told the Council that while "the GCYP is now autonomous in a regional setup" and "a grant cannot be stopped by the bishop's veto," all of the seven regional

committees "voluntarily" consult with bishops.

Miss Gini Braun, Eau Claire, Wis., a regional representative on the Young Generation Program Group, said "All of the committees have voluntarily set up procedures to communicate with bishops and we request bishops' opinions on specific grants. We realize the value in that."

These comments came after several members of Council expressed the concern which some bishops have over the fact that consultation with bishops is not built into the guidelines of the

## Family Ministry Graduate Degree To Be Enlarged

ROCHESTER, N. Y. — A Master of Theology graduate study program in family ministries has entered its third year here this fall, and will be enlarged to accommodate additional candidates. The program is offered by the four member-seminaries of the Rochester (N.Y.) Center for Theological Studies, in cooperation with two Rochester family service agencies. It is open to ordained clergy of all denominations.

Family counseling, family life education, social psychology, pastoral theology, and research are in the eight-course curriculum. Candidates are assigned to supervised training in Family Service of Rochester and in the Catholic Family Center. Seminars include joint sessions with the Family Medicine unit of the University of Rochester School of Medicine.

Graduates are eligible for membership in the American Association of Marriage and Family Counselors.

Basic costs are \$1,200 for tuition, and about \$70 in miscellaneous fees. Room and board costs vary with the circumstances of the candidates.

Applications for September, 1973, and requests for more information should be directed to Prof. J. C. Wynn, 1100 S. Goodman St., Rochester, N.Y. 14620. The member-seminaries of the Center are Colgate Rochester Divinity School, Bexley Hall, Crozer Theological Seminary, and St. Bernard's Seminary.

GCYP which were adopted by General Convention when the program was established at Houston in 1970.

Bishop Wilburn Campbell of West Virginia said, "I find their autonomy very satisfying to myself and I'm delighted that when they do make the grant, there is an involvement of the Episcopal Church with the group getting it."

# Coordinator Named For '73 Convention

NEW YORK, N. Y. (DPS) — The Rev. John F. Stevens has been appointed coordinator of the Episcopal Church's General Convention which will be held in Louisville, Ky., in the fall of 1973.

Mr. Stevens will serve as coordinator in addition to his present duties as administrative officer of the Executive Council staff and as secretary of the Executive Council.

The appointment was made by the presiding officers of the two houses that make up the General Convention — the Rt. Rev. John E. Hines, presiding bishop and president of the house of Bishops, and the Rev. John B. Coburn, rector of St. James' Church, New York City and president of the House of Deputies.

As coordinator of the General Convention, Mr. Stevens will be responsible for coordinating and negotiating with individuals and groups which have operations and/or programs in connection with the Convention.

Mr. Stevens will be the liaison between the presidents of the two Houses and the Convention's Joint Committee on Agenda and Arrangements, the secretary-treasurer of the Convention, and the general convention manager.

He will attend meetings of the Agenda and Arrangements Committee, of which Dr. Bruce Merrifield of Niagara Falls, N. Y., is chairman, and represent and report to the two presiding officers on all actions taken at the meetings.

Mr. Stevens, in cooperation with the manager and secretary-treasurer, will coordinate all General Convention meetings and hearings and will distribute all materials from those meetings to the appropriate bodies and people.

A full-time Executive Office for the General Convention was established by the Convention in Houston, Tex., in October, 1970, and the Rev. Canon Charles M. Guilbert, secretary of the House of Deputies, became the General Convention secretary-treasurer on January 1, 1971.

Bob N. Wallace, the General Convention manager, was recently appointed to head the office through which all

housing arrangements, registration, exhibit space, and other facilities are coordinated. Unlike previous General Conventions, the 1973 Convention has no host diocese to make the arrangements.

Mr. Stevens will be responsible also

for representing all Executive Council functions in negotiations with the General Convention Manager, and in coordinating with the Manager all activities of the Diocese of Kentucky related to the Convention and of special interest groups.

## '75 Or '76 Dates Considered:

# Minneapolis Likely Site Of 65th General Convention

GREENWICH, Conn. (DPS) — The Executive Council of the Episcopal Church has voted to concur with the General Convention's Joint Committee on Agenda and Arrangements which will recommend to the 64th General Convention in Louisville, Ky., in the fall of 1973, that the 65th Convention be held in Minneapolis, Minnesota.

A sub-committee of the Agenda and Arrangements committee, investigating sites for future conventions, found that the only adequate facilities available in 1975 and/or 1976 are in Minneapolis. Almost every other site with adequate facilities is reserved into the late 1970s. The convention center in Minneapolis is under one roof, and adequate housing nearby is readily

available. Cost would be comparable to the cost of facilities in Louisville.

Bishop Philip F. McNairy, the Standing Committee, and the Convention of the Diocese of Minnesota have invited the Convention, and dates have been tentatively reserved for both 1975 and 1976. General Convention in Louisville will determine both the dates and the site.

The General Convention, composed of the House of Bishops and the House of Deputies, normally meets every three years. In 1970 at Houston the Convention adopted a resolution calling for biennial meetings after 1973. However, final enactment of this resolution will require a majority affirmative vote of the two Houses of Convention at Louisville.

## Equal Opportunity Cited:

# Gulf Disclosure Commended By National Church Body

GREENWICH, Conn. (DPS) — Reporting recently to the Executive Council of the Episcopal Church, Dr. Paul M. Neuhauser, chairman of its Committee on Social Responsibility in Investments, commended the Gulf Oil Corporation for its disclosure of detailed information on its business practices in Cabinda, South Africa.

Although approximately 98 percent of Gulf shares voted in 1971 and 1972 were against additional disclosure on the subject, Dr. Neuhauser reported, Gulf has answered all mail on the subject, distributed detailed papers, and published an updated and expanded report in its house organ, *The Orange Disc*. Council members received copies

of the magazine with the article, "On Doing Business in Cabinda."

The article also spelled out the following Gulf policy: "Gulf does not invest as an employer in any country where laws prohibit the equal opportunity hiring and promotion policy and practices of the Corporation."

Council passed a resolution commending and applauding Gulf for its disclosure and its enunciation of policy. It strongly recommended and urged the management of all corporate enterprises in the U. S. to follow the same lead. Council also urged Gulf and other corporations to examine the total effect of their operations in colonial Africa on the lives of the people there.



# Curriculum Role Of Sexes Studied

RICHMOND (DPS) — Christian educators of six denominations, including the Episcopal Church, are taking a new look at curriculum in the light of a recent study by a Joint Educational Development (JED) task force of sex role stereotyping in publications for the church school.

Joint Educational Development is an effort on the part of the educational boards of six denominations — Disciples of Christ (Christian Church), Episcopal Church, Presbyterian Church in the U. S., Reformed Church in America, United Church of Christ, and United Presbyterian Church, U. S. A.—to meet some shared concerns in church education. One of the goals of JED calls for the development of “ministries which enable persons, churches, and church agencies to deal responsibly with sexuality and familial situations.” Toward this goal, the Task Force on Family Life and Human Sexuality requested Ms. Diana Beach, M.Div., research associate for the Task Force, to make a study of gender stereotyping in church school curricula.

In a paper published this year and entitled “Sex Role Stereotyping in Church School Curricula,” Ms. Beach shares the results of this survey of nursery through high school materials produced by Seabury Series (Episcopal Church) and by Covenant Life Curriculum (Presbyterian Church in the U. S., Reformed Church in America, Moravian Church in America, North and South, Associate Reformed Presbyterian Synod, Cumberland Presbyterian Church and Evangelical Covenant Church). Beach asserts that her findings conform with similar studies of Methodist curriculum and of public school texts and children’s books in general.

The study explores the image of womanhood reflected both in curriculum based on Bible study and church history and in curriculum containing stories about contemporary life.

In the writers’ use of Biblical material, the study finds that the Old Testament women mentioned in stories are not the prominent heroines at all, but women associated with “moral weakness” and even “sexual wickedness.” New Testament women mentioned approvingly are those who are “passive, obedient, humble, waiting” and “acted upon.” The famous women

of the early church are shown not as church leaders or decision-makers but as providers of a hospitable meeting place. In the curricula dealing with the New Testament, Beach finds no evidence of the fact that Jesus affirmed, contrary to the cultural patterns of his day, the equality and humanity of the women whose lives he touched.

Similarly, studies in church history and mission activity deal only in passing or not at all with the contributions of women to the past. “Girls,” the report concludes, “are left with no historical models to link them personally with the history of their faith.”

The main thrust of Beach’s study is directed at curriculum with a contemporary setting. Here, especially in curriculum for the younger years, the report finds evidence that the writers, ironically mostly women, have accepted a cultural stereotype of girls as “passive and subordinate,” “waiting, weak, needing help, timid, alone, sick, and unhappy.” In contrast, boys are depicted as “active, powerful, working in groups, brave, protective of women, adventurous, and shaping their environment.”

Even leaders’ manuals, the report states, encourage teacher expectations that girls will prefer practicing their future roles as housewives and mothers while boys will play at “meaningful life-work.”

Beach is more positive about curriculum for teens where she sees some girls portrayed, contrary to the previous stereotype, as “active, independent, and accomplished” and some boys as “sensitive to personal relationships . . . shy, sick, or in need of help.”

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## Stock Broker New Head Of Episcopal Foundation

NEW YORK, N. Y. (DPS) — Henry S. Noble, a partner in the New York Stock Exchange firm of Carlisle DeCoppet & Co., was elected president of The Episcopal Church Foundation at the annual meeting of the board of directors here. He succeeds William A. Coolidge, who was elected vice chairman of the board.

The Foundation is a national organization of Episcopal laymen that initiates and underwrites projects in support of the work of the Church.

But even in these stories, in the final analysis girls are judged by their personal attractiveness.

The study expresses further concern over the limited picture the curricula offer of the typical American family. Father, according to Protestant church education, is boss. He can come home from work to read the paper and share interesting activities with his sons. Mother, meanwhile, remains a “background figure,” always at work in the kitchen, expressing her love for the family by her “constant service.” Not only does this mother appear to have a narrow field of interests, but she also puts the other 43 per cent of American women who work in a bad light — no constant service, perhaps no love. The mothers in the stories who do work, Beach notes, do so to avoid poverty, and the necessity to work is pictured as unfortunate. There is very little mention, she notes further, of the atypical family situation.

Vocational choices offered in curricula are stereotyped for boys as well as girls, and feminine occupations are pretty well limited to teaching, nursing, or being a secretary or a missionary — that is, if a girl is single. Beach sees little support for American girls who might aspire to become doctors or ministers.

The paper concludes with several concrete guidelines to curriculum planners in JED for alleviating their part in programming American girls, and boys too, toward a limited view of their sex roles. It calls on the Christian church to change its subtle message to womanhood and to become conscious of “these impoverished images of humanity . . . contrary to the promise of freedom and fulfillment in the Christian Gospel.”

The six educational boards working in JED have already begun to respond to the recommendations of the Task Force study. Two boards have taken official actions asking editors and writers of curriculum to be aware of the concern. Board staffs have received copies of the Beach paper, and those boards which produce curriculum are seeking ways to evaluate their publications and to utilize the guidelines in future material. Some that do not produce curriculum are nevertheless alerting their denominational editors to take the study into consideration.

The 1972 Epiphany Offering of the Churchwomen of the Diocese will go to the Rev. Beverly Tucker in Kyoto Japan. Mr. Tucker is professor of Christian literature at Doshisha University and in addition serves as professor of church history at Bishop Williams Seminary in Kyoto. This is a small seminary with about 10 seminarians. The principal Episcopal seminary is in Tokyo.

Mr. Tucker was born in Shanghai, the son of a missionary doctor of the Episcopal church. He spent most of his early years in the Orient, returning to the States to complete his education. In 1953 he went to Japan and became the first rector of St. Michael's Church in Sapporo. This was a tiny church started by Japanese students. During 15 years there they were able to build a beautiful large church, a parish hall with a kindergarten for 130 children and a college-student dormitory as well as a rectory. The congregation grew to be the second largest in the Diocese of Hokkaido and the parish sent six young men to seminary and ordination. In 1969 he turned over St. Michael's

to a Japanese priest and joined the teaching staff of Bishop Williams Seminary.

In 1970 at the instigation of Mr. Tucker the Diocese of Hokkaido began an extension course for theological



TUCKER

education. Some 20 or more men and women are studying the full seminary

## Epiphany:

# ECW Offering Earmarked For Mr. Tucker In Japan

course or a part of it in their homes while doing their work in an office, a factory, on a farm, as well as in a kitchen, a nursery or a school. There are also several people from outside the Diocese studying the course including one or two in Brazil.

In addition to his teaching, Mr. Tucker is an assistant in one of Kyoto's eight Anglican parishes, taking an English celebration of Holy Communion at 8 a.m. every Sunday. He also preaches and for six weeks this fall is priest in charge of one of the parishes while the rector is away.

Mr. Tucker plans to use the offering to help with materials for the Theological Extension Course and for seminarian scholarships.

A grandson of the late Bishop Joseph Blount Cheshire, Mr. Tucker spent some time in North Carolina and attended Needham Broughton High School in Raleigh. He is married to a former Presbyterian missionary whom he met in Japan. They have three children. He is also the author of *God Gave the Increase*, an account of the church in Sapporo and two catechisms, *Questions on the Way: A Catechism for Episcopalians* and *Questions on the Way: An Ecumenical Catechism*.

## 22 Completed, 69 To Go:

# National Diocesan Visits Underway

GREENWICH, Con. (DPS)—The Executive Council of the Episcopal Church, meeting here recently, directed its Development Committee and its Finance Committee "to continue the tasks assigned them in May, 1972" regarding the 1974 General Church Program for presentation to the General Convention of the Episcopal Church at Louisville, Ky., in the fall of 1973.

During the fall of 1972 the Executive Council is sending teams of fact finders into all dioceses of the Church to ask Episcopalians what they think are the needs in Church and society which the General Church Program should attempt to meet, what the priorities should be, and how the program should be funded.

The joint committees reported that 22 diocesan visits have been completed to date, with 69 more scheduled before the end of the year.

The Council elected five of its members, from 10 nominations submitted by the President of the Council, to be a Summary Committee to summarize

and evaluate data collected from the information - sharing process this fall, which will be reported to the Council at its February 20-22, 1973, meeting.

Members of the Council elected to serve on the Summary Committee are: The Rev. Canon Gerald McAllister, San Antonio, Tex.; the Rt. Rev. Philip F. McNairy, Diocese of Minnesota; the Rev. Robert R. Parks, New York City; the Rt. Rev. Gray Temple, Diocese of South Carolina, and Mrs. J. Wilmette Wilson, Savannah, Ga.

The committee was authorized by the Council to call upon the Executive Vice President for staff assistance and to co-opt persons who are involved in the diocesan visits from the Church-at-large.

The Development and Finance committees will submit a model or form for the General Church Program to the Council at its February, 1973, meeting, following the report of the Summary Committee and action by the Council on the substance of the program.

The chairmen of the two committees—the Rev. John B. Coburn, New York City, Development Committee, and Walker Taylor, Wilmington, N. C., Finance Committee — announced the appointment of seven persons to prepare the model, as follows: Coburn, Taylor, and George Guernsey of St. Louis, Executive Council members, and Carr (Development), Matthew Costigan (Finance), John C. Goodbody (Communication), and Mrs. Carman Hunter (Jurisdictions), Executive Council staff members.

The Rt. Rev. Roger Blanchard, Executive Vice President of the Council, was "directed to prepare and submit recommendations to the presidents of the two Houses of Convention concerning regional meetings to be held in May and June, 1973 to inform the Church of the results of the Fall, 1972 diocesan visits, of the proposed General Church Program of the Executive Council, and other appropriate Convention business."



**CONVENTION PLANNERS**—Here with Bishop Fraser and Bishop Moore are the Charlotte area parish and mission representatives who are helping the Queen City play host to the 1973 Diocesan Convention on Friday and Saturday, February 2 and 3. L. A. Tomlinson, Jr. of Christ Church (seated second from right) is general chairman. The Heart of Charlotte Holiday Inn at 3815 North Tryon Street is convention headquarters.

## 1973 Budget Proposals

### CHURCH'S PROGRAM FUND Proposed Budget 1973

	Final Budget 1972	Original Budget 1973	Revised Budget 1973
01 National Church Program.....	\$153,154	\$176,867	\$159,012
<b>DIOCESAN PROGRAM</b>			
<b>Program Task Force:</b>			
11 Maintenance of Program Task Force.....	1,500	1,000	800
12 Program Consultation for Task Force.....	1,000	500	500
13 Director of Program—Salary .....	10,560	11,250	11,250
14 Director of Program—Housing .....	2,400	2,500	2,500
15 Director of Program—Utilities .....	1,092	1,200	1,200
16 Director of Program—Travel .....	2,400	2,600	2,600
17 Director of Program—Secretary .....	5,772	6,185	6,185
18 The Terraces .....	4,800	5,100	5,100
<b>Division #1—Services to Congregations:</b>			
20 Program Planning .....	1,000	500	500
21 Training of Consultants .....	1,000	1,300	1,000
22 Christ the King Center .....	5,700	5,700	5,700
23 Mission Priests—Salary, Housing, Utilities.....	65,000	83,188	74,500
24 Mission Priests—Travel .....	6,000	4,760	4,760
<b>Division #2—Racial and Urban Affairs:</b>			
25 Program Funds .....	15,000	24,650	20,000
26 Director—Salary .....	11,250	15,450	15,450
27 Director—Travel .....	1,500	2,000	2,000
28 Director—Secretary .....	2,844	5,600	5,600
<b>Division #3—Education and Training:</b>			
30 Program (Education) .....	1,400	4,752	3,552
31 Training Committee .....	1,500	4,400	3,400
<b>Division #4—Information:</b>			
2 Stewardship and Communication .....	1,260	1,323	1,249
3 North Carolina Churchman .....	15,000	15,000	13,500
4 N. C. Churchman—Editor's Salary.....	8,000	8,500	8,500
<b>Division #5—Youth:</b>			
5 Commission Program .....	3,020	2,688	2,000
6 Division Expenses .....	775	775	250

(Continued on page 4)

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JAN 28 1973

## CONVENTION SCHEDULE

### Friday, February 2

- 10 a.m.—Convention convenes
- 12:30—Recess for Lunch
- 2:00—Reconvenes
- 5:00—Recess
- 6:00—Dinner
- 8:00—Reconvenes
- 9:00—Recess

### Saturday, February 3

- 7:00 a.m.—Breakfast
- 8:30—Holy Communion
- 9:30—Reconvenes
- 12:30—Recess or Adjourns

(Luncheon will be served at the Convention and an afternoon session will take place if necessary.)

NORTH CAROLINA  
*The Churchman*

January 1973





Official Publication  
Diocese of North Carolina

RT. REV. THOMAS A. FRASER, D.D.

**Bishop**

RT. REV. W. MOULTRIE MOORE

**Suffragan Bishop**

BEN F. PARK

**Editor and Chairman,  
Division of Information**

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REV. WILLIAM HETHCOCK, MRS. MAR-  
GARET S. KNIGHT, WILLIAM B.  
WRIGHT, GEORGE E. LONDON, MRS.  
MARGARET DARST SMITH and MISS  
BETTIE FONDA.

**Editorial Board**

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## Bishop's Letter:

# Call To Convention

This pre-Convention issue contains reports and preliminary information which should be a source of information to the delegates to the Convention as well as of interest to all of the communicants of the Diocese. The Convention will be held at the Holiday Inn, North, in Charlotte, and it is my hope that it will be what delegates usually refer to as a "business" Convention.



**FRASER**

We expect to start promptly at 10:00 o'clock on Friday which will give us an opportunity to give serious time to all of our business and adjourn sometime early Saturday afternoon.

One thing that each delegate should keep in mind, and that is, that this is our last Diocesan Convention before the General Convention in Louisville in October of 1973. If any delegate has a memorial or resolution or information which he would like to make known to the delegates, this is a time to do so.

Many parishes have begun the practice of using the pre-convention issue in their Adult Bible Class or at a congregational meeting prior to the Diocesan convention so that there may be an expression of attitude by the congregation to their delegates to the Diocesan Convention. This has proved helpful to those who have tried it.

It is also my hope that communicants of the Church in the Charlotte area who are interested in attending the Convention as visitors will know that they are cordially and heartily welcome.

The committee of the Charlotte Council of Churches under the leadership of Mr. L. A. Tomlinson, Jr., has done an extra-ordinary job in preparing for this Convention. Let us work and pray to make it a good one! †

Faithfully yours,  
THOMAS A. FRASER

## Salary Minimum Adopted:

# Diocesan Council Conducts Four Meetings During Year

By THE REV. SIDNEY S. HOLT  
Secretary, Diocesan Council

In accordance with Section 8 of Canon XVI, the Diocesan Council submits this report to the 157th Annual Convention of the Diocese of North Carolina.

The Diocesan Council held four regular meetings between the Diocesan Convention of 1972 and the Diocesan Convention of 1973.

**May 16, 1972**

In financial matters, the Council elected four persons to the Department

of Finance, designating three of these to serve as a Subcommittee on Budget. The Council also received the annual report of the Investment Committee.



**HOLT**

end Messrs. John R. Campbell and  
(Continued on page 13)



# Divisions Of Program Task Force Summarize Purposes And Activities

By

**THE REV. WILLIAM HETHCOCK**  
Diocesan Director of Program

The Diocesan Program Task Force was created in the fall of 1969 by the Diocesan Council and charged at that time with the responsibility of developing and administering the program of the Diocese. This group is presently



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**HETHCOCK**  
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completing its third year.

There are nine Divisions comprising the Task Force. Each member serves as chairman of one of the divisions with a number of persons working for him. The Division meets monthly at All Saints' Church in Sedgefield to review and coordinate plans being made in the Divisions and to develop new program ideas responding to needs that appear in the Diocese.

The goal of the Task Force has been to spread the responsibility for program



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**VIVERETTE**  
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among a greater variety of talented and creative persons, and it has announced to the Diocese through the clergy on several occasions that anyone who would like may become a part of any division whose activities interest him.

Members of the Task Force are: The Rev. Keith J. Reeve, chairman of Services to Congregations, Robert S. Runkle and William H. Brock, chair-

man and director, respectively of Racial and Urban Affairs, the Rev. Alwin Reiners, Jr., chairman of Education and Training, Ben F. Park, chairman of Information, the Rev. C. King Cole, chairman of Youth, the Rev. Robert L. Ladehoff, chairman of Liturgy and Worship, and the Rev. Jacob A. Viverette, Jr., chairman of Higher Education.

The Rev. Peter J. Lee is chairman of Professional Development of the Clergy, which will be officially merged with the Commission on Ministry at the end of 1972. Mr. Lee is also chairman of this Commission, and he will continue as a member of the Task Force.

The Rev. J. E. C. Harris has served as chairman of the Division of Ecumenical Affairs. He resigned during the course of the year and has not yet been replaced.

The Rev. William Hethcock is Director of Program and is designated as coordinator of the Task Force. William H. Brock is Director of Racial and Urban Affairs and assists this Division.

Reports of division heads . . . in their own words . . . follow below.

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"The activity of the DIVISION OF HIGHER EDUCATION during 1972 has been focused primarily on the area of college work involving other denominations. We have investigated and decided to support the position of a black chaplain at UNC-Chapel Hill, a project which will be jointly funded by other or several denominations. We have investigated and elected to increase our support of the ministry at North Carolina A & T in Greensboro.

"The disparity between our support of ministries at predominantly white colleges and our support of similar ministries at predominantly black colleges requires our corrective action. Ways and means—solutions—in these areas are not easily come by, partly because of finances and partly because our efforts have been cooperative ventures with other denominations (over whom we do not exercise control).

The process is an on-going one, and we are engaged, along with Bishop Moore, in a continuing dialogue with representatives from other denominations, hoping to obtain greater freedom and better working conditions for such chaplains.

"We are in touch with the Church's activity on college campuses outside the Diocese through attendance at re-



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**COLE**  
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gional and national meetings of associations of campus ministers. One of our concerns, and one on which we do not yet have a handle, is that of ministry to or at community colleges. Efforts are being made to approach the situation realistically, hopefully with some beneficial learnings for all." (JAV)

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"The DIVISION OF YOUTH is involved in several areas, but perhaps the most exciting has been the work with the Youth Commission. This past



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**LADEHOFF**  
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year was one of new direction for the Commission. The decision was made that a more helpful format for bringing youth together than one large convention was to have three regional conventions. The thought was that with smaller numbers of youth more meaningful and helpful programming could happen. Three conventions in Charlotte, Durham and Winston-Salem were

held and with the 18 commissioners serving as staff the feelings are that the purpose and goals were achieved. The Task Force used this opportunity to meet with advisors who were present at the conventions for training and gathering data concerning the needs of advisors in the Diocese.

"The Task Force feels that with the Youth Commission beginning to move into the Diocese with some new directions it may begin to pick some other areas for its work. We feel that a supportive effort in assisting advisors is the most critical area and a conference was planned for November.

"One of the highlights of the year was the Acolytes' Festival held at Duke University with about 1,000 in attendance. The day included a Folk Mass in the Duke Chapel, lunch and the football game between Maryland and Duke.

"Plans for this spring include Advisors Conference, Youth Rallies, Weekends for Youth from Churches who do not have these opportunities, a Summer Conference for Junior and Senior Highs, and an Advisor-Youth Planning Weekend in September." (CKC)

"The DIVISION OF WORSHIP AND LITURGY assists clergymen and congregations in their worshipping life. This year, the Division has responded to many requests for help in introducing and evaluating the proposed *Services for Trial Use*. Members of the Division have visited at least 20 congregations, to help introduce the services. We have also prepared and published suggestions for clergymen and parish liturgical committees. In addition, we publish a newsletter periodically, to enable the clergymen who are interested in liturgical study to keep in touch with one another.

"At least three-quarters of the congregations of the Diocese are using or have used some of the proposed services. Now those congregations are evaluating them. This Division has collected and summarized all reports received on the trial services, and reported the diocesan response to the Standing Liturgical Commission, for their use in preparing proposals for the 1973 General Convention. As other reports from congregations are received, they will be summarized and forwarded to the Standing Liturgical Commission. We also plan to prepare a report of diocesan response to these

services for our deputies to the 1973 General Convention.

"The Division also offers assistance for church musicians. In November, we sponsored a diocesan conference: New Trends in Church Music. It was



LEE

conducted by Miss Marilyn Keiser, Musical Consultant to the Diocese of Western North Carolina. She introduced the recently-published supplement to the 1940 Hymnal, and musical settings to the trial services. The Divi-

sion also continues to sponsor an annual children's music conference at Kanuga.

"The Bishop has given this Division responsibility for diocesan services of worship. We have planned the Diocesan Ordination Service, the worship of the Diocesan Convention and of the Clergy Conference, and the services for the Youth Convention. We have also helped a number of congregations prepare special parish liturgical events: commissioning of a calling Committee, Ordinations, dedications of new buildings, installation of Rectors, etc.

"Members of the Division on Worship and Liturgy are ready to help congregations, parish liturgical committees, and clergymen in any way we can." (RLL)

"The DIVISION OF ECUMENICAL AFFAIRS existed prior to the

## 1973 Budget Proposals

(Continued from front cover)

	Final Budget 1972	Original Budget 1973	Revised Budget 1973
<b>Division #6—Worship and Liturgy:</b>			
637 Programing Fund .....	1,300	1,600	1,300
<b>Division #7—Ecumenical Relations:</b>			
638 Interdenomination Dialogue .....	1,200	700	100
639 N. C. Council of Churches .....	500	—	—
<b>Division #8—Higher Education:</b>			
640 College Work Program .....	6,500	6,500	6,500
641 Chaplains Discretionary Funds .....	2,400	2,400	2,400
642 Chaplains Salaries, Housing, Utilities .....	55,100	58,700	58,700
643 Chaplains Secretaries, Office Expense .....	8,750	8,750	8,750
644 Program Planning .....	750	750	500
645 Student Center Operation .....	5,600	5,600	5,600
646 UNC—Chapel Hill Ecumenical Black Chaplaincy .....	—	1,500	1,500
United Campus Ministries:			
647 UNC—Charlotte .....	500	—	—
648 N.C. Central University .....	1,100	2,000	2,000
649 N.C. A & T University .....	1,400	3,000	3,000
Conferences for Clergy (To EMF #481) .....	1,000	—	—
<b>Specialized Ministries:</b>			
Duke Medical Center Chaplaincy			
651 Salary, Housing, Utilities .....	11,100	10,000	8,000
652 Secretary .....	3,240	—	—
653 Office .....	700	—	—
654 Travel .....	1,100	—	—
655 Training Program .....	300	—	—
656 Discretionary Fund .....	400	—	—
<b>Miscellaneous:</b>			
671 Property Maintenance .....	2,500	5,000	2,500
672 Moving Clergy .....	500	1,500	500
673 Hospitalization .....	24,600	29,700	29,700
674 Clergy Pensions .....	30,000	31,300	31,300
675 Lay Employee Pensions .....	600	600	600
676 Special Pensions .....	300	—	—
677 Social Security Taxes .....	900	1,375	1,375
678 Miscellaneous Committee Expense .....	600	600	600
691 Contingent Fund .....	1,000	3,000	1,000
692 Reserve for Non-acceptance of Quotas .....	—	15,000	—
<b>TOTAL .....</b>	<b>\$486,867</b>	<b>\$577,363</b>	<b>\$517,033</b>
Less: Trust Income .....	\$ 4,187	\$ 4,363	\$ 4,363
Special Contributions .....	6,500	—	4,000
<b>Total Budget Reductions .....</b>	<b>\$ 10,687</b>	<b>\$ 4,363</b>	<b>\$ 8,363</b>
<b>Total for Quotas .....</b>	<b>\$476,180</b>	<b>\$573,000</b>	<b>\$508,670</b>

development of the Program Task Force as the Ecumenical Commission. In those days this group was concerned for furthering a study in this Diocese of the Consultation on Church Union, an association of nine denominations in the United States seeking to join as one united Church. More recently the Division has set aside the promotion of these studies as being of less interest to this Diocese.

"The Division has represented the Diocese at the annual assembly of the North Carolina Council of Churches, and it has sent its members to meetings



**BROCK**

of the Council's Commission on Christian Unity. It has also represented the Diocese at the National Workshop on Christian Unity in March.

"Under the sponsorship of this Di-

vision there have been informal meetings for discussion only between Episcopal and Roman Catholic clergy at the Terraces. These have been profitable to those who have attended and their continuation has been requested." (WH)

"The DIVISION OF THE PROFESSIONAL DEVELOPMENT OF THE CLERGY has been active in planning the annual clergy conference of the Diocese, encouraging clergy to participate in clergy support groups, stimulating systems of clergy support like the idea of a clergy association whereby all the clergy of the diocese would be encouraged to increase their mutual support of one another and in sharing with other diocesan groups in areas affecting the renewal of the clergy.

"The Rev. William C. Spong, initial chairman of the division, provided a strong and sound foundation for its work before he left the Diocese in June to join the faculty of the Seminary of the Southwest in Austin, Texas. His successor is the Rev. Peter James Lee. Both the Division and the Commission on Ministry recommended to the Bishop that the functions of the two groups be merged since both work in similar areas. Mr. Lee was also appointed chairman of the Commission on Ministry in June, and the two groups have been meeting together since then. The Division will cease to exist as an independent body after the Diocesan Convention meets in Charlotte in February, 1973, but the functions of the Division will be continued by the Commission on Ministry and the Commission will maintain a liaison member on the Program Task Force." (PJL)

"DIVISION OF RACIAL AND URBAN AFFAIRS. The Seventies are a period in which anxieties and frustrations of many American citizens, especially minority groups, continue to be suppressed. National and local decision makers lend a deaf ear to the cries of those people who have been down-trodden socially, economically, educationally, racially, and politically through the years. Unless drastic changes are made by our politicians, both on the local and national levels, America will be faced with a major unprecedented social crisis.

"Episcopalians, laypersons and clergy alike have a tremendous task to

#### EPISCOPAL MAINTENANCE FUND Proposed Budget 1973

	Budgeted 1972	Proposed 1973
410 Diocesan Officers		
Bishop		
411 Salary .....	\$ 19,200	\$ 21,000
412 Housing .....	3,480	3,600
413 Utilities .....	1,520	1,600
414 Travel Expense .....	4,400	4,400
415 Secretary .....	6,180	6,605
Suffragan Bishop		
421 Salary .....	15,264	16,250
422 Housing .....	3,000	3,000
423 Utilities .....	1,380	1,500
424 Travel Expense .....	3,800	4,000
425 Secretary .....	6,048	6,469
Business Manager		
431 Salary .....	10,560	11,250
432 Housing .....	2,400	2,500
433 Utilities .....	1,092	1,200
434 Travel Expense .....	1,200	1,200
435 Financial Secretary-Bookkeeper .....	6,180	6,605
Secretary of Diocese		
441 Salary .....	1,380	1,500
442 Clerical Assistant .....	626	626
443 Office Expense .....	500	500
445 Receptionist-Typist Salary .....	3,600	3,600
450 Diocesan House		
451 Construction Note .....	29,280	29,280
452 Insurance .....	650	750
453 Utilities & Maintenance .....	8,400	11,000
454 Telephone & Telegraph .....	5,000	5,000
455 Office Supplies & Postage .....	6,000	7,000
456 Equipment Replacement & Repair .....	3,000	2,000
460 Conventions		
Diocesan		
461 Expense of Journal .....	3,800	3,800
462 Parish Expense .....	500	500
463 Diocese Expense .....	300	300
General		
466 Diocesan Share of Convention & Presiding Bishop's Office .....	5,780	5,780
467 Expense of Delegates .....	1,500	1,500
470 Insurance		
471 Workmen's Compensation .....	300	300
472 Fire & Liability—Other Property .....	1,400	1,500
473 Surety Bond .....	460	750
474 Clergy Pension Premiums .....	11,340	12,200
475 Lay Employees Pension Premiums .....	1,200	1,800
476 Social Security .....	1,140	1,280
477 Major Medical-Life Insurance .....	4,600	7,200
480 Miscellaneous		
481 Expense Commission on Ministry .....	1,300	3,000
482 Expense Standing Committee .....	500	500
483 Expense Diocesan Council .....	700	700
484 Special Grant .....	720	900
485 Audit .....	2,150	2,300
490 Contingent Fund .....	2,000	2,000
<b>TOTAL .....</b>	<b>\$183,830</b>	<b>\$198,745</b>
Less: Trust Income .....	4,830	10,245
Interest Income .....	—0—	1,500
<b>Total Budget Reductions .....</b>	<b>4,830</b>	<b>11,745</b>
<b>Total to be Assessed .....</b>	<b>\$179,000</b>	<b>\$187,000</b>

deal with the anxieties of our fellow man — a job that is not easy. We must learn that, in order to change the handwriting on the wall, we must put forth a concerted effort throughout the Episcopal Diocese of North Carolina.

"The new Director for Racial and Urban Affairs, has provided the leadership and the impetus to start this

change by broadening our efforts to include involvement of all people throughout the Episcopal Diocese of North Carolina.

"The Division has taken on the task of establishing vehicles by which social strategies for change can be developed, problems can be delineated and through which available resources can

be applied to the eradication of these problems. This process has begun through the establishment of Advisory Groups throughout the Episcopal Diocese of North Carolina.

"The first organizational phase of the Advisory Groups was held November 13, 1972 at the Diocesan Headquarters. Concerned individuals met at the Diocesan House to give their input, efforts and support in establishing these groups. Attendance at this organizational conference included Episcopal lay and clergy and Non-Episcopalians as well, who were interested in positive action for modification of the system in order that everyone can enjoy the amenities America has to offer.

"The Division of Racial and Urban Affairs can see that these groups can have a tremendous impact in our communities in bringing about a better life style for all citizens regardless of race, creed or color.

"The programs sponsored by the Division of Racial and Urban Affairs during the fiscal year of 1972 have met with success. For example, the Human Enterprises Institute has developed, as scheduled, a proposal for the Episcopal Diocese of North Carolina to formulate Institute for Community Involvement in the public schools. The proposal has had a trial run in Alamance County. A tremendous number of contacts have been established in the implementation of the project. Federal funding is necessary to permit expansion — at this point we are very encouraged about funding prospects.

"Black Youth for Progressive Education which was also funded during 1972 by the Division of Racial and Urban Affairs is demonstrating some remarkable achievements in the Durham Community. They have had a series of open discussions with parents, students, teachers and with key personalities in the Durham Community. Attendance at these open discussions averaged 25 to 30 people. A contributing factor to the success for Black Youth for Progressive Education has been that they have established excellent working relationships with other organizations in the community.

"Black Youth for Progressive Education is presently in the process of acquiring materials and voluntary assistance to conduct a community based counseling program. In addition, a five week intensive reading program will be set up in the very near future. This reading program is designed to increase

## Result Of Last Convention:

# Committee Asks Continuation Of Decision-Making Investigation

By SHERWOOD H. SMITH, JR.

Chairman, AD HOC Committee on Decision Making in the Diocese

At the last Annual Convention of the Diocese of North Carolina in January, 1972, Bishop Fraser, in his address, suggested that a study be undertaken of the "decision-making process" in the Diocese in order to formulate recommendations as to how this process might be carried on more effectively. Subsequently, after favorable comment on this recommendation by the Committee Report on the Bishop's Address, a Resolution of the Convention was enacted as follows:

"RESOLVED, that the Bishop be invited to appoint an 'Ad Hoc' Committee to study the question of how our decision-making on all levels can be improved and report its findings and recommendations to the next Convention."

Pursuant to the above, in August, 1972, Bishop Fraser appointed a committee comprised of the following members:

1. Rev. Robert Davis, Henderson;
2. Thomas Fanjoy, Statesville;
3. Rev. John A. Gray, Wilson;
4. Rev. Carl Herman, Greensboro;
5. Sherwood H. Smith, Jr., Raleigh, chairman;
6. J. J. Summerell, Salisbury.

The committee has met several times to consider this complex assignment. A survey of all of the various decision-making organizations in the Diocese has been initiated to determine, among other things:

1. The type of decisions each organization is actually making and whether that activity represents what each organization believes it should be doing from the standpoint of functioning effectively in the overall activities and program of the Diocese.

2. Whether each organization believes that any changes in the procedures whereby it operates, or in the type of tasks it now undertakes, should be made; and if so, how any recommended changes should be brought about.

The responses from this survey have been received and are now being analyzed, as the first major step in the committee's work.

It is felt by the members of the committee that its task is very necessary and important to the Diocese today and recommends that the Bishop be authorized to continue this project by continuing this Ad Hoc Committee, either as presently constituted or with such other members in addition to or in lieu of any of the current members, as the Bishop may designate, and with such specific duties and instructions as the Bishop may deem proper, and that the committee report to the next Convention. †



SMITH



the reading skills and expose a group of 9 to 13 year old children, to a variety of new black oriented educational materials.

"The Division of Racial and Urban Affairs feels that the 1972 program, has made a start towards dealing with pressures for change within the Diocese. The start that has been made for the establishment of regional Advisory Groups is encouraging. We anticipate an expanded, productive program in the coming year." (WHB)

"The DIVISION OF INFORMATION serves as the diocesan informa-



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tion arm . . . communicating with the Diocese's two principal audiences . . . the Diocesan Family and the general public. THE CHURCHMAN is utilized in communicating with the Diocesan Family. The news media (newspapers, wire services, radio and television) are utilized in communicating with the general public.

"In addition the Division serves in a communications consulting capacity to the Bishops, Diocesan Staff and to the other divisions of the Program Task Force. The Division of Information



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is also responsible for Every Member Canvass training." (BFP)

"The DIVISION OF EDUCATION AND TRAINING was responsible for a program at last year's Diocesan Convention at Christ Church in Raleigh. At a moment when educational emphasis in congregations seemed to be lessening, we developed a sight and sound presentation to help the delegates become aware of the possibility

for new parochial strength through learning. The audio visual program has been used in congregations of the Diocese since then.

"Our Division accepted invitations to lead training weekends this fall for the student government officers at Salem College and the Diocesan Youth Commission and their adult advisers. We have led a weekend in Basic Human Relations for laypersons in the Diocese, and Advanced Human Relations Conference for clergy and laypersons, a Marriage Enrichment Weekend for couples, Saturday workshops for church school superintendents and teachers and a weekend for women only concentrating on the new role and identity of women today.

"We have become aware that there is a lack of educational leadership or consultation given to smaller congregations in the Diocese. During December our Division met with communicants of a typical congregation attempting to learn whether the Diocese can help to strengthen educational programs there and in similar congregations. Future efforts will be designed from the



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information learned at this meeting." (WHH)

"The DIVISION OF SERVICES TO CONGREGATIONS has a membership of six persons who have been trained in Organization Development and three more persons presently engaged in OD training. They have offered their services to congregations, vestries, individuals and diocesan agencies from whom they have received requests.

"The Division has conducted seven consultations with congregations seeking a new clergyman, six vestry weekends, two consultations for parish evaluation and planning, two continuing consultations for parish development, nine personal consultations, and six consultations with Diocesan agencies.

"This group meets monthly in Burlington. To continue their own growth

and increase their skill, they meet three times each year with a professional Organization Development Consultant to go over some of their own work for his critique and suggestions." (KJR) †

## Trustees Summarize '72 Actions

By A. L. PURRINGTON

Secretary  
Trustees of the Diocese

The Trustees of the Diocese of North Carolina give the following summary of their actions on behalf of the Diocese since January 1, 1972:

The Trustees have executed and delivered deeds conveying several tracts of land belonging to the diocese and its missions to the grantees for the amounts directed by the Bishop acting by and with the consent of the Standing Committee.

The Trustees have been made parties defendant in the following civic actions:



1. North Carolina **PURRINGTON** National Bank and American Bank & Trust Company each as successor trustee under the will of General William A. Smith, pray to amend the trusts so that the tax imposed by Section 4942 of the Internal Revenue Code of 1954, as amended, will be avoided.

2. Wachovia Bank & Trust Company, trustee under the will of Lady H. Nelson, instituted suit for instructions in Forsyth County, naming the Diocese, a contingent beneficiary, a defendant. Judgment was entered conforming to an agreement consented to by the Trustees. The Chancellor of the Diocese represented the Trustees in both of the above matters.

3. On behalf of St. Matthew's and St. Paul's, Salisbury, the Trustees are parties defendant in a caveat to the will of Allen R. Hartman. The firm of Coughenour and Lynn represents the Diocese in this matter. †

By MRS. HERMAN SALINGER  
Conference Center Committee

A Committee on the feasibility of a year-round conference center was appointed by Bishop Fraser, upon the recommendation of the Diocesan Convention of February 1972, consisting of the following persons:

Mark Abbott, Sanford; Miss Ruthie Bollinger, Durham; The Rev. Wilson Carter, Lexington; The Rev. Wm. Hethcock, Raleigh (advisor); Mrs. W. J. Long, Jr., Roanoke Rapids; Mr. Paul E. Neil, Jr., Charlotte; Mr. William D. Holloman, Scotland Neck; The Rev. Mayo Little, Tarboro; and Mrs. Herman Salinger, Durham (chairman).

The members were charged with "determining what kinds of needs may exist for a conference center, to test the adequacy of the Terraces as a meeting place for these needs, and to determine what the minimum and maximum requirements for such a conference center with respect to facilities and location may be." The Bishop asked the committee, further, whether the establishment of such a center should be the A-1 priority of the Diocese.

A questionnaire was prepared and circulated to the committee so that opinions could be gathered for several months prior to a meeting.

The meeting, which was held in Durham on September 30, was attended by a majority of the committee. Mr. Hethcock sent some questionnaires which he had circulated to the clergy and which were helpful. Miss Bollinger could not attend, but her opinion was represented by Mr. Abbott of the Episcopal Young Churchmen. Mr. Holloman and the Rev. Carter could not attend but have reported their views and sympathies to the chairman by telephone.

Mr. Abbott felt that there was some indication that a decline of EYC attendance might be due to the lack of a central, more convenient conference center. He thought the summer conference might have been held had there been such a place; he thinks that the young people feel the need of a place more conveniently located to a greater part of the diocese, and that once established such a center would be used by other groups—i.e. laymen, women, etc. He pointed out that some young people are cut out of going to Kanuga because they are not old enough to

Rent Instead:

## Conference Center Not Needed, Says Committee

drive, and even when they are able in their senior year of high school, parents often do not permit such long trips. In his opinion the Terraces is only useful for certain small meetings.

Mr. Little said he could find no over-riding discernible need for a Center; that he had no experience with Vade Mecum and so could not feel the great lack commented upon by some. He feels that so far as Tarboro is concerned, distance probably is a factor in deterring people from going to

Kanuga, but that Camp Leach seems to satisfy what needs exist.

Mr. Neal said there was no doubt that many people to whom he talked said "yes, we do need a Conference Center—perhaps at a location like Asheboro." However, it was his opinion that such poll-taking was unrealistic and that in general we could not justify what would be a tremendous expenditure on the part of the Diocese to build another, better "Terraces." Some parishes would say that we need a central Center to get our families together, and for our children and young people, but to maintain a facility alone is a very heavy budgetary item. The clergy to whom he talked felt that activities would grow were we to have such a site, but that Kanuga is close enough to Charlotte so that there is no real need in that area. One suggestion made to him was that bus transportation to Kanuga be provided for other parts of the diocese.

Mrs. Long reported that the needs of the Churchwomen were adequately met by both the Terraces (for small meetings, retreats, etc.) and Kanuga (for the summer conference) and therefore she could not in good conscience recommend that the Diocese undertake the purchase or building of a new center. She did feel that there might be some need for a camping program for the 8-10 year olds which is now not being met, and she noted that there was a certain spirit and enthusiasm engendered in those camping years in the past which seemed to hold over for young adults, in the days of Vade Mecum. Mrs. Long pointed out that the EYC might adopt a practice of the Churchwomen: plan their summer conference schedule a year ahead so that there would be a guarantee or space at Kanuga, Betsy-Jeff-Penn or wherever they chose to be housed.

Consideration was given to whether The Terraces could or should be enlarged or developed in some way, and the Committee felt that the location was an adverse factor for summer camping, that not enough land was available, and that the present structure was inadequate for year-round use. The members felt, therefore, that this was not a viable alternative.

Mr. Neal recommended that the Committee report the following resolution to Bishop Fraser:

Be it resolved that the Study Committee on a Year-Round Conference

## February Calendar

- 1 Copy Deadline for March Churchman
- 2-3 157th Diocesan Convention, Charlotte
- 4 Fifth Sunday after Epiphany
- 6 Program Task Force, Greensboro
- 9-11 To Be a Woman Conference, Terraces
- 11 Sixth Sunday after Epiphany
- 12 Division of Services to Congregations
- 13 Saint Augustine's Board, Raleigh
- 14 Standing Committee, Raleigh
- 16-17 Kanuga Board
- 17 Division of Racial and Urban Affairs, Raleigh
- Project 73, Burlington
- 18 Seventh Sunday after Epiphany
- Founders' Day, Saint Augustine's College, Raleigh
- 23 Churchman Board, Raleigh
- 23 - 25 Education Center Approach to Christian Education IV, Terraces
- 25 Eighth Sunday after Epiphany



Center is not convinced of the need for such a facility. While it recognizes that programs might grow spontaneously if a more central year-round center were provided, at the present time most activities are adequately housed at the Terraces and at Kanuga, and therefore the expenditure of such necessarily large sums for acquisition of land, building and maintenance are not indicated.

Recognizing, however, that there exists a clear call for assistance from the young people, perhaps a lack of adequate camping programs for certain age groups of our children, and other unmet needs of particular groups—i.e. laymen, parishes, etc.—we recommend that the Diocese appropriate the sum group activities seem advisable for renting space in some centrally-chosen locations. We recommend that this be

done to test the validity of the need and to gauge the response of our people over a period of three years.

The Committee feels this is the only recommendation it can make in the light of conflicting wishes and unproved programs. It does also call upon Diocesan Headquarters to provide assistance to the young people in adequate planning of time and space for such conferences as they desire. †

# Divorce Waiting Period Questioned

**By THE REV.  
ROBERT S. HAYDEN**  
**Chairman, Committee On The  
Marriage Canon**

The Ad Hoc Committee on the Marriage Canons, consisting of the Rev. Dudley Colhoun, the Rev. Martin Caldwell, the Rev. John Mott, the Rev. L. Bartine Sherman and the Rev. Robert S. Hayden, was appointed by Bishop Fraser as the result of a resolution of the last Diocesan Convention.

The resolution requested study of possible canonical changes to be proposed to the General Convention. Information of what is being considered has been solicited from, the Secretary of the House of Bishops, the Joint Commission on the Church in Human Affairs, the study Commission of the 4th Province and from several Dioceses known to be considering proposals for change.

The clergy of the Diocese were all contacted, sent copies of a draft proposal being considered by the Joint Commission on the Church in Human Affairs and asked to submit ideas and comments to the Committee. A full discussion was held at the fall clergy conference at Kanuga.

The Committee discovered that there is a great deal of dis-satisfaction with the present Marriage Canons, particularly with the present provisions for dealing with remarriage following a divorce. There is almost unanimous agreement that change in the direction of flexibility should be provided in the present requirement for a one year waiting period after a divorce is final before remarriage can be considered. Other than this, there is little agreement on what should be done, though most seem to feel that other changes are necessary.

We are in something of a quandry as to what should be recommended to Diocesan Convention. We will recommend the Diocese memorialize General Convention to provide flexibility in the waiting period following divorce. We also hope that some serious attention be given by General Convention to the

concern, dis-satisfaction and confusion evident in our society over the Institution of Marriage. We are concerned that Canonical provisions be written in such a way as to enable parish priests to minister constructively to the variety of situations that are engendered by our 20th Century World. †

## Response To '72 Convention:

# Letters Of Agreement Seen As Need In Clergy-Vestry Affairs

**By THE REV. R. L. REINECKE**  
**Chairman**  
**Committee On Clergy Agreements,  
Deployment And Tenure**



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REINECKE  
\*

**report their findings and recommendations to the next Convention."**

In addition to the chairman, two clergymen from each Division, plus three lay persons were called upon to serve. We have completed several months of study and we unanimously recommend the use of letters of agreement between clergy and those responsible for their call (bishops, vestry or other body) to any position (rector, assistant, chaplain, vicar or staff person), full time or part time. For convenience sake in this document, however, we refer only to "rector" and "vestry".

We understand letters of agreement to imply full preliminary conversations between the clergy and their employers and we regard that process of dialogue as most important. The letter should be the product of mutual understanding. Letters of agreement may help employers and clergy avoid problems of unexamined assumptions about one another and can clarify mutual expectations. We further believe these are not

At its annual meeting in 1972, the Convention of the Diocese of North Carolina passed the following resolution concerning one portion of the Bishop's address:

**"RESOLVED, that the Program Task Force Divisions on 'Professional Development of the Clergy' and 'Services to Congregations' be charged with the task of studying the entire area of clergy deployment, tenure and concontractual arrangements and**

merely contracts in a legal sense, but are covenants reached with an understanding that a clergyman is also responsible to the whole Church and not just accountable to a vestry. We recommend that the Bishop or someone suggested by him review each letter of agreement before it is signed.

With respect to tenure, the Committee notes that diocesan canons governing tenure are permitted by Canon 21 of Title III of the Canons of General Convention. We propose a canon

authorizing agreements concerning tenure.

Deployment methods leave much to be desired, and we urge both vestries and clergy to use all available sources of information. These include contacts with the Bishops and, through them, the new Clergy Deployment Office of the Episcopal Church, 815 Second Avenue, New York, N. Y. 10017. We encourage each clergyman and congregation to seek ways of assessing their

strengths and interests. Matching the right talents with opportunities is the key to many fulfilling calls. Competent consultants may be useful to both clergy and potential employers in this regard.

In the official report being sent to each clergyman and convention delegate, an outline of suggested points which might be covered in a letter of agreement is appended, along with a commentary on the same. †

## Chancellor Of Diocese Since 1961:

# Henry C. Bourne Dies At Age Of 79

TARBORO—Henry Clark Bourne, chancellor of the Diocese of North Carolina since 1961, died here November 19 after a brief illness. Mr. Bourne had practiced law here since passing the bar exam in 1917.

His survivors include a daughter, Mrs. W. J. Long, Jr. of Roanoke Rapids, current president of the diocesan churchwomen's organization.

Services were conducted from Calvary Church at Tarboro where Mr. Bourne had been a lifelong member. Burial was in Calvary Churchyard.

Born August 1, 1893 at Tarboro, Mr. Bourne was a former state commander of the American Legion and frequent delegate to national conventions of the Democratic Party.

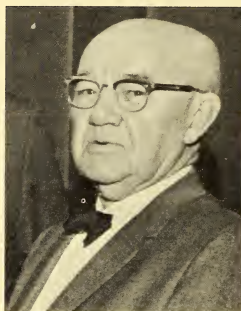
A lay reader and vestryman, Mr. Bourne was a delegate to the Anglican Congress in Toronto during the 60's. On four occasions he served as a delegate to the General Convention of the Episcopal Church.

His service to the Diocese also included chairmanship of the Committee on Constitution and Canons and membership on the boards of Penick Home and of the N. C. Episcopal Church Foundation.

Mrs. Bourne was the former Marion Frances Alston. In addition to Mrs. Long, other survivors include two sons, Dr. Henry C. Bourne, Jr., of Houston and Joel K. Bourne of Tarboro.

Kemp Battle of Rocky Mount, a former chancellor of the Diocese, said this of Mr. Bourne:

"I have immensely admired Henry's loyalty to our Church and his willingness to devote unstintingly his time, his labor and the clarity of his well-



MR. BOURNE

... Tributes Paid

ordered mind. The high ethical character of his legal work and his relentless loyalty to his clients' interests have been ever impressive. His attractive personality and pleasant sense of humor made him ever an enjoyable companion."

The Rev. Loren B. Mead of Washington, former priest of the Diocese said this of Mr. Bourne:

"What a man he was! I shall never forget his warmth and wisdom, nor the twinkle in the eye as he dealt with parliamentary nitpickers! Another thing that's very strong in me — he had so much more experience, information, and wisdom than I had as a wet-behind-the-ears-neophyte clergyman, but somehow I never felt that when I was around him. He always made me feel

that my ideas were very important and that I had great contributions to make to him and to the Diocese. I see that as a kind of practical living out of the epistle which tells us that Jesus emptied himself and made himself of no reputation. . . ."

The *Daily Southerner* of Tarboro paid tribute to Mr. Bourne with an editorial which in part said:

"He was a man who loved his family, his church, his nation and his profession. He served all of them well. . . ."

"His was a tradition of nobleness without affectation because he was one of Nature's noblemen."

Mr. Bourne was a patriot who walked with the bearing of a soldier. He served his country in "The War To End Wars", and in time of peace went on to become State Commander of the American Legion — an organization of which he continued to be a faithful member until the time of his death. . . .

"He was never a fence straddler, nor was he a spectator in our society. Mr. Bourne was committed to justice and an unswerving devotion to what was right guided his life. He was not a compromiser. He was committed to change by exposing injustices that occurred and by appealing to the sense of fairness inherent in his fellow men. . . ."

"God granted Henry C. Bourne a long life and for this his family and friends can be thankful. If there were a summary of his life, perhaps it would be:

"But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, temperance; against such there is no law." †



# Opinion Survey OK'd For Diocese

By JAMES M. DAVIS, JR.  
President, Episcopal Laymen

The Episcopal Laymen have had an interesting and active year. One of the highlights was the Annual Meeting held at St. Andrews Church in Greensboro, Sunday, March 5, 1972.

The Layman of St. Andrews under the leadership of Bryan Marshburn did an excellent job in hosting the meeting. Bishop Moore opened the meeting with a service of Holy Communion and then presented a sermon message which added depth to the theme of the Annual Meeting.

After this service and a short business meeting, a panel discussion was presented on the question, "Where is the family today?" The

panel consisted of: the Rev. C. King Cole, moderator, St. Paul's, Winston-Salem; Henry S. Craumer, St. Michael's, Raleigh; the Rev. Lex S. Matthews, Episcopal Chaplain at the University of North Carolina, Chapel Hill; and A. Lincoln Sherk, St. Paul's, Winston-Salem.

The panel who had given unselfishly of their time and energy in preparation for the meeting led an effective discussion of problems that face laymen in their family lives today. The frank discussion that developed stimulated many questions and participation from the audience and several hands were raised when the program had to be ended because of time. This type of response has encouraged the Association to plan additional programs of lay involvement in future meetings.

The main activity of the Episcopal Laymen for this year has been the planning and preparation of an Opin-

ion Survey of the Diocese to determine how members feel about the Church and its program. The Board of Directors of the Episcopal Laymen recommended to the Diocesan Council that the first phase of the survey include opinion sampling by University Research Associates of Chapel Hill. A series of in-depth interviews would be conducted with 60 to 70 families throughout the Diocese by trained and experienced interviewers. The purpose of these interviews would be to determine the issues and questions that concern members of our Church.

The Diocesan Council approved the proposal and requested that the Laymen conduct the first phase of the survey in conjunction with the Program Task Force. It is hoped that this Opinion Survey will develop reliable information that will assist the leadership of the Diocese in planning ways to fill the needs of our Church. †

## To Be Considered By Convention:

# Clergy Contract Subject Of Canon

By THE REV. CARL F. HERMAN  
Secretary, Committee On Constitution  
And Canons

The Committee on Constitution and Canons, as of December 1, 1972, plans to present the following to the 157th Annual Convention:

1. A recommendation that the Amendment of Article III, Section 3, of the Constitution of the Diocese, adopted on first reading at the 156th Annual Convention (1972 JOURNAL, page 179) be finally adopted on second reading at the 157th Annual Convention. The purpose and effect of this amendment is to clarify what persons in the clerical order shall be eligible to vote at the Convention.

2. A recommendation of the adoption of a new Canon XXXVIII, making it possible for a suffragan bishop of the Diocese to be placed in charge of the Diocese and canonically to become temporarily the ecclesiastical authority thereof, as provided by Article II, Section 5, of the Constitution of the Gen-

eral Convention.

3. The Committee will present to the Convention without prejudice a proposed new Section 6 of Canon XXII, the effect of which would be to permit, but not require, a written contract or agreement between a rector and a par-



\*  
HERMAN  
\*

ish vestry relative to tenure, as is permitted under Title III, Canon 21, section 4, of the Canons of the General Convention. The new section of Canon XXII, if it were to be adopted, would not be applicable to any pastoral relationship already in effect at the time of its adoption.

4. The Committee will report unfavorably relative to a proposed amendment of Article IX, section 3, of the Constitution of the Diocese, the effect of which would be to allow non-Communicant members of a parish or mission 21 years of age or older to vote in parochial elections, if they have been known to the Treasurer as regular contributors for six calendar months.

5. The Committee will report unfavorably with respect to a proposed amendment to Canon XXI, section 4, the effect of which would enable a vestry to declare a vacancy in its membership if a member continually neglects to attend meetings without adequate excuse.

The Convention Report of the Committee on Constitution and Canons, giving the full text of proposed amendments, together with the reasons for the Committee's recommendations and requests, will be available to all delegates at the time of the Annual Convention on February 2 and 3, 1973. †

# Churchwomen Activities Reviewed

By MRS. W. J. LONG  
President, Episcopal Churchwomen

Throughout the Diocese there is a visible core of concerned people—people who are concerned that the church be about our Father's business. The Episcopal Churchwomen is a vital part of that core.

The Churchwomen do not have all the answers to our problems but they are determined to give their all and never give up trying to keep the church alive and vigorous.

I cannot in this short space begin to report a fraction of the work that the Churchwomen do in this Diocese. Their



LONG

prayer groups, study groups and service in the local community are a great witness to everyone around them. They deal with changing needs and the changing role of women in society and in the church with imagination and inspiration. They give freely of their time and talent. They support the institutions in the Diocese with their generous gifts and loving service; they support parish functions with hard work; they support the work of the church in Haiti, Nepal, Hong Kong, Alaska and Utah. They are especially concerned with helping young people in the parish and community, giving special aid to the Drug Action Committee in Chapel Hill and to Episcopal Child Care Services in Charlotte.

The 90th annual meeting was held at St. Paul's Church, Winston-Salem. The Rev. T. H. Patrick was the keynote speaker. He informed the meeting of the present needs in the foreign mission field and praised the Churchwomen for their history of response to these needs. There were 10 Quiet Days held during 1972 throughout the Diocese with approximately 354 women in attendance. Quiet Days, a Worship Retreat at the Terraces, Spring Workshops and the Churchwomen's Conference at Kanuga all showed significant increase in attendance. The women attending these inspirational meetings transmitted their

enthusiasm to others in their own Branches.

The Fall Ingathering of the United Thank Offering is not complete at this time. The Spring Ingathering was the highest total North Carolina has ever had—\$14,587.98.

Our Bishops, our Director of Pro-

gram and our great clergy of the Diocese have been generous with their time and knowledge. They have supported us with their good humor and wisdom in all areas of our work. We are grateful to them as we work together in our desire to serve the whole program of the whole church. †

## Opposed Malcolm X Grant:

## Standing Committee Views Property Sales, Finances

By THE REV. CARL F. HERMAN  
Secretary, Standing Committee

The following is a summary of the action of the Standing Committee for the year 1972 (exclusive of its December meeting):

1 Consented and advised the Bishop to give his written consent to:

a The sale of eight rectory properties for a total of \$225,450.00, less real estate commission—mainly because housing allowances are now being paid to the clergymen of the congregations involved.

b The sale by a parish of its old church building properties for \$100,000.00 because it has moved into new facilities at a new location.

c The sale of two mission properties no longer of any use to the Diocese for the total amount of \$17,000.00.

d The sale of three diocesan properties for a total amount of approximately \$29,000.

e Granting of an easement to Carolina Power & Light Company in Raleigh.

f Negotiation of mortgage loans by three parishes and one mission for a total of not more than \$165,000.

2 Consented to the election of a suffragan bishop by one diocese and of bishops coadjutor by five dioceses.

3 Consented to the ordination and consecration, or the translation, of 13 bishops.

4 Recommended one candidate to

be ordered deacon and four postulants to be admitted as candidates for Holy Orders.

5 Confirmed the Bishop's appointment of one member of the Commission on Ministry in accordance with Diocesan Canon XXX, section 1.

6 Acted as Council of Advice to the Bishop on seven occasions and to the Suffragan Bishop twice.

7 Made the annual survey of parishes and missions as called for by Canon XXIV and advised the Bishop to take the required Canonical action in the case of two parishes and three missions, if the deficiencies in question have not been removed by December 31, 1972. Sent warning letters to eight parishes and thirteen missions, as provided by this same Canon.

8 Requested the Committee on Constitution and Canons to present to the 1973 Convention a Canon authorizing a Suffragan Bishop of the Diocese to become temporarily the Ecclesiastical Authority thereof, as is provided by Article II, Section 5, of the Constitution of the General Convention.

9 Advised the Bishop that the pastoral relationship between the Vestry of Christ Church, Charlotte, and the Rev. Harcourt E. Waller, Jr., Rector, be dissolved and terminated, and consented thereto in accordance with the provisions of Title III, Canon 21, of the General Convention.

10 Advised the Bishop to oppose the funding of a proposed grant of \$75,000.00 to Malcolm X Liberation University of Greensboro by the General Convention Special Program. †

# Foundation Makes 5 Loans In 1972

By HENRY G. CONNOR

President

## Episcopal Church Foundation

The primary objective of the N. C. Episcopal Church Foundation, Inc. is to aid parishes and missions in the erection of church buildings and the acquisition of church properties through low-interest installment loans.

Under the loan policy as revised by the directors in November, 1972, the maximum of loans to any one congregation is limited to \$60,000.00, and the interest rate is set at 3½ per cent for missions and 4 per cent for

parishes.

Loans are repaid in equal quarterly installments plus interest over a period not to exceed 10 years.

Refinancing of existing loans and loans for repairs, renovations or furnishings are not among the objectives of the Foundation.

Under extraordinary conditions the Foundation has the authority to make direct grants in lieu of or in conjunction with loans, and for the same purposes.

Procedures for obtaining loans and application forms can be obtained from the business office of the Diocese.

## DIOCESAN COUNCIL

(Continued from page 2)

Guidelines governing the Special Grant Program of the Council were approved and a report by Philip Masquette of the Executive Council was heard.

### September 20, 1972

A revised salary scale to become effective January 1, 1973, was adopted, including a new minimum of \$7,500 for chaplains and mission priests.

A 1973 Episcopal Maintenance Budget in the amount of \$198,745 and a 1973 Church's Program Budget in the amount of \$577,363 were adopted.

After hearing a report of the Parish Grant Committee, the Council designated July 1, 1972, as the beginning of the first year of operation of this committee and further agreed that, after a review of the Convention action establishing the program, grants made from funds allocated by the Convention would have to be approved by the Council before the funds were disbursed, but that grants from funds designated by the Council would not require such approval. The Council then approved one grant in the amount of \$3,000 which was pending, to be made from Convention allocated funds.

### November 21, 1972

Being advised of an increase in the assessment for the General Convention and the Presiding Bishop's office, which was received after the 1973 Episcopal Maintenance budget was adopted, the Council approved payment in 1973 of the amount of the increase from the Contingent Fund rather than altering the previously adopted budget for a relatively small amount.

The Council approved a proposal from the Episcopal Laymen for a survey of the Diocese to determine the issues most concerning families in the church, and provided funding from the 1972 budget for this survey.

### January 9, 1972

(Actions of the meeting of January 9, 1972, will be incorporated in the report of the Diocesan Council after that meeting takes place.) †

## THE NORTH CAROLINA EPISCOPAL CHURCH FOUNDATION, INC

Statistics for the year ended October 31, 1972

	YEAR ENDED 10/31/72	YEAR ENDED 10/31/71
Net Worth (Securities at cost).....	\$537,742.53	\$520,939.54
New Church Loans Made.....	5	2
Amount of New Church Loans.....	119,000.00	40,000.00
Number of Church Borrowers.....	27	29
Face Value of Loans Outstanding.....	577,500.00	515,000.00
Balance Due Loans Outstanding.....	309,684.45	269,746.57
Delinquent Borrowers.....		1

*LOANS MADE DURING THE YEAR	AMOUNT
Good Shepherd, Asheboro.....	\$ 38,000.00
All Saints, Concord.....	30,000.00
St. Paul's Cary.....	6,000.00
Messiah, Mayodan.....	25,000.00
Trinity, Statesville.....	20,000.00
	<u>\$119,000.00</u>

## GRANTS MADE DURING THE YEAR

St. Ambrose, Raleigh.....	<u>\$ 2,000.00</u>
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## LOANS PAID IN FULL DURING THE YEAR

	ORIGINAL LOAN
Messiah, Mayodan.....	\$ 10,000.00
St. Michaels, Tarboro.....	10,000.00
St. Stephens, Durham.....	20,000.00
St. Matthews, Salisbury.....	4,000.00
Christ Church, Rocky Mount.....	8,500.00
Christ Church, Walnut Cove.....	4,000.00
	<u>\$ 56,500.00</u>

In addition the loans listed, one loan was approved but not disbursed during the fiscal year:

St. Mark's, Raleigh.....	\$ 32,350.00
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# Penick Home Acts To Solve Deficit

By MRS. LOUISE P. DANA

President

Penick House Trustees....

SOUTHERN PINES — The Edwih A. Penick Memorial Home for the Ageing here has had a busy and productive year in the realm of administration particularly.

The Rev. Philip S. Brown has completed his first year as administrative executor. During this period, Mr. Brown has brought his knowledge and Christian faith to the Home . . . thereby creating a healthy, happy atmosphere to all concerned.

The overall internal policies have been revised and established by him to the benefit of all, both staff and residents.

The Board of Directors has been greatly concerned over the deficits created by the care of 40 per cent of the residents who are subsidized by the Home, at the losing rate of \$5,000 per month. The amount of \$60,000 per year deficit has not been met by either the Diocese or the people of the Diocese through contributions to the Mother's Day Fund or by direct donations. As a result, the directors have elected to ask for a donation of \$12,000 for each person entering the Home in the future as an ambulatory resident and \$5,000 for those entering directly into St. Peter's Nursing Wing. For each three of those entering by this method, one person unable to contribute will be so accepted.

It is the hope of the directors that all members of the Diocese will be so interested and concerned in the Home that they will see and accept their responsibility to care for these older people in the manner in which they would wish for themselves and their loved ones.

The Home's future plans are to enlarge St. Peter's Nursing Wing. By so doing, the renovation of the dining and kitchen area is essential. These plans are progressing rapidly and hopefully, construction will be under way early in 1973. For this project we need \$500,000.00. There seems to be a demand for cottages. The cost of these will be met by those wishing to occupy

them. Therefore we are not concerned with this financial problem. Plans for units of two to four apartments have been drawn and we will proceed as the demands are made.

It is the hope of the directors that the convention will open its heart and mind to the Penick Home — thereby help to make the dream of Bishop Penick a continuing reality. †

## Sewanee Completes Changes; Academy Now Non Military

By WILLIAM A. GOODSON, JR.,  
Trustee, University of the South

The June, 1972, meeting of the Trustees of the University of the South was highlighted by the report of the new Vice Chancellor, Jefferson Bennett.

The Vice Chancellor reported that the administrative branch of the University would be reorganized to operate more efficiently, that measures would be instituted to strengthen the faculty

and to increase salaries, and that more effort would be made to balance the budget. The Vice Chancellor has been able to report success in reorganization of the administration and success in balancing the budget.

It was announced that George Snelling of Monroe, Louisiana would assume responsibilities as national chairman of the Sewanee Million Dollar Program. The success of this program is largely responsible for the balancing of the budget for the year ending September 1972.

As required by the Southern Association of Colleges, the University will undertake an assessment of itself. Rather than the usual type of study, the University will take this opportunity to study every phase of the University Community, including the structure and function of the Board of Trustees, and will attempt to make changes or projections based on the results of the evaluation. Such a study will require a year or more to complete.

The Sewanee Academy has successfully completed its transition from a military to a non-military school. Boarding student enrollment has stabilized, girls are now present as day students, and improvements in dormitories have begun. The Board of Trustees has authorized the administration to begin accepting girl boarding students when such is deemed advisable.

Many private schools at the college level are experiencing difficulties with finances. Sewanee, Saint Augustine, and Saint Mary's are all church owned or church related and all are thought by some to be deserving of more than just token support by the Diocese of North Carolina. †

## Armed Forces Packets Still Available

By GEORGE L. MARGESON  
Chairman  
Armed Services Commission

Because of the apparent lack of interest in members of the Armed Forces during 1971, this commission recommended to the Diocesan Convention in Raleigh that the chairman merely retain a supply of Armed Forces Packets for distribution as requested and serve in any other manner as might be requested. This recommendation was accepted.



**MARGESON**  
accepted. During the past 12 months, there have been NO, repeat NO, requests for Armed Forces Packets or for any other information or assistance. †



# Youth Questionnaire Is Repeated

By **BETTIE FONDA**  
Churchman Editorial Board

The Diocesan Youth Commission met at the Terraces in Southern Pines December 1, 2 and 3 for their third meeting. Here the Commissioners discussed communications, rallies, and made plans for further involvement in the workings of the Diocese.

A breakdown in communications between the Commission and youth became very apparent. For example, a questionnaire and newsletter was sent to the youth in all the churches in October. Out of 130 questionnaires, only about 20 were returned. Attention youth: if you still have not heard about these two items, consult your advisors and clergy. The commission can only

work with the young people who have responded to us.

There will be a second newsletter coming out soon. In the same envelope there will be another questionnaire and a copy of the first letter. For those of you who answered the first questionnaire, you may find a few of the questions redundant, but please answer them anyway.

The commissioners hope to be able to work with the EYC's directly, perhaps going to meetings and leading simulation games, providing leadership training, and arranging rallies with the help of the Task Force on Youth. We consider ourselves versatile enough to do whatever will meet your needs.

Also in the newsletter, we hope to

set up a means for exchanging successful ideas for programs and projects. If you have any ideas for this, send them to Bettie Fonda, 5118 Pine Way, Durham, North Carolina 27705. Try to select a person from your junior and senior EYC's to serve as a correspondent.

Fortunately, one group has already done this, the EYC of the Church of the Good Shepherd in Asheboro. Douglas Adams wrote to tell about the haunted house they held on Halloween to raise money. For a small admission, "everyone there got more than their money's worth in hearing vampire's screaming, seeing people being tortured, mummies rising from the dead and a dining room scene with a live head as the main course."

The Commission also started planning one-day rallies. There will be four of these, one for each region. They will take place in January, February, and the first two weeks of March.

These rallies will directly relate to the commission's purpose statement: to help youth discover resources that enable them to grow with God and Man. If you don't hear soon of the date and place of your rally, check with your advisors and clergy.

A third aspect of the Commission's work dealt with getting youth involved in the Diocese. We hope that there will be a lot of youth representation at the Diocesan Convention in Charlotte, February 1 and 2. (Remember, you can vote in parish elections if you are 17.) The Youth Commission is planning to be there and have another meeting at this time.

We also hope to get more representation on the Diocesan Council, the group that manages and administers the financial affairs in the Diocese. This group meets 4 times a year in Raleigh. Presently Mark Abbott, chairman of the Youth Commission is serving on the council, but his term will end in 1975. Hopefully, Bettie Fonda will be elected to the Council at the Diocesan Convention for a three year term.

There should also be more youthful representation on the Diocesan Liturgical Commission, a group that studies worship in the Diocese. †

## Five Loans Made By Society

By **THE REV. L. C. MELCHER**  
Chairman  
Murdoch Memorial Society

The Murdoch Memorial Society is established by Canon XVII of the Canons of the Diocese of North Carolina to administer a trust set up by the late Margaret Murdoch in memory of her brother, the Rev. Francis J. Murdoch. The income from the trust is used to assist seminarians of this Diocese in financing their theological education.



**MELCHER**

This assistance is in the form of a loan, usually cancelled upon ordination. The principle of the Murdoch Trust is in 1,686 shares of the Diocesan Control Fund, with a market value of \$30,-259.29. The interest balance at the beginning of the year 1972 was \$1,459.90. Income during the year was \$1,232.40. Five loans were made in 1972, totaling \$2,400.00. Balance, December 1, \$292.30 †

## Emergency Grant

The National Church has made a \$6,000 general convention special program grant to a Durham educational group.

The grant was reported by Bishop Fraser in a recent memorandum to clergy and senior wardens of the Diocese.

"We have been notified by Mrs. Viola Plummer of the General Convention Special Program staff of an emergency grant to the Pan-African Early Education Center, Durham, North Carolina, for \$6,000.00," the memo stated.

"As this was an emergency she was unable to provide an application and field appraisal as our diocesan procedures require. We are sorry for in this case it is our understanding that the Pan-African Early Education Center is a project that we might well have approved.

"There is no connection between this project and the Betty Shabazz school. It is a program of education for young children which also provides meals and personal care," Bishop Fraser's memo concluded.

Copies of the memo went to the Standing Committee and Diocesan Council †

# Need For Child Care Services Soars

By JAMES O. MOORE  
President  
Episcopal Child Care Services

The main thrust of the Episcopal Child care Services during 1972 has been the restructure of its organization. The needs of children and families have grown dramatically over the past 10 years. Our own growth has been no less dramatic as we have struggled to keep pace with the changing times.

Ten years ago we were caring for 50 children on a single campus. Today in addition to the Charlotte campus, we have three group homes and seven foster homes over the State. These homes will provide care this year for more than one hundred children who must be separated from their families.

As we work with children, our first goal is to do everything possible to prevent complete breakdown of families. To this end we spend fifty per cent of our casework time. The greatest service we ever give is when we can prevent children from coming into care.

Our second goal once children have come into care is to work for the re-establishing of the family and for the return home of children.

Our third goal is to help the children who remain in our care to achieve in their lives the greatest possible freedom and dignity as creatures of God.

The Board of Managers and its Executive Committee have committed the Episcopal Child Care Services to a program of care relative to the needs of today's children. We have an organization now which gives real hope to this challenge. We have one of the finest child care teams ever assembled. It is this team which will make our goals a reality for families and children.

John Powell is the new director of the Thompson Children's Home (Charlotte campus). John comes to us from Hillside Cottages in Atlanta, Georgia, a children's home serving acting-out teenagers. For six years Mr. Powell was Director of Hillside.

Wade Bunting is the new Director of the three group homes, one located in each of the Dioceses. Wade joined our staff in January of this year. Prior

to the Division of Planning with Families and Children, is responsible for our foster home program, the admission of all new children, and for services to families and children in their own



\*  
MOORE  
\*

homes. Mary, as you know, has helped to bring good social work concepts to our program, as she has been one of

our main stays for nearly ten years.

The program of the Episcopal Child Care Services is somewhat unique. The programs of many children's homes seem to lack stability in that they continue to swing from one facet of child-care philosophy to another. We believe we have attained a higher degree of stability and are administering a well-balanced program. We combine the ministry of the church with practical child care, psychological learning theory, and specialized education. We are making progress, and the possibilities of this program are becoming more exciting each day. We look forward to the opportunity before us to pursue the goals of excellence as we serve children and families in our Lord's name. †

## Responsible For Development Too:

# Commission On Ministry Changes To Meet New Needs

By THE REV. PETER J. LEE  
Chairman  
Commission On Ministry

The Commission on Ministry continues to expand and to change its role in 1972 in response to the needs of the Church, expressed through new tasks assigned to the Commission.

The Rev. L. Bartine Sherman, resigned as chairman of the Commission but remained a member and became chairman of the Commission's subcommittee on Examinations. The Rev. Will Spong resigned to take a post at the Seminary of the Southwest in Austin, Texas.

The Rev. Peter James Lee, appointed to the Commission to replace Mr. Spong, was named chairman of the Commission.

After study by both the Commission and by the Program Task Force's Division of the Professional Development of the Clergy, both groups recommended that they be merged. The p named Mr. Lee chairman of groups and directed that they jointly until the 1973 Diocesan

Convention when new appointments will be made to the Commission and the Division will cease to exist.

The Commission, through its Subcommittee on Examinations, retains its role of supervising and examining persons studying for Holy Orders. It began in 1972 an extensive program for continuing education for clergy, in cooperation with the national church's Board for Theological Education.

It is exploring programs for the training of deacons, under the Bishop's supervision. It is responsible for the annual clergy conference. The Commission is studying different forms for the renewal of the clergy, enlistment and more careful screening before ordination, continuing education, deployment and job development programs, and mutual support systems among clergy.

It is working to increase its ties with the various national agencies of the church so that diocesan programs benefit from the national programs intended to improve the quality of the church's ministry. †

# Convention Issue '73

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**THE \$17,855 SHAVE**

... The Rev. Hall Partrick Before (Left) and After



**GENERAL CHAIRMAN, BISHOP'S SECRETARY**

... Larry Tomlinson With Mrs. Marianne Jacobi



**SATURDAY MORNING COMMUNION SERVICE**

... Bishop Fraser: "I Have The Feeling It Is Good To Be Here."



**ATTENTIVE DELEGATES**

All Convention Photos By Margaret Darst Smith





Official Publication  
Diocese of North Carolina

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**Bishop**

**RT. REV. W. MOULTRIE MOORE**

**Suffragan Bishop**

**BEN F. PARK**

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BETTIE FONDA.

**Editorial Board**

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# Rebuild And Expand

(Editor's Note: Following is the text of the address of the Rt. Rev. Thomas A. Fraser, Bishop of the Diocese, at this month's 157th annual convention at Charlotte. Bishop Fraser presented his address at the opening session on Friday, February 2.)

My Brothers in Christ—

We want the local Committee on Arrangements to know how glad we are to be in Charlotte and how much we appreciate the hospitality and arrangements that have been made for us. Once again, we are all under one roof for lodging, worship, and our business sessions. I am not sure what effect the location of a convention, that is, whether it is in a church or in a motel or on a college campus, has on the delegates; but we are grateful to the Committee and the Charlotte churches.

There are several items which will come before this Convention which could affect the administration of the Diocese, the parish ministry, and reflect on our concept of the nature of the Church. These subjects were introduced at our last Convention. We will have a report from the Committee on Decision-Making, a report on Clergy Agreements, and, I understand, there are several resolutions on the Ordination of Women to the Priesthood. These are not all of the subjects to come before us, but they do relate to the doctrine and discipline of the Church and I ask that you give them careful and prayerful consideration.

When we need to discuss the budget we will need to remember that in 1969 our quota acceptances for the Church's Program Budget totaled \$540,490. In 1970, which we sometimes refer to as the year of unpleasantness and misunderstanding, our quota acceptances

dropped to \$433,907. In 1973 our quota acceptances are \$508,670. In brief, we are only \$31,820 short of what we might call our last normal year, and if seven of our larger churches had accepted their quota in full, we would have been almost \$7,000 ahead of our

(Continued on page 4)

## Our Readers Write

**CHAVIS TRIAL FAIR?**  
**Editor, The Churchman:**

"Blessed are they who hunger and thirst after justice, for they shall be satisfied." Christians always and everywhere are challenged by all the beatitudes and especially by this one that sums up so much of the message of the prophets that Jesus proclaimed.

In our own time and place we are increasingly nagged at by questions of justice that we must hunger and thirst to answer, if we are to consider ourselves in any sense worthy to associate with Jesus. One of these questions poses itself here in North Carolina in the trial of the Rev. Ben Chavis, minister for the Commission on Racial Justice of the United Church of Christ who was recently convicted of conspiracy to commit arson and sentenced to 34 years in prison.

On the basis of certain judicial irregularities, the Rev. Chavis and those convicted with him will make an appeal to a higher court within the next month or so. And as they are questioning the higher courts about the justice their case received, we have the opportunity to question ourselves about our own Christian concern for justice in this case.

Most editorials in the secular press have assumed that Chavis and his followers had a fair trial in Pender County. Can we, with more or less imagination, assume for a minute that they did not? Can we ask ourselves, for example, whether the jury selection could possibly have been biased? Whether the technique of using convicted felons to testify as key witnesses for the prosecution could represent a kind of rigging? Whether the 29 to 35 years maximum penalty smacks of reprisal and vindictiveness? Could it be that a tense racial history in the area of the state where the trial was held might create a climate for injustice? And, last but not least, what are the implications for us if we allow nine innocent

(Continued on page 15)



# Diocese Has Moved Off 'Dead Center', Convention At Charlotte Suggests

BY MARGARET S. KNIGHT

Churchman Editorial Board

**CHARLOTTE**—An air of calm, business-like efficiency characterized the One Hundred and Fifty Seventh Diocesan Convention, here February 2 and 3. The tone seemed to bear out the major theme of Bishop Fraser's address, "that at last we have moved off dead center, that we are beginning to experience a renewed confidence and unity in the Diocese of North Carolina."

Charlotte area churches were hosts to the convention. The entire event, business sessions, worship service, meals, housing, took place at the Heart of Charlotte Holiday Inn. Lawrence Tomlinson of Christ Church was general chairman.

The subject of clergy tenure was probably the "headliner" of the convention, with "equal rights" and "ordination of women" also of much interest.

In the matter of clergy tenure, passage of a canonical amendment makes it possible for the first time in diocesan history for a parish to enter into agreement with the clergy, limiting its tenure. Heretofore, tenure has been for life. This Diocese is one of the leaders in the country in this field. The new canon reads, in part: "A priest who hereafter is canonically elected rector of a parish and the vestry that elects him may, at the time the pastoral relationship is agreed to, enter into a written agreement specifying the term for which the priest is to serve as rector of the parish."

The Committee on Clergy Agreement, Deployment and Tenure, appointed by the last convention and headed by the Rev. Roderick Reinecke of Holy Comforter, Burlington, presented the canon to the convention, together with a resolution urging the practice of written letters of agreement between parishes and rectors. This resolution was passed unanimously. Both the Bishop and the committee noted that the dialogue which would take place in connection with these agreements would be the most important part. The Bishop also urged delegates, vestries and parishioners to make a special effort to become familiar with these actions immediately, and not wait until



**BISHOP FRASER**

**. . . Delivers Address**

a clergy change made it necessary.

Other canonical and constitutional changes included setting requirements for seat and vote in convention, that clergy be for six months canonically resident in the Diocese and have maintained legal residence therein. Another gave the Suffragan Bishop temporary Ecclesiastical authority in event of the death, disability or extended absence of the Bishop.

The convention dealt gallantly with its women and their status in the church and the world. It passed a resolution urging the N. C. General Assembly to pass the Equal Rights Amendment, and it tabled a resolution asking the upcoming General Convention of the

Episcopal Church to defer endorsement of ordination of women to the priesthood. Dr. Sarah M. Lemmon, delegate from Good Shepherd, Raleigh, and head of Meredith College's history department introduced the first. Father Kenneth Terry, assistant rector, St. Luke's, Salisbury, was author of the second.

Other successful resolutions included one which reaffirmed to the N. C. General Assembly the convention's 1971 position in favor of abolishment of capital punishment. It memorialized the upcoming General Convention of the Episcopal Church in support of reduction of the waiting period between divorce and remarriage of one year.

Passage of the diocesan budgets was enlivened by successful pleas to restore cuts in two items in the Program Budget. The Rev. Hall Partrick, assistant at Holy Trinity, Greensboro, and former missionary to Puerto Rico and Mexico, sacrificed his four-year growth of beard as added inducement for restoration of a \$17,855 cut from the asking of the National Church. Upon his motion this was restored, the amount to come from reserve funds. An item of \$500 for the N. C. Council of Churches, representing a cut from appropriations of past years, was also restored. Provisions were made for further study of relations between the Council and the Diocese. Total Program budget as passed was \$527,025. Episcopal Maintenance Fund Budget, totaling \$187,000, was passed as presented, without change.

Announcement of the formation of the Association of N. C. Episcopal Clergymen was made to the Convention by the Rev. Robert Davis, Holy Innocents, Henderson. He noted that



## REPRESENTATIVES OF DIOCESAN YOUTH

. . . They Sat on Front Row

the formation of the association took place after two years of study, was patterned after that of a large number of other dioceses in the Nation, and included 40 clergymen. The group will concern itself, he said, with evaluation of occupational concerns, professional excellence, and personal renewal.

Addresses and reports from the diocesan staff to the convention included that of Bishop Moore on missions; the Rev. William Hethcock on the Program Task Force, and W. H. Brock, director of Racial and Urban Affairs. Bishop Moore told of the ratings of the diocesan missions, the criteria for their support, and of the great problem of clergy continuance in the mission churches, and their dependence on priests who are graduate students and non-stipendiary clergy. He introduced to the convention the college chaplains and told of their work and that of hospital chaplains.

Mr. Hethcock told of the work of the Program Task Force, which he coordinates, how it has the flexibility which enables it to deal with new solutions to every new problem; its help in development of local parish programs; the large number of persons involved; of programs beyond the parish level to help with their support; and the preparation of the task force to help in examining and meeting problems which are beyond the scope and experience of the local churches. Mr. Brock reviewed the work of his division in the past year, particularly its work in the public schools, and of its 1973 plans which include work with Black Youth for Progressive Education in Anson County, who are working toward a viable recreation program there.

Other reports to the convention

came from Mrs. J. Willie Long, of Roanoke Rapids, president of Episcopal Churchwomen, James M. Davis, Jr., Raleigh, president of Episcopal Laymen, and Mark Abbott of Sanford,

president of the Diocesan Youth Commission.

The Convention accepted the invitation of Church of the Good Shepherd, Raleigh, to meet there in 1974. †

## Rebuild, Expand

(Continued from page 2)

last best year. It is also significant to recognize that in the proposed budget for 1973 our giving to the National Church will have increased \$37,302 since 1970. In my opinion, these figures indicate that at last we have moved off dead center, that we are beginning to experience a renewed confidence and unity in the Diocese of North Caro-

our duties and responsibilities as churchmen. But more seriously, clergy and laity alike have been hurt by a refusal or failure or inability to read the signs of the times.

For example:

1. The people of this Diocese and, I believe, the whole Nation want and need unity and peace and we have permitted ourselves to become bogged down in confrontation, criticism and division.

**"My address has one major point: Let us seize this new confidence and unity to rebuild and expand."**

lina, and this is in spite of the fact that twenty-three congregations did not accept their full quota and two congregations, because of local circumstances, were forced to reject their quota in full.

My address has one major point: Let us seize this new confidence and unity to rebuild and expand.

We have all experienced some rough days in the past three years. It has been hard on lay people, clergy, and the Bishops. Friends have divided, families have divided, congregations have divided. Harsh statements have been made. People and programs have been hurt. There have been serious failures in leadership of all levels. Most of all, we have suffered from timid and ill informed leadership. We have suffered from a lack of understanding of the nature and function of the Church and specifically from a knowledge of our own Episcopal Church and

2. Church people, youth as well as adults, and even non-church people have demonstrated a hunger for an experience of quiet worship where they could open their hearts to the still small voice of God. Blindly we have chosen this time to argue about a "Green" Book rather than using that Book, the Prayer Book or any other book to lead people into the worship of God in spirit and in truth.

3. At a time when the very foundations of our civilization have been shaken by war on almost every continent, corruption at home and abroad, public assassinations, hunger, unemployment, floods and earthquakes, we have chosen to indulge in theological fads, moral and ethical doubts, which cause people to question whether God is dead or has just abandoned His creation. God as we know Him through Jesus Christ is the only reason for our existence. Our program is to proclaim

His gospel and strive to bring it into being at all times, at all places, and under all conditions.

4. When the world, this nation, and the cities and rural areas of this diocese were begging for the assistance of the good works that are born of a true and committed faith, we permitted ourselves to separate faith and works. This is like separating two sides of a coin. You cannot separate faith and works without destroying one or the other.

When the Church sees a person suffering and crosses over to the other side and passes by, that church has turned its back on God and lost its reason for existence.

When a priest or a lay person goes to the altar with anger or a lack of love in his heart — God has been forgotten — and division and deterioration set in.

I am proud and greatly encouraged when I find lay people, clergy, con-

**"I am proud and greatly encouraged when I find lay people, clergy, congregations and agencies of this diocese quietly but constructively contributing to individuals and community organizations in an effort to alleviate poverty, prejudice, and oppression, and to enable others to gain dignity through better housing, employment, and education."**

gregations and agencies of this diocese quietly but constructively contributing to individuals and community organizations in an effort to alleviate poverty, prejudice, and oppression, and to enable others to gain dignity through better housing, employment, and education. And just so this will not all sound poetical, let me report that through the efforts of individual Episcopalians, congregations, the diocese, and especially Saint Augustine's College, over one million dollars a year has been de-

**"We need an inventory of the power — manpower, lovepower, moneypower — in this Diocese. I would wager that it is enough to shake the whole Church, if not the Nation."**

posited in checking and savings accounts of black banks in this diocese for the past three years — a visible, concrete example of overcoming barriers and an expression of trust and confidence.

But this is only part of the human scene and not all people are called or are able to serve in the same way. There is marriage, home, youth, environment, war, education — almost everywhere you turn — there is a call for help. Our challenge is to find our place and translate our abilities into positive Christian action. Yes, we need

action, but we also need faith. We need both to strengthen, support and balance each other.

If it is true that we have moved off dead center, then new challenges face the clergy, vestries, and congregations. People *are* willing to give whatever it takes to meet the tragedies of life, but they are *more* interested in giving to *prevent* the tragedies. The challenge we face is to translate this willingness into parish and diocesan programs. What are we doing where we *are* of a positive nature to prevent the evils that destroy life?

We need an inventory of the power — manpower, lovepower, moneypower — in this diocese. I would wager that it is enough to shake the whole Church, if not the nation. The old excuses of Trial Use, GCSP, and the National Council of Churches are no longer valid because they are minimized by the new challenges. If they are still

blocking your congregation, then you need to smoke them out for there is something else wrong. It may be leadership and I am not referring just to clergy leadership but to vestry leadership and lay support. It may be diocesan leadership. Whatever it is, we need to say so and deal with it.

There is one thing I have learned in this past year and that is that we are not as honest with one another as we need to be. I don't mean being brutally critical, but I do mean as

Christian to Christian in a loving and supportive manner sharing what is best for our Christian witness and proclamation of the Gospel.

There is nothing to be gained in refusing to face issues. A clergyman is of no value to the spiritual life of a congregation if he babies them and keeps them on a religious Pabulum for fear of rocking the boat.

A senior warden or a vestry is of no value to a clergyman if they will not candidly and honestly tell him where his leadership is weak and at the same time loyally stand by and support him.

Another thing I have learned about clergy and laymen is that no matter how close their friendship may seem, neither one has a clearcut understanding of what the other expects of him as a person or as a priest.

The day when a parish or a diocese can avoid critical analysis of its stewardship of manpower and money in order to maintain a comfortable image of itself is gone forever. This is great, big, wonderful world that is calling for creative leadership. God is the initial creator and as His children we are challenged to take our place in answering that call. And this calls for honest evaluation on the part of each of us.

Let me try to summarize what I have been saying — which is an urgent plea that we seize this new confidence and unity and begin to rebuild and expand.

1. The Church is not a social enterprise for the benefit of a few select people. The Church is in the people business. The *mission* of the Church is to the whole world, and the *life* and *purpose* of the Church is for the salvation of ALL people.

2. A church which teaches love must practice love. A church which teaches reconciliation must practice reconciliation. A church which teaches non-violence must practice non-violence. This means that the local parish is a place where people gather to practice the life Christ taught us to live and where we are strengthened by the food of heaven at the altar of God so that we can go out into the world and live as His disciples.

3. We must be a restless people as long as one man is hungry, as long as one family is without a home, as long as one person is lost or oppressed, and one nation is at war.

4. If we are going to be for real, these are the things expected of us. God expects them and the non-Christian world expects them.

And finally, the parishes in this diocese and elsewhere who have a healthy and happy congregational life — who raise their budget from cheerful givers — whose parish life attracts other people to them — who enjoy some small measure of peace with God and man — are those parishes who keep every phase of their life under careful, critical analysis and at the same time have been faithful to the doctrine, the discipline, and the worship of this Church. †



# Mission Yardstick Is Established

(Editor's Note: Here is the convention report of the Rt. Rev. W. Moultrie Moore, Jr., Suffragan Bishop of the Diocese.)

Once again I have the pleasure of greeting you in the name of God and giving you a report on the areas of work for which Bishop Fraser has assigned me responsibility, namely Missions and College Work.

Last year I asked the Division of Services to Congregations from the Task Force to assist me in making an assessment of our Diocesan missions. The Reverend Robert Davis and the Reverend Roderick Reinecke rendered valuable service in helping to evaluate our program. I am deeply grateful to them, and I would like to share with you some of the facts that we discovered.

One of the things we did was rate our missions on a scale of A-I, with the following results:

A-4	D-16	G-3
B-9	E-4	H-7
C-5	F-4	I-2

This indicates that we have a great variety of missions in our Diocese. They differ widely from one another, and each has to be dealt with on an individual basis.

Then we tried to decide what was our support assumptions. If we are asking the Diocese of North Carolina to support our missions to the extent of \$84,960, we should have some criteria to measure that support. We came up with the following:

1. Growing communities.
2. Outreach possibilities — a sense of mission, willingness to give time, money and talents.
3. Willingness to be involved in the Diocese and its programs, a desire to help shape that program.
4. Dependency Syndrome — is the mission making a determined effort to stand on its own feet or is it leaning too heavily on the Diocese?
5. Is there a spirit of life and vitality — what kind of self-image does the mission have?
6. Is the mission meeting some special needs, ministering to the poor, the black community, the academic,



**BISHOP MOORE**

## ... Reports on Missions

the deaf, intercultural, and rural?

7. Desire to learn; grow, accept challenge, and develop educational programs.

8. Encouragement of lay leadership.

9. Potential, realistic expectations — in what areas?

10. Way stations.

It might interest you to know that in our missions there are approximately 5,292 baptized members out of a total Diocesan membership of 38,786 and 3,473 communicants out of a Diocesan total of 27,278.

One of our greatest problems is finding clergy who will assure a continuing ministry of word and sacrament in our mission churches. Last year although two clergymen were added to our staff of mission priests, we still need three others. No longer is it Diocesan policy to assign clergy to missions. We expect the Mission Committee to have a full voice in calling a clergyman. It is essential that they be part of every decision-making process.

We continue to depend heavily on priests who are graduate students or whose basic salary comes from a source other than the church. We call them non-stipendiary clergy. These are invaluable to the Diocese of North Carolina, and we thank God for each of them, who at the cost of much per-

sonal sacrifice enable us to minister in places which otherwise would be without the benefit of clergy. This is only a partial answer to our problem of clergy supply in small towns and rural churches, and I am convinced that for the future we need to begin to encourage more of our talented lay leaders to consider the possibility of studying for Orders while continuing in their regular jobs. The National Canons on the ministry now provide a process that makes this achievable for many laymen. We rejoice that we now have one such man, Mr. David Wright, who has been accepted as a Postulant and is now reading for Orders. We look forward to his ordination, and we hope and pray that others will follow his example.

We are happy to report that two or three of our larger missions are making rapid strides toward parish status. Many are developing varied and exciting programs of service and community outreach. Notable among these is the Church of the Epiphany, Rocky Mount, which each summer conducts a program for over 100 children in the area. Although they are without a clergyman, the lay people have seized the initiative and have qualified for a grant from our Diocesan Grant Program. They are rendering a valuable service to their community. Another small mission, St. Cyprian's, Oxford, has just begun a Program for Retarded Children.

Christ the King Center, Charlotte, has enlarged its program of service to the community to the extent that they have now added a new staff member, Mr. Richard Banks. The program of the Center, under the leadership of the Reverend James Kenyon, continues to grow in size and effectiveness. Programs include a Summer Camp-at-Home Program involving several hundred children, a Tutoring Program, a Senior Citizens Program, a Job Counseling Program, and many others. If any of you would like to be more informed about the good works of Christ the King Center, Father Kenyon will be happy to supply you with information or place you on his mailing list. Also if any churches or individuals



# Diocesan Elections

Here are the results of elections conducted at the Charlotte convention of the Diocese:

**Diocesan Council:** The Rev. C. Phillip Craig, All Saints', Greensboro; the Rev. I. Mayo Little, Calvary, Tarboro; the Rev. Josh T. MacKenzie, St. Andrew's, Rocky Mount; James B. Craighill, St. Peter's, Charlotte; Mrs. M. E. Motzinger, Jr., Galloway Memorial, Elkin; and Mrs. Cecil Patterson, St. Titus, Durham.

**Trustees of the Diocese:** Henry D. Haywood, Christ Church, Raleigh; and A. L. Purrington, Jr., St. Timothy's, Raleigh.

**Standing Committee:** The Rev. John A. Gray, St. Timothy's, Wilson; Joseph B. Cheshire, Jr., Good Shepherd, Raleigh; and Henry W. Lewis, Chapel of the Cross, Chapel Hill.

**Trustee of St. Mary's College:** Mrs. June B. Long, All Saints', Roanoke Rapids.

**Directors of Penick Home:** Mrs. Eugene Motsinger, Jr., Galloway Memorial, Elkin; the Rev. E. Dudley Colhoun, Jr., St. Paul's, Winston-Salem; Mrs. Julian Robertson, St. Luke's, Salisbury; Robert S. Myers, Village Chapel, Pinehurst; William Durward P. Grady, Emmanuel, Southern Pines; John Harden, St. Andrew's, Greensboro; Charles M. Shaffer, Chapel of the Cross, Chapel Hill; W. Clary Holt, Holy Comforter, Burlington; the Rev. I. Mayo Little, Jr., Calvary, Tarboro; Thomas R. Payne, St. Martin's, Charlotte; and Phillip Russell, Holy Trinity, Greensboro.

**Trustee of Sewanee:** Dr. Fred N. Mitchell, St. Martin's, Charlotte. †

would like to give additional financial support to the Center, it would be greatly appreciated and would assure that many of the good programs of the Center would be continued and developed further.

One of the most vital ministries which we in North Carolina support is the hospital chaplaincy at the Duke Medical Center. For many years now this post has been filled by the Reverend William Spong. Will became one of the best Hospital Chaplains in the business, and he achieved wide recognition for the skill and effectiveness of his ministry at the Medical Center. At the end of the summer, he accepted a position as professor of pastoral theology at the Seminary of the Southwest and the Presbyterian Seminary at Austin, Texas. He is a difficult man to replace. However, his services were so much appreciated by the administration and staff at Duke that now they have offered to assist in financing his successor. A very careful job description, satisfactory to the Center and the Diocese, has been developed which will be jointly supported. We will contribute \$10,000 a year, and the Medical Center will contribute the balance. This will effect a savings to the Diocese of \$8,000. The title for the position will be Episcopal Chaplain and Associate Chaplain Supervisor, Duke Medical Center. The

Chaplain will be jointly responsible to the Bishop and the Director of Chaplains Service at Duke University Medical Center. His job will be annually evaluated by these two persons.

We continue to rejoice in the ministry of our five full-time College Chaplains to the universities and colleges in our Diocese. Their ministry is one of broad scope and involves much more than a ministry to Episcopal students and faculty members, even though this continues to be an important aspect of it. The ministry of the College Chaplain extends to the whole academic community. Our Chaplains are sensitive to the needs on their respective campuses, and they plug into these needs in many and varied ways. They are working with those who are hung up on drugs, with the dropout students, and the runaways. They are involved in counseling projects, teaching, day care centers, and many other activities designed to bring the loving care of our Lord to bear on meeting human needs wherever they are to be found.

One of the major projects of the Chaplains last year was an effort to provide a more adequate ministry to black students. Our Chaplain at the University of North Carolina at Chapel Hill has been very active in initiating a movement to provide a black Chaplain at that University. At North Carolina A & T University, another Chap-

lain serves as Chairman of the Board which is responsible for financing a Chaplain there. The Chaplains are determined that this Diocese shall increase its efforts to insure that the black students on college and university campuses of our state shall have chaplains who will help them to relate their lives to the Christian Gospel. You will note that in the 1973 budget you are asked to help support this ministry on three campuses — North Carolina A & T University, North Carolina Central University, and the University of North Carolina at Chapel Hill.

Next week our Chaplains will participate in an Ecumenical Consultation on College Work to be held at Queens College, Charlotte. The purpose of the Consultation is to build an encounter between those responsible for campus ministry and the clergy and lay people of our churches. Twenty clergy and laity have agreed to attend.

Last year our Chaplains visited seventeen communities and twenty-eight churches in our Diocese to speak about their work. . . .

I would like to express my gratitude to my Bishop and yours for the exciting and dynamic leadership he continues to give this Diocese. In all my thirty-three years in the ministry, I have never known anyone more committed to the Lord and His Church. He always gives one hundred per cent of himself to everything he undertakes. He is a continued source of inspiration and strength to me, and I thank God for all he means to me and this Diocese.

Although we have not by any means reached Utopia, I think we have turned an important corner in the Diocese. I see many encouraging signs that the Church is beginning to move out with more effectiveness to speak and minister to all sorts and conditions of men for Christ's sake. We are becoming aware in our highly technological and scientific society that the only way we can find meaning and joy and fulfillment in life is through Jesus Christ, the living Lord. Today, I believe that men are hungry for more than bread to fill their stomachs, more than jobs to earn a living, more than a higher standard of living for themselves and their children; they are hungry for Christ, and it is our job to see to it that they are fed.

God love you all. †

# Task Force Runs Diocesan Program

(Editor's Note: Appearing below is the convention address of the Rev. William H. Hethcock, Director of Program for the Diocese.)

I am reporting to you as Director of Program for this Diocese.

Since our reorganization in the early 1960's, the Diocese of North Carolina has employed a full-time Director of Program on its staff at the Diocesan House in Raleigh. I am the second priest to hold this position. During the years in which this office has been established, the work of the Director and his job description have changed to suit the situation or circumstance of the Diocese at the moment.

For the last two years and continuing at this time, I feel that there are three specific areas of concern for the Director of Program. First, I coordinate the activities of the Diocesan Program Task Force, serving as its Director and presiding at its monthly meetings. I am responsible for keeping informed about the activities of the various Divisions of the Task Force, and in many instances I am present at those Division meetings and a part of the planning. Second, I serve as something of an administrative assistant to Bishop Fraser and Bishop Moore. The Diocesan Business Manager, the Reverend Mr. Holt, also assists the Bishops in this role. Since our Diocesan staff is small and the Bishops do not have a full-time administrative assistant, we consider it appropriate in the Diocesan House that some of these concerns come to our desks. Third, I serve as a visitor or consultant in the area of program planning, Christian Education, curriculum development, and things of this nature in the parishes and missions of the Diocese where I am invited to come by the clergy and other officers there.

The latter two portions of my work as the Director of Program seem to me to speak for themselves. I am assuming that it is my work with the Program Task Force about which this Convention will have the greatest concern, and I will use the remainder of my time in speaking to you on that subject. You are noting, I am sure, that there

is an extensive report in the pre-Convention packet. I am attempting now to add to that information, to place it in its larger context, and hopefully to clarify what we are attempting to say to you.

The development and administration of program in the Diocese of North Carolina is the responsibility of the Diocesan Council. In late 1969, Bishop Fraser appointed a committee of which Bishop Moore was the Chairman to de-

velop some new way for the Council to execute these canonical responsibilities. It had been felt prior to that time that the system of departments, each with a special concern, such as missions, education, or long range planning had ceased working efficiently or effectively. Bishop Moore's committee reported to the Council and then to the Convention its concept of a Program Task Force. So far as I know, the structural idea is unique in our

## Convention Resolutions

By THE REV. JOHN A. GRAY  
Chairman, Resolutions Committee

CHARLOTTE — The Committee on Resolutions made the following recommendations on Resolutions presented to the 157th Convention of the Diocese of North Carolina.

1. A resolution was offered by the Committee on Clergy Agreements, Deployment and Tenure wherein the vestries and clergymen of the Diocese were urged to enter into written agreements at the time they established an official relationship and at regular stipulated subsequent periods. Your Committee recommended adoption of the resolution with the amendment that "special emphasis be placed upon the suggestion of securing outside assistance in the formulation of the initial, and all subsequent agreements". Resolution was adopted as amended.

2. A resolution was presented by the Rev. Robert L. Ladehoff, rector, St. Christopher's Church, Charlotte: "Resolved that the Diocesan Council study the relationship of the Diocese to the North Carolina Council of Churches, and to report their findings and their recommendations to the 1974 Diocesan Convention." Your Committee recommended adoption. It was adopted.

3. A resolution was presented by the Rev. S. F. James Abbott, Episcopal chaplain, UNC-Greensboro: "Be it resolved, that in the event that the quota acceptances for the 1974 proposed Budget are not equal to that budget as originally proposed, the Finance Committee and the Diocesan Council be instructed by this Convention (1) to establish a clear and specific formula for sharing the deficit equitably between the National Church Program and the Diocesan Program and (2) to share that formula and its rationale with the 1974 Convention in conjunction with the presentation of the 1974 Budget". Your Committee recommended adoption. Motion failed (The Bishop asked that the matter be referred to the AD HOC Committee on Decision-Making, and the Chairman of Resolutions made note of the request.)

4. A resolution was presented by the Vestry, St. Luke's Church, Salisbury, that the clergy and laity of the Diocese of N. C. urge the 1973 General Convention "not to reinterpret, nor proceed to alter, the Constitution and Canon of Church so as to permit ordination of women to the priesthood". Your committee recommended this Resolution not be adopted. A substitute Resolution by Father Kenneth Terry was tabled.

5. A resolution by the Ad Hoc Committee on the Marriage Canons provided that "for good cause the one year waiting period" following a divorce becoming final before a request for remarriage can be requested "may be shortened or waived by the Bishop or Ecclesiastical Authority of the Diocese." Your Committee recommended adoption. It was adopted.

6. A resolution presented by James C. MacLachlan, St. Timothy's Church,

Diocese, and it has continued in its experimental stage to this moment.

The program Task Force develops and carries out in behalf of the Council the program of the Diocese. It is made up of nine persons in the Diocese who meet together once monthly to review the program, to look carefully at what is going on in the Diocese and what our needs may be and to develop as effectively as possible a way to minister to those needs in the Diocese. Each member of the Task Force is Chairman of a Division. Each Division meets from time to time to concern itself with its special area of responsibility.

Its Chairman reports to the Task Force where plans made in Divisions may be reviewed and coordinated with other activities in the Diocese.

I'd like to mention to you some of the assumptions on which this structural design is based as we understand them.

First, I assume this because of the fast changing scene within the Church, the new problems and opportunities which arise and disappear in such brief periods of time, it is impossible to develop one program scheme which can be continued indefinitely. What is a needed program at this moment, in

great demand by a large number of persons, may be completely out of date a year from now. The program Task Force is designed to be as creative as possible in finding new ways to bring about new events to meet new educational and program needs as they arise.

Second, in this day and time, I feel that the best programs the Church can devise are really operated on the parish level. The more effective programs may be local programs. The best thing the Diocese can do is to help congregations to develop their programs. There was a time when out of town conferences and weekends were an important part of the life of the Diocese. They have declined in popularity, and the Program Task Force must be aware of this.

Third, we are assuming in the Program Task Force that we should include a large number of people in planning the program of the Diocese. The skills and talents and interests of as many people as possible should be brought to bear on planning and carrying out programs. Toward this end, we have eliminated the policy of allowing all planning to be done by staff persons alone, and we are including 87 persons in the Task Force, its Divisions, and related committees. A standing invitation exists to anyone in the Diocese to join the group which represents his area of concern.

Fourth, we are assuming that it is appropriate for a sum of money to be included in the Diocesan Program Budget for the work of the Program Task Force and its Divisions and for the programs which it carries out. To this end, the Program Task Force asked for \$71,538 in the 1973 budget. When budget cuts were necessary, this amount was reduced to \$60,251, a reduction of a little more than \$11,000. The plans of the Divisions for the use of these funds are described in the pre-Convention packet. Division Chairmen are present at this Convention and expect to be available to answer your direct questions about their program plans at the time of the discussion of the budget in the Convention proceedings.

I will mention to you a fifth and final assumption which we have in our minds as we attempt to carry out the program of the Diocese. We are assuming that program planning and development beyond the parish level is an important element in the life of this Diocese and that it will strengthen and support programs on the parish level. I am asked

Winston-Salem, provided for a combination of unit and proportional representation at the Diocesan Convention whereby each 100 communicants, or major fraction thereof, in good standing within a congregation (parish and-or Mission) should be represented by one delegate. Your Committee recommended the resolution not be adopted. A substitute motion by the Rev. L. Bartine Sherman referred the matter to Diocesan Council for study and report to 1974 Diocesan Convention passed.

7. A resolution introduced by the Rev. Peter James Lee, rector, the Chapel of the Cross, Chapel Hill, called on the convention to once more affirm its opposition to capital punishment by directing the attention of the N. C. General Assembly, before whom a bill to abolish capital punishment is now being debated, to a resolution passed by the 1971 Diocesan Convention in which said opposition was then voiced to the Assembly. Your Committee recommended Adoption. It was adopted.

8. A resolution by Sherwood H. Smith, Jr., Chairman of the Ad Hoc Committee on Decision-Making in the Diocese provided for the continuation of this Ad Hoc Committee, that it report to the 1974 Convention, composed of the same or such other, persons as the Bishop deemed wise. Your Committee recommended Adoption. It was adopted. (The Bishop reappointed the present constituency).

9. The report by the Committee on the Feasibility of a Year-Round Conference Center for the Diocese of N. C. contained a resolution stating that the Committee was not convinced such a center was needed in view of all relevant circumstances, and it further recommended that the Diocese appropriate \$20,000 to be used over a period of 3 years with which to rent centrally located space for group activities as a means of testing the validity of need and the interest of people in such a center. Your Committee recommended adoption of the resolution, but amended it to eliminate the suggested appropriation. Your Committee's amended recommendation was passed.

10. A resolution was presented by Dr. Sarah McCulloh Lemmon, the Church of the Good Shepherd, Raleigh, to approve the Equal Rights Amendment which would prohibit both federal and state governments from passing laws discriminating against any person because of sex, and to urge its ratification by the General Assembly of North Carolina. Your Committee recommended Adoption of the resolution with the amendment that the third (3) Paragraph, referring to "equality in Christ Jesus" be deleted. The Resolution was Adopted as amended.

11. A resolution was presented by the Rev. L. Bartine Sherman, secretary of the Executive Committee of the Thompson Orphanage and Training Institution, in the name of and on behalf of said institution, in which it was declared by the Trustees of the Diocese that said institution is legally and rightfully the proper beneficiary of the "rents, profits, and increases and all benefits of the tract of land" derivable from that portion located within the City of Charlotte. The trustees having forwarded this resolution without prejudice to the convention, your Committee recommended Adoption. It was Adopted. This concluded the report of the Committee on Resolutions. †



from time to time to spend some time in making the Task Force known to you. I am glad to do this, because we are thinking that it is helpful to us for you to know that there is a Program Task Force attempting to make available to you in your congregation good, creative, and trustworthy assistance in all areas of congregational life.

What we want you to know is that we are active in the areas of Christian Education and Church Schools. We have persons who can assist you with vestry weekends. We can offer you consultation with your youth programs and training for your youth advisers. There are available consultation and planning resources in the area of racial and urban affairs. We are active in assisting clergy with their own continuing education, in offering them support as they go about doing their work, and in helping them to find opportunities for learning and personal development beyond those available immediately in our own Diocese. We are able to subsidize some of these programs for the clergy.

We offer assistance in the implementation of the Liturgical Trial Use Programs, and there are consultants available to help any congregation, especially the smaller ones, with their music. We are working to communicate to the Diocese and to assist the Diocese to communicate within itself through THE NORTH CAROLINA CHURCHMAN. We have assistance to offer you in the development of your Every Member Canvass and in programs in parish stewardship. We can assist a parish calling committee in its difficult job of finding a new rector or vicar.

We are very good at helping you to evaluate what is going on in your parish life, and in helping you to decide what new directions may be able to fortify any weaknesses that show up. If your congregation is near a college campus where you assume you have the responsibility of a campus ministry, we are prepared to assist you and your clergy in learning how best to accom-

## Response To Bishop's Address

Your Committee to which has been referred the address of the Bishop reports as follows:

We concur whole-heartedly with the major points of this address: that we have now the opportunity to "seize this new confidence and unity to rebuild and expand," and that to do so will require stronger and more well-informed leadership at all levels.

We acknowledge this call to leadership as being addressed to us, clergy and laity alike. We see also the need for continuing guidance from the diocesan leadership. We would urge the Bishops not to refrain from expressing their own views on issues facing us, not to tell us what we should do, but to give us guidance and the benefit of their experience and thought.

We would like to hear from the Bishop, at some future time, specifically as to how he thinks about some of the issues he has referred to in his address, such as the question of the ordination of women to the priesthood, the use of the "Green Book," and the inventory of power which he sees as a need in the diocese.

We agree with the Bishop that honest leadership is as he has described it: "as Christian to Christian in a loving and supportive manner sharing what is best for our Christian witness and proclamation of the Gospel."

We know that the people of the Diocese will continue to give their support to the leadership of our Bishops, in the renewed and growing spirit of unity and confidence.—Respectfully submitted, L. Bartine Sherman, Chairman †

plish that ministry.

And most of all — and I consider this of utmost importance to our Diocese and the Episcopal Church at this moment — we are prepared to assist you in examining and meeting in an aggressive fashion the problems which arise for which we have not yet any experience in the Church or any previously developed packaged program or any known way of handling that problem or that situation.

There are some areas of program in which we simply do not do enough in this Diocese. I am concerned about those. I hope that we may be able to expand our activities to include greater involvement in the foreign mission activities of the Church, Christian social concerns where they exist in our communities and in our State, ecumenical affairs, and a few other things of this nature.

Concluding this report, let me say to you that I am in my seventh year as a staff person in the Office of Program

in our Diocesan House. During that time, things have changed. I remember when we did not have a Green Book and when we did have a summer camp and conference program. I remember when clergy trusted their seminary experience to be just about all of the education they needed and when continuing education for clergy was not a big issue. I remember when a priest could plan a good Lenten program by buying a few copies of the Seabury Book for Lent and studying them on Tuesday evenings. Things have changed. The commission of the Church to preach and live the Gospel continues to be our vocation and our determined will, but how to do it is not always as clear as it once was.

My hope and my determination is that the Office of Program will be increasingly helpful in assisting our Diocese to know its ministry and to strengthen that ministry within our congregations throughout the 39 counties in which we serve. †

## Here's History Of Reserve Funds

By THE REV. SIDNEY S. HOLT  
Business Manager of Diocese

(Editor's Note: In an unprecedented action, the 157th Diocesan Convention appropriated the sum of \$17,855 from the reserve funds

of the Diocese to be applied to the 1973 budget in order that the full asking of the National Church could be paid. Because of the interest shown during the discussion of the reserve funds of the Diocese on the Convention floor,

The Churchman has asked the Business Manager of the Diocese to prepare a brief history of the reserve funds for the benefit of our readers.)

The reserve funds of the Diocese



were begun by a suggestion of Bishop Penick to the Diocesan Convention of 1943, when memories of the depression of the 30's and the church's struggle to keep its doors open and its clergyman fed and housed were still vivid.

The original funds were built up by voluntary contributions sought throughout the Diocese and by asking each congregation to add 5 per cent to their program quota for this purpose, a practice which was continued for several years.

By this means a substantial reserve was created and provision made for increasing it by the reinvestment of income, additional gifts and the addition of any budget surpluses. Broadly speaking, the present reserves were obtained from these sources . . . with roughly one-third from direct gifts, one-third from reinvestment of income and one-third from budget surpluses.

Studies of the reserve funds, their size and use were made in 1951, 1953, 1959, 1966 and 1971. As a result of

one of these studies, the Convention of 1953 directed that the reserves be accumulated from all the sources named until they reached a level equal to 100 per cent of the average expenditures in each budget for the past three years. The purpose of the reserves was also defined in 1953 as being funds "which are not designed to meet worthy but unanticipated needs, but to provide for failure of income in the future."

The Episcopal Maintenance reserve reached the suggested level of 100 per cent during 1972 and for 1973 the income from this fund has been applied as a reduction of the Episcopal Maintenance budget, holding the reserve at the present level. The Church's Program reserve at the end of 1972 was at approximately 72 per cent of the desired level.

The reserves are actually in two parts: First, a portion held by the Treasurer of the Diocese for use as an

operating fund during that part of the year when income falls substantially below expenses. A sum roughly equal to three months' expenditures is desirable for this purpose, as it is not at all unusual for the deficit to exceed \$100,000 in the late summer and early fall, even when no particular problems are besetting the church from within or without. Secondly, the balance of the reserves are held in trust, along with other trust funds administered by the Trustees of the Diocese, in accordance with earlier direction of the Diocesan Council.

The various studies of the reserves conducted over the past 25 years have consistently supported the original purpose stated by Bishop Penick in 1943, which basically is to protect the operation of the church in the Diocese and the livelihood and well-being of its clergymen during times of economic crisis beyond the control of the church and its members. †

#### By THE REV. KEITH J. REEVE Churchman Editorial Board

To one who attends diocesan conventions regularly this was "a great time to meet old friends again," and had "a high level of friendliness." To another, for whom this was a new experience, it was "cold and heartless." "I was frustrated by the impersonal, non-communal, non-celebrative atmosphere."

A dozen people attending the convention were asked how they felt about it. This is what they had to say:

##### Facilities

"Excellent" — "Informality of meeting place (with no stained glass!) helped create a fresher atmosphere" — "The prices were outrageous. That \$6 dinner is hard to accept." — "I heard lots of people talking about the food prices and they were not flattering." "Room assignments were terribly confused." — "I came back after one meeting to find a couple had moved into my room." "I feel very positive about meeting in one place like a conference center. The rain made me realize our good fortune." — "The place was conducive to facilitating business. Less time is wasted between events."

##### Business

"It was a very businesslike atmosphere" — "Business was certainly

#### Views Vary:

## Delegates Respond To Charlotte Convention

'dispatched' " — "moved fast; maybe too fast. I couldn't keep up with it." — "There was an overall tone of goodwill" — "Presentations by many people were concise and easy to follow" — "Now I know what the program is!" — "Felt good about the flexibility of the agenda" — "Rod Reinecke's presentation was excellent" — "We got a lot done, but I wasn't a part of it somehow."

##### Budget

"I expected a hassle and it didn't come." — "We could relax; all the work had been done at the convocations." — "Everyone seemed so much better informed this year." — "I regret our decision to consider the budget at the night meeting; it's too important and too involved to vote on it when you're as tired as I was by that time."

#### Bishop's Address

"I don't think we have all that peace and unity." — "Wished the response had come earlier in the agenda. What good is it?" — "Could have been an excellent sermon at the Eucharist" — "Maybe we have apathy and indifference rather than a new sense of unity." — "Is confrontation with issues evil?" — "I think he felt the pulse of the Diocese accurately" — "We can relax."

##### Worship

"Why do we have to have 'worship' anyway?" — "The elements were all there but they were never grasped" — "A cast of thousands" — "Seemed to be a duty rather than a celebration" — "I'm sorry to say I had difficulty responding to the 8:30 celebration." — "Perfunctory and sterile." — "I'd like to begin the convention with Holy Communion; a strong and vital experience" — "frustrating" — "we used to pass the peace and now I guess we don't need to."

##### The Beard

"Maybe we have turned the corner with the National Church, or else the convention wouldn't have dipped into the reserves to meet the quota. Or was that Hall's beard?" — "Perhaps the convention was not in a humor to

(Continued on page 15)

# Convention Reflects Range Of Moods

By BEN F. PARK  
Editor, The Churchman

CHARLOTTE — Like most annual gatherings of the diocesan family, the recent Queen City convention provided a range of moods . . . from the spine-tingling singing at the early morning service to the joshing about the "\$17,855 shave."

"I have the feeling it is good to be here," Bishop Fraser said as he opened the communion service. Three hundred lusty singing voices . . . mostly male . . . seemed to agree.

The Rev. Hall Partrick promised to shave his beard if the convention restored a proposed cut in the national quota acceptance figure. The cut was restored and off came the beard.

The convention also demonstrated its ability to show genuine affection as was the case when it was announced that the Rev. Carl F. Herman would enter the hospital the day after adjournment to undergo a gall bladder operation. (Reports from his Greensboro office at St. Andrew's Church have indicated that Carl is recovering on schedule.) The devoted convention secretary . . . doing his 18th consecutive stint . . . had postponed the surgery to handle the Charlotte meeting. He got a warm hand from the convention.

A mood of generosity prevailed following Bishop Fraser's announcement that the offering from the Saturday morning service would be used to help the Episcopal Church recover from the devastation in Nicaragua. The offering totaled \$1,096.25.

The Charlotte attendance showed that the Queen City event found delegates in a convening mood. Every seat in the convention center was used at least once as 380 persons, including delegate spouses, showed for the Friday luncheon. The official registration (which obviously didn't include all official delegates) was 107 clergymen and 201 laymen.

And speaking of moods, the friendliest and most relaxed one of all was



**MR. HERMAN**  
... Postpones Hospital Trip

being worn by General Chairman  
Larry Tomlinson of Christ Church,

Charlotte. The usual problems and snafus at diocesan conventions didn't appear to shake Larry in the slightest.

Mrs. Quentin Gregory of Halifax was asked by Bishop Fraser to take a bow for her devotion in enduring a four-hour bus ride to get to the convention . . . and for leaving her husband on his 90th birthday to do so.

The 157th convention had its share of quotable quips. Two of the better ones came out of Hall Patrick's promise to cut off his beard. As he returned to his seat, Bishop Fraser asked: "Any other clergy want to join Hall?". Later the Rev. Al Reiners remarked as he took the mike to argue a point, "Sorry I don't have a beard to give for my cause."

During the ordination of women discussion the Rev. Harmon Smith of Durham injected one of the most quotable quips: "This discussion is a little like re-arranging the deck chairs on the *Titanic*." †

## March 14 And 21 Dates Set:

## ECW Workshops For Spring To Feature Clergy Dialogue

The Spring Workshops of the Episcopal Churchwomen of North Carolina this year will include two clergy workshop leaders. An attempt will be made to initiate a dialogue between the parish clergy and the women of the church. This is a response to requests from the 1972 Annual Meeting for an innovative, open-type workshop for those women who may not presently be serving as branch officers.

The Rev. John W. S. Davis, St. Stephen's, Durham, will hold a workshop at the Southwest meeting, Christ Church, Charlotte, on March 14, and one at Good Shepherd, Rocky Mount, for the Northeast meeting on March 21. The Rev. Robert Ladehoff, St. Christopher's, Charlotte, will hold workshops on March 13 for the Northwest at

Church of the Epiphany, Eden, and on March 20 for Central and Sandhills at St. Stephen's, Durham. Their topics will be: "A Priest's View of The Special Role Of Women In The Parish."

Eight other workshops will be held by members of the Churchwomen's Board and displays and materials will be exhibited to help officers in their work in the branches. The Rev. William Hethcock will explain the structure and work of the Task Force in the general meeting following Holy Communion at each church.

The schedule for each Spring Workshop has been announced as beginning at 10:00 a.m. with registration and ending with lunch at 1 p.m. †

# Youth Voices Reaction To Convention

By **BETTIE FONDA**  
Churchman Editorial Board

The Diocesan Convention was a big event for the youth as well as the rest of the Diocese. Most of the Youth Commission was there, and they enjoyed being introduced to the rest of the diocese.

Hearing the Commission's chairman, Mark Abbott, give the EYC report was a highlight for many. Unfortunately, some young people missed it since they could not get to the convention until after school was out.

Their impressions of the convention were varied, but mostly enthusiastic. Although sometimes it seemed chaotic and confusing, the youth could perceive the organization and planning that went into the convention. Some members of the Commission could see a comparison between the convention and their own discussions, where talk seems to go around in circles before things are finally straightened out and decisions made.

Bishop Fraser was a big hit with the young people. Since most of them were seated on the front row, they felt a special kinship with him. They could run after cokes for him, and really appreciated his sense of humor during some longer sessions. As one commissioner said, "The Bishop's really a cool guy!"

Of course the Commission was not



**BETTIE FONDA**  
... Newest Board Member

the only youth present at the convention, and they enjoyed meeting some of the Charlotte youth who acted as pages and helped out in other ways. There were young people representing their congregations also, such as Jennifer Strickland from St. Timothy's in Wilson, Susan Gregory from Calvary Church in Wadesboro, and Allison Harris and Dewey Preslar from Christ Church in Albemarle.

For most of the young people, it was their first time ever at a Diocesan Convention, and they really enjoyed it. †

and Canons, as a member of the Boards of both the Penick Home and the North Carolina Episcopal Church Foundation; and by his service as a lay delegate on four occasions to the General Convention of the Episcopal Church;

NOW, THEREFORE, BE IT RESOLVED, that the 157th Convention of the Diocese of North Carolina express its deep appreciation for the life and service of Henry Clark Bourne and its profound sense of loss resulting from his death; that a copy of this Resolution be spread upon the minutes of this Convention; and that a copy be given to his family.

ALSO:

WHEREAS, Richard Lee Covington, a charter member of St. Michael's Church, Raleigh, its first Treasurer and second Senior Warden has recently left us to serve his Lord in eternity and

WHEREAS, during his life he served the Diocese of North Carolina as Trustee, Finance Committee Chairman, Member of the Diocesan Council, Member of the Episcopal Church Foundation, Member of the Board of Trustees of St. Mary's Junior College and a frequent delegate to this convention, and

WHEREAS, by the Christian witness of his life he has been a constant inspiration to us all,

NOW THEREFORE BE IT RESOLVED that this Convention express its deep sense of loss at his passing, that a copy of this resolution be spread upon the minutes and a copy be sent to his family †

## Lee Covington, Henry Bourne:

## Lay Leaders Of Diocese Remembered In Resolutions

Two outstanding laymen of the Diocese were remembered in resolutions presented during this month's 157th annual convention at Charlotte. Both died during 1972.

The late R. Lee Covington of St. Michael's Church at Raleigh and the late Henry C. Bourne of Calvary Church at Tarboro were cited in the resolutions which are as follows:

WHEREAS, Henry Clark Bourne died on November 19, 1972; and

WHEREAS, he was a devoted Christian whose life was spent in service to Christ and his Church; and

WHEREAS, Henry Clark Bourne's Christian commitment was evidenced by his service as both a layman and vestryman of Calvary Parish, Tarboro, of which he was a lifelong communicant; by his service to the Diocese of North Carolina as its Chancellor for more than eleven years, as Chairman of the Committee on Constitution

## Bishop Moore Speaker For Spring Retreat

SOUTHERN PINES — The Rt. Rev. Moultrie Moore will conduct the spring retreat for churchwomen of the Dioceses at The Terraces in Southern Pines April 9 through 11.

The fee of \$22.00 which includes meals, tips, and linens may be sent with the reservation or is payable upon arrival at The Terraces.

# Laymen Set March 4 Meet At Raleigh



**DIOCESAN COLLEGE CHAPLAINS**

... Were Introduced To Convention Delegates

## Here's List Of Committees Serving Charlotte Convention

Here are the various communities which served in connection with the Charlotte Convention:

**On Constitution and Canons:** the Rev. Carl F. Herman, Chairman, the Rev. R. Martin Caldwell, Jr., A. L. Purrington, Jr., the Rev. Peter C. Robinson and Henry W. Lewis;

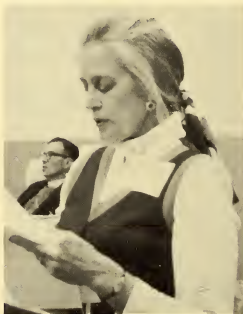
**On New Parishes:** the Rev. Frederick F. Valentine, Jr., Chairman, the Rev. Thomas Droppers, Willard F. Emmons, Mrs. Harriette Andrews and Thurman Starnes;

**On Dispatch of Business:** the Rev. John R. Campbell, Chairman, the Rev. Carlton C. Morales, the Hon. James G. Exum, Hal M. Miller, the Bishop, the Suffragan Bishop and the Secretary;

**On the Church Pension Fund:** John B. London, Chairman, the Hon. George F. Bason, and H. G. Nicholson;

**On Credentials:** The Rev. Harrison T. Simons, Chairman, the Rev. James T. Prevatt, John W. Bowen, Dr. Charles W. Pinckney and Mrs. David F. Rice, Jr.;

**On Liturgy and Worship:** The Rev. Robert L. Ladehoff, Chairman, Mrs. William J. Britton, Miss Nettie Bunn,



**MRS. BEA HOLT**

... Presents Budget

the Rev. Philip R. Byrum, the Rev. Uly H. Gooch, the Rev. William H. Hethcock, Miss Beth Livingston, the Rev. Merrill C. Miller, the Rev. Carlton Morales, Richard Harris, Mrs. John E. Mueller, Wylie S. Quinn Charles

**RALEIGH** — The Episcopal Laymen will hold their Annual Meeting on Sunday, March 4, 1973, at St. Michael's Church in Raleigh. Each layman of the Diocese of North Carolina is a member of the Laymen's Association and is cordially invited to attend this meeting. Women and youth of the Church are also invited to join with the laymen in this meeting, says President James M. Davis, Jr., of Raleigh.

"We believe that this meeting will be very important to the continuation of the activities of the laymen of the Diocese. Your assistance in publicizing the schedule of this meeting and obtaining a good representation for your Church would be greatly appreciated," Davis said.

As a continuation of the theme of lay involvement, the program of this meeting will be directed toward the issues within the Church today. The Rt. Rev. Thomas A. Fraser, diocesan bishop, and the Rt. Rev. W. Moultrie Moore, suffragan bishop, have agreed to attend and answer questions of concern to the laity. Each person planning to attend the meeting is invited to write down a question concerning his Church that he would wish the bishops to answer, Davis explained.

These questions will be collected during the registration period of the meeting and presented to the bishops as a part of the program.

The meeting will follow the format listed below:

10:00 a.m. — Registration (\$2.00 per person)

11:00 a.m. — Holy Communion

12:00 p.m. — Business Meeting Report on Association Activities, L.T.O. Report and Election of Officers

1:00 p.m. — Lunch

2:00 p.m. — Program

"Your rector is also being contacted and will receive information concerning the annual meeting. We look forward to seeing a large representation of your Church at the meeting," Davis has announced in a memo to all Senior Wardens. †

Rakow, the Rev. Keith J. Reeve, Richard Van Sciver, Mrs. John L. Wooten and the Rt. Rev. W. M. Moore, Jr.;



**On Racial and Urban Affairs:** Robert S. Runkle, Chairman, Miss Mildred Armstrong, Howard Clement, Mrs. Rosemond Cox, L. E. Davis, Mrs. John P. Knudsen, Dr. Cecil L. Patterson, Mrs. Beverly Wallace, Harold Webb and Mrs. Laurette West;

**On Armed Services:** George L. Margeison, Chairman;

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**On Miscellaneous Reports:** The Rev. William P. Price, Chairman, Clinton W. Remsburg, Lloyd H. Abbott and Ralph W. Edsall;

**On Elections:** The Rev. Terry R. Taylor, Chairman, the Rev. James M. Coram, Charles Knowles, Mrs. Ruth K. Beckom and A. Hicks, Jr.

**On Memorials and Petitions:** The Rev. R. Martin Caldwell;

**On Resolution of Courtesy:** John Harden. †



**THE REV. ARTHUR CALLOWAY (RIGHT)**

... With St. Ambrose (Raleigh) Delegates

## Our Readers Write

(Continued from page 2)

men to be imprisoned for three decades of their young lives, their only lives?

I shall not attempt to answer these questions for anyone but myself. My only concern for others is that they would not — in the interest of those beatitudes He calls us to — allow these questions to go unasked and unanswered in their own consciences.

SISTER EVELYN J. MATTERN, RALEIGH

(EDITOR'S NOTE: Ben Chavis is a former member of St. Cyprian's Episcopal Church at Oxford. Sister Evelyn J. Mattern is one of four Catholic nuns serving on the faculty at St. Augustine's. Dr. Helen Arthow, an Episcopalian and also a faculty member at St. Augustine's, is Ben Chavis' sister.) †

## CREATING FIRE

Editor, *The Churchman*:

In the January '73 issue a summary of the Program Task Force is given. I find the first paragraph of the report from the Division of Racial and Urban Affairs especially offensive.

The Director has seen fit to chastise all government for inaction with not even a pause for appreciation and credit in the many areas of recent progress. Instead, his "report" smacks of threat and the "reparation" theme of G.C.S.P. from whose financial wreckage this church is trying to emerge.

Our National Church and their media coverage is doing well enough, thank you, without our own higher-paid employees creating more fire in our own newspaper than the several vestries of the Diocese can extinguish before next Every Member Canvass.

ALBERT R. HOWARD, M.D., Burlington

## Delegates Respond

(Continued from page 11)

protect the reserves." — "Just three votes?" — "I was very tired."

### Conclusions

"It was so rushed" — "People making resolutions ought to use 'cowboy talk' when they explain them, and less legal jargon." — "A low level of real understanding of motions and resolutions." — "I wished we could have caucused at least among our own dele-

gation." — "What happened to the notion we were supposed to get resolutions in advance for study?" — "We just copped out every time." — "Debate was quite shallow."

"A marvelous experience" — "It was a good convention" — "challenged, enlightened, amused, interested, but also frustrated." — "I came away enthused because of the people I met." — "I wish thought could be given to 'inclusion needs'." — "I think it was a good convention, but I want to read what we did." — "By and large the whole thing was well done." †



**DR. SARAH LEMMON**

... Discusses Resolution



## 1972 CLERGY ADDITIONS

... Presented To Delegates By Bishop

# New Clergy Introduced To Diocese

**(Editor's Note: Following are the convention introduction's of new clergy who came into the Diocese during the year 1972.)**

The Rev. John I. Jessup, III, transferred from the Diocese of Alabama to become assistant to the Rector of St. Francis', Greensboro.

The Rev. Harmon L. Smith, Jr., Ph.D., was ordained to the diaconate. He is associate professor of moral theology at the Divinity School at Duke University, Durham. On June 24, 1972, he was ordained to the priesthood at St. Titus, Durham.

The Rev. Fred C. Pace transferred from the Diocese of Pittsburgh to become associate rector of Emmanuel Church, Southern Pines.

The Rev. James M. Coram transferred from the Diocese of Virginia to become priest-in-charge of St. Christopher's, High Point.

The Rev. Edwin G. Wappler, Ph.D., transferred his canonical residence from the Diocese of Chicago. He has served in this Diocese as a supply priest since the fall of 1969 while in Graduate School at Duke University. On June 1, 1972, he became rector of St. Paul's, Louisburg, and priest-in-charge of St. John Baptist, Wake Forest, St. Matthias', Louisburg and St. James' Kittrell.

The Rev. David Roland Fargo transferred from the Diocese of Tennessee to become vicar of St. Anne's, Winston-Salem.

The Rev. William M. Coolidge be-

came assistant to the rector of the Chapel of the Cross, Chapel Hill. He was ordained to the diaconate on June 24 and transferred his canonical residence to the Diocese of North Carolina on June 28.

The Rev. Lawrence K. Brown transferred from the Diocese of East Carolina to become assistant to the rector of St. Michael's, Raleigh.

The Rev. Frank G. Dunn transferred his canonical residence from the

Diocese of Southwestern Virginia. He has served as assistant to the rector of St. Martin's Church, Charlotte, since June 1, 1971.

The Rev. John N. Wall, Jr., was ordained to the diaconate. He continued graduate studies at Harvard University, Cambridge.

The Rev. John S. McDowell, Jr., transferred his canonical residence from the Diocese of Central Pennsylvania. He has served as assistant to the rector of Emmanuel Church, Southern Pines, since July 1, 1971.

The Rev. William P. Barrett transferred from the Diocese of East Carolina to become rector of Trinity Church, Scotland Neck.

The Rev. John G. Steed transferred from the Diocese of Virginia to become associate rector of St. Timothy's, Wilson.

The Rev. Charles A. Taylor, Jr., resigned as director of group child care, Thompson Children's Home, Charlotte, and transferred his canonical residence from the Diocese of Tennessee to become associate rector at St. Paul's, Winston-Salem.

The Rev. John T. Broome transferred from the Diocese of Washington to become rector of Holy Trinity, Greensboro.

The Rev. M. Edgar Hollowell, Jr., U. S. Army chaplain at Fort Lee, Virginia, transferred his canonical residence from the Diocese of Pennsylvania. †

## March Calendar

- 1 Copy Deadline for April Churchman
- 4 Last Sunday after Epiphany Annual Meeting of Episcopal Laymen, Raleigh
6. Program Task Force, Greensboro
- 7 Ash Wednesday
- 8 Parish Grant Committee, Burlington
- 11 First Sunday in Lent
- 12 Division of Services to Congregations
- 14 Standing Committee, Raleigh
- 16-18 A Weekend of Creative Theology, Terraces
- 17 Board of Directors, Penick Home, Southern Pines
- Division of Racial and Urban Affairs, Raleigh
- Project 73, Burlington
- 18 Second Sunday in Lent
- 25 Third Sunday in Lent
- 30 Churchman Board, Raleigh

March 1973

## THIS ISSUE:

### **Communion Ideas**

*(Top Left . . . See Pages 2-7)*

### **Project Funded**

*(Lower Left . . . See Page 7)*

### **Youth Conference**

*(Lower Right . . . See Page 8)*







Official Publication  
Diocese of North Carolina

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Bishop

RT. REV. W. MOULTRIE MOORE  
Suffragan Bishop

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Editor and Chairman,  
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GARET S. KNIGHT, WILLIAM E.  
WRIGHT, GEORGE E. LONDON, MRS.  
MARGARET DARST SMITH and MISS  
BETTIE FONDA.

#### Editorial Board

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## Bishop's Letter:

# In Faces Of Children

Dear Friends:

For some time now, I have been disturbed at what I see in the faces of unconfirmed children who come to the altar rail in the services of Holy Communion. When they do not receive, there is an expression of bewilderment and often rejection.

Some clergy instruct the children to cross their arms across their chests to indicate that they expect to receive a blessing. I find most children do not understand this. They are aware that they are not sharing in the same experience as their parents, and they do not understand why this is so.

Personally, I object to blessing the children because I believe that this adds to our theological confusion. This looks too much like Confirmation.

One clergyman told me that a child in his parish had come to him after being blessed at the altar rail and asked with indignation, "Why did you push me away?" Another clergyman related that when he did not commune a small child, he followed him all the way down the rail crying, "Give me one, please."

I am afraid we are associating the Holy Communion in many children's minds with an experience of rejection. When a child's early experiences at the altar are those of hurt and frustration, it is difficult in later years to teach him to celebrate the presence of Christ in the Eucharist with joy.

The 63rd General Convention recognized the problem and provided, "That children be admitted to Holy Communion before Confirmation, subject to the direction and guidance of the Ordinary."

This is now being done in a number of our parishes and missions; and in the instances I have observed, with excellent results. One of these places is St. Mark's, Raleigh. In this issue of THE CHURCHMAN, Janet Goodson, a member of that congregation, tells our readers about it.

In these churches where children are prepared to make their Communion, I observe that there is a look of joy and wonder on their faces. They may not be able to articulate theologically what is happening, and how many adults can, but it is obvious they are caught up in a great and meaningful experience in the Body of Christ.

If we can show our children that worship is a joyous celebration of the presence of God in our midst, an experience in which they share fully with friends and family, we will have done a good thing.

The Rev. Urban Holmes, formerly of this Diocese, now professor of pastoral theology at Nashotah House, has written a book entitled, *Young Children and the Eucharist*. It is published by Seabury Press. This is an excellent treatment of the subject, and I commend it to you. †

God loves you,  
W. MOULTRIE MOORE, JR.

## Our Readers Write

LIKED MOORE STATEMENT:  
Editor, The Churchman:

Praise God for the parting words of Bishop Moore in his convention address in which he stated:

"Today, I believe that men are hungry for more than bread to fill their stomachs, more than jobs to earn a living, more than a higher standard of living for themselves and their children; they are hungry for Christ, and it is our job to see that they are fed."

It is good to inject this note into the probably necessary business atmosphere of a convention. †

MRS. ED CLAYTON, Asheboro



# Pre-Confirmation Communion Used

BY JANET GOODSON

St. Mark's, Raleigh

RALEIGH — It is still "something new" in many congregations to observe young children receiving Communion. This will likely be a controversial subject throughout the Church for some time to come as local congregations respond to the authorization of the 63rd General Convention, three years ago, admitting children to Holy Communion before Confirmation.

We had been experiencing "change" in our congregation at St. Mark's Church, Raleigh, since the 1967 Trial Liturgy and later the trial use of most of the services in the "Green Book." Communion for unconfirmed children was viewed as more radical than most of these previous liturgical changes. The need for thorough study and planning was immediately obvious, and we hope that sharing some of our experiences will be helpful to other congregations who may still be planning their response to this change.

Authorization for admission of children to Holy Communion before Confirmation was passed subject to the guidance and direction of the bishop of each diocese. Approximately two months after authorization was given, our Diocesan Liturgical Commission developed guidelines offering suggestions to clergymen and congregations with regard to introducing this practice as follows:

"Because of the pastoral nature of this option, we encourage each congregation to determine its own policy of whether or when children who are not confirmed will be admitted to Communion. We assume that this is a matter which would be considered by the rector and the Parish Worship Committee and that together they would determine such matters as age, and the instruction appropriate for that congregation. We suggest that a decision about an individual child be made by that child and his parents. (More and more young people are letting it be known that they would like to make their communions. When they reach that position, it is now possible to encourage them.) Parents should be made aware of their responsibility in



COMMUNION AT ST. MARK'S, RALEIGH

... The Rev. Keeth J. Reeve Serves

preparing their children to receive the sacrament. We suggest that a child not be encouraged to make his communion before he is able to communicate himself."

Our task seemed clear, except that other action by General Convention in 1970 added complications for us. We were prepared to use the Trial Service for Christian Initiation when we discovered that use of this service was approved after an amendment which altered the intent of the Standing Liturgical Commission to unify *Baptism, Confirmation and First Communion* into a single continuous rite. General Convention's action then admitting *baptised but unconfirmed* chil-

dren to *Communion* started us on a re-examination of the meaning and value of Confirmation, raising the questions of whether or why Confirmation as a separate rite should be retained; and if so, at what age or time in the life of a Christian this rite holds most significance.

St. Mark's Worship and Music Committee charged a sub-committee with the responsibility for studying Communion and Confirmation, recommending a plan for admitting unconfirmed children to Communion, and making suggestions about future practices at St. Mark's. This group was formed at a meeting open to all interested members of St. Mark's con-





gregation and we held wide differences of opinion as we assumed our task. We planned to gather materials for study, explore them individually, hold monthly discussion meetings, and compile a position paper all within three months. We were optimistic. Our study of the following materials was expanded to a seven-month period.

1. Prayer Book Study 18 on Baptism and the Laying on of Hands.

2. The Book of Common Prayer Services of Baptism and Confirmation and the Offices of Instruction.

3. Canon 21 Amended.

4. Articles from "The Episcopalian" taken from the book, *Confirmation Crisis*, 1969, Seabury Press.

5. Crisis for Baptism, 1965, SCM Press, Ltd.

6. "A Statement on Holy Baptism and Its Relation to Confirmation" from the House of Bishops (Printed in St. Mark's weekly newsletter of December 8, 1971).

7. Parish newsletters from other churches in this Diocese giving their plan of response.

8. A Communion preparation program from Mine Publishing Company entitled, "It's All About Eucharist—A Way of Celebrating" . . .

9. "Communion Between Parent and Child," A Service of Twenty-Third Publications, P.O. Box 180, West Mystic, Conn. 06388 . . .

10. *Celebration — Community and Communion*, Associated Parishes Publication, 1971. (Prepared by the Diocese of New York) . . .

11. *The Importance of Bread*, Morehouse-Barlow Company, Inc., 1970 . . .

12. *Create and Celebrate*, Seabury Press . . .

13. *Shout Hooray*, Seabury Press . . .

14. A Film — "Flat Wine, Stale Bread," North Carolina Library System . . .

15. *Take and Eat*, The Parish of the Air of the Episcopal Radio-TV Foundation . . .

16. A report from the Confirmation Study Commission of this Diocese dated November 10, 1965.

Our group study completed, we next considered three alternatives in making recommendations.

1. To continue our customary practice of withholding Communion until Confirmation at the "usual age" of 11 or 12 years for all children.

2. To place the responsibility for requesting help in instruction and

## Preparation Of History Continuing

By LAWRENCE F. LONDON  
Diocesan Historiographer

Final work on preparing the projected history of the Church in North Carolina is in progress and should be completed in the next several months.

During the past year assistance has been given two churches in writing their parish histories. Aid has also been given in the writing of a history of the Thompson Orphanage. It is encouraging to note that more attention is being paid to the preservation of parochial and institutional history. Once again I would like to remind parish historians to feel free to call upon me for assistance. †

bringing individual children to Communion entirely on their parents.

3. To provide a specific time and method for instruction of children within the framework of the church school so that all children could benefit from discussion, leaving the final decision about an individual child receiving Communion between the child and his parents.

The first alternative would not work for our congregation. Already visiting children from congregations where they were admitted to Communion had come to St. Mark's. Already there were children in our own congregation who had asked to receive and whose parents wished them to have this privilege.

The second alternative denied assistance to parents who looked to the Church for the help it can provide in the education of children in Christian practices, unless they were willing to seek special help.

We chose the third alternative believing that the Church provides a place where Christian people with diverse opinions can and do worship and work together attempting to meet the needs of all its people. It was helpful to us to think of our congregation as a Christian Family Community and to take the time to study and consider together what the Eucharist means as the Christian Family Meal.

After some amendments to the recommendations from the sub-committee by the Worship and Music Committee and approval of these recommendations by St. Mark's Mission Committee and Vicar, our plans were forwarded to Bishop Fraser for approval. Upon receipt of approval from

Editor's Note: Last year "The Churchman" conducted a readership survey which produced a number of conclusions relative to acceptance of the Diocese's official publication. One finding seemed to emphasize a reader desire to hear from our two bishops. It was also apparent that our readers want some type of spiritual feature. A third conclusion seemed to point to the need for a feature on parish programs. This issue, therefore, continues on pages 2 through 6 three features begun in the October, 1972, issue: "Bishop's Letter" . . . "Inspirations" . . . and "Programs and Projects." The Editorial Board again thanks those who responded to last year's readership study. †

### Inspirations:

## Bring Children To Rail

By THE REV. W. H. HETHCOCK  
Diocesan Director of Program

Many congregations are now preparing young children to make their communions for the first time. Requiring persons to be confirmed before they may come to the altar rail has been set aside, and each congregation is privileged to determine for itself when children may first receive the Bread and Wine.

Some are concerned about this, saying that young children are not old enough or are not sufficiently committed to make their communions with sincerity and devotion. I am suggesting here an alternative thought to help parents decide what is best for their young children.

It may be easier to prepare a first or second grade child to receive the Bread



the Bishop, we proceeded with our plans as follows:

1. Presentation of materials for teachers was made during a teacher-training workshop prior to the beginning of the Church School year, the study of this material to be completed by children six years of age and upward prior to beginning the regular Church School curriculum.

2. A six-weeks course of study using "It's All About Eucharist—A Way of Celebrating," (Mine Publishing Company) was offered gearing the material to the appropriate age level of each group. We had already experienced a trial use of this material at the invitation of The Church Good Shepherd to join them in an evening Lenten program which was planned for their children.

3. Weekly meetings were held for parents, teachers and other interested adults with the Vicar, Church School Superintendent, and Worship and Music Committee members offering help to each other in clarifying misunderstandings, exchanging ideas and suggestions, and in planning ways to help children feel included in worship services. These meetings coincided with the instruction period for children in the Church School.

and Wine at communion than it is to prepare a sixth or seventh grade child for confirmation. Even a child entering junior high school has difficulty understanding the profound significance of some events in Jesus' life—his Incarnation, his Crucifixion, his Resurrection and Ascension. Some "real living" needs to take place in human experience for these powerful truths to be significant and helpful every day.

But first and second grade children do understand friendship, family life, and love. We can talk to a group of young children about the love of Jesus and about his goodness. Some children may even learn to understand how this goodness caused Jesus to have enemies who wanted to take his life.

But Jesus felt he could count on some close friends, his disciples who had been with him learning to know and love him and his Father. With these good friends he gathered on the night before his death for a special meal. It began with traditional food, bread and wine. It was a sad occasion, because Jesus was about to die, but it was a joyful occasion, because it helped the disciples know how much they loved and honored each other and their Master.

Among many more profound things we are doing when we celebrate the Holy Communion in the Church is recalling what Jesus was doing with his friends in the upper room. We are his friends and his disciples today, and we gather to have a special meal with him. He blesses Bread and Wine on his table and serves them to us as he did to his disciples on that day long ago.

To be sure, the children who come to the Communion at an early age will frequently be indifferent and distracted, and they may even feel disdain for the strange bread and strong-tasting wine. If children are encouraged to come to the rail with their families, however, I feel that they experience something good and beautiful in their growth as Christians. In spite of the problems that truly do exist, I feel young participation in the sacramental life of the Church is powerful enough to offset the many risks. †

## April Calendar

- 1 Fourth Sunday in Lent  
Copy Deadline for May Churchman
- 3 Program Task Force, Greensboro
- 8 Fifth Sunday in Lent
- 9 Services to Congregations
- 9-11 ECW Worship Retreat, Terraces
- 11 Standing Committee, Raleigh
- 15 Palm Sunday  
Anniversary Tea, Penick Home, Southern Pines
- 18-19 Board of Trustees, Saint Mary's Junior College
- 21 Division of Racial and Urban Affairs, Raleigh
- 22 Easter Day
- 27 Churchman Board, Raleigh
- 27-29 Sewanee Symposium, National Cathedral, Washington
- 29 Second Sunday of Easter †

4. Sermons were preached by the Vicar for five Sundays during this period leading us to reflect on the learning process we experience from infancy to maturity — how different

things have different meanings for us at different times in our lives. These sermons were reproduced for further study.

5. Children began making their communions as each class rotated into the main service of worship at least once a month. The Eucharist is celebrated every Sunday at the main service of worship at St. Mark's. No "First Communion" festivities were planned so that those children who would not be receiving Communion might not feel left out.

6. Students shared their class work by making banners which were used in the sanctuary and by filling bulletin boards and walls of the hallway with posters and pictures they had made during their study. Pre-school children had squeezed grapes to make their own juice as they talked about Communion. Some classes helped to bake loaves of bread. One group, using their teacher's wine-making kit, with his help, made real wine for tasting.

7. All children had been instructed in the mechanics of receiving Communion in their classrooms and asked to cross their arms over their chests if they were not asking to receive. However, it proved beneficial to the Vicar and Chalice Bearer to give reminders of this procedure prior to the beginning of Sunday morning worship for several Sundays. This seemed to make "First Time" easier for the children as well.

With regard to the portion of our study dealing with Confirmation, it was decided that the practice of encouraging eleven or twelve-year-olds to attend classes of instruction in preparation for Confirmation would be discontinued. We suggested that the age of sixteen or older is a better time to encourage discussion of a commitment to discipleship through Confirmation. For those already confirmed at an earlier age, a service of public commitment could be made available.

Complete recommendations regarding the study on Communion and Confirmation were reproduced for all members of the congregation. Included was the request that children under the age of sixteen wishing to consider Confirmation meet with their parents and the Vicar before making a final decision.

Questions arose. Older children asked, "Why does she get to take Communion before she's confirmed when





I didn't?" The eleven and twelve-year-olds (at least some) asked, "Why won't we be confirmed this year like we're supposed to be?" It is not certain that they received understandable answers to their questions.

Many of the adults' questions such as, "What does the Church teach about all this?", were answered in part through the following excerpts from "A Statement on Holy Baptism and Its Relation to Communion" from the House of Bishops.

1. "It is the understanding of this House that in Holy Baptism a person is made fully and completely a Christian and a member of Christ's Body, the Church. God, the Holy Spirit, acts, so we believe, to bestow the gift of His grace in response to the affirmation of Faith by His Church.

2. At the same time, it is also our understanding that God, the Holy Spirit, while continually a presence in the life of every baptized person, intervenes again and again in particular ways as a person lives out his Christian life.

3. Confirmation should not be regarded as a procedure of admission to the Holy Communion; nor is it "joining the church."

4. We do not wish to see the meaning of a public, mature decision for Christ lost by this Church. We trust the experience of the centuries and feel it is our duty to deepen and spiritualize the existing service. For many of us,

infant baptism can only be defended when at a later date a person makes his own personal decision for Jesus Christ.

5. Confirmation involves the special moment in a person's life when an individual makes a personal and public commitment to discipleship—a discipleship to which the Church committed him in Baptism. Confirmation is, thus, one's personal and public commitment to the implications of his Baptism."

In our attempt to recommend an appropriate age for Confirmation, an agreement emerged that eleven or twelve-year-olds might not be able to make an individual commitment under the pressure of conforming to custom from parents and the Church itself. Our feeling was supported by a statement made at the Lambeth Conference of 1968, "... the Order of Confirmation is of value and should be retained, but "... deferred to an age when a young man or woman shows adult responsibility and wishes to be commissioned and confirmed for his or her task of being a Christian in society."

Through the process of exploring these changes, making our own policy as a congregation and beginning to put our policy into practice, we have reached some individual conclusions in relation to what we experienced individually working in the process. These are some.

1. There is real value to be received from accepting the task of working with

others whose opinions differ greatly from our own to make decisions which affect us all.

2. Perhaps it is not possible to teach a child a great deal about what Communion may mean for him, but possible only to lead him there to experience understanding through participation.

3. This change affecting young children has raised questions for young people already confirmed about the value of Confirmation as they experienced it and the meaning of Communion for them at their present level of understanding. Their questions and concern can provide an opportunity for discussion of the meaning of commitment to Christian discipleship.

4. It is unusual and somewhat confusing to be given the responsibility for policy-making on matters of such importance.

5. There is still much theological debate within the Church with regard to unifying the Rite of Christian Initiation as well as divergence of opinion regarding interpretation of New Testament evidence concerning the existence or practice of Infant Baptism and Confirmation by early Christians.

6. There is and will continue to be the need to keep informed, to seek to understand decisions being made by the Church and to participate in opportunities for making decisions as they are received, keeping in mind that "We" are "the Church," too. †

#### By BETTIE FONDA Churchman Editorial Board

Ask a typical 11-year-old boy what he thinks of Holy Communion, and his answer, half-joking and half-serious, might well be "What's that?"

"Oh yea," he'll answer himself, "that's when you get the wine." Then he and his buddy will start loping away, acting like two drunkards. (Eleven year old boys can be big hams, you know.)

Actually, kids have a pretty good idea of what it's all about. They realize that it's "to help us remember Jesus," and that the bread and wine is supposed to be His body and blood.

There is, however, a marked difference between children who attend formal services and those who go to folk masses.

Some of the children who go to "regular" Communion, feel that they

### Like Folk Mass: Pre-Teens Respond To Communion Significance

really don't get anything out of it. "It's just another part of church" to them.

Others complain that we have Holy Communion too often. Christmas and Easter would be plenty for them. They like it when they can retire to Sunday School classes while the adults listen to "long and dull speeches" and have Communion.

On the other hand, if a youngster goes to very informal services, he may

appreciate Communion more. One young girl, who attends the folk masses that are held in her church twice a month, enjoys the togetherness she experiences there.

This relaxed service is one in which familiar songs are sung, the peace is exchanged while meeting old and new friends, and the congregation all gathers at the altar for Communion. This young girl, Fran by name, enjoys all of this. Fact is, there isn't anything about the folk mass that Fran doesn't like.

At the folk services, the children are able to take an active part in the service. Beforehand, they help out by checking that everything is in the right place and by passing out the music. During the open intercessions, children offer prayers right along with the "grown folk."

Children generally don't see anything wrong with their taking Com-



# Day Care Center Given \$3,000 Grant

By JANE CRISP

ECW Promotion Secretary

STATESVILLE — The Diocesan Parish Grant Committee recently announced the funding of Ruthie's Day Care Center in Statesville. This center which received \$3,000 from the committee is a project closely connected with Trinity Church Statesville—particularly with the ECW there.

New licensing requirements have put many marginal day care centers out of business. Without the grant Ruthie's would have been one of those, for it is sub-standard in facilities and staff. However, it is vital to the welfare of those 31 youngsters whose mothers work full time and have no where else to leave their children. At the center they receive two hot meals a day plus an afternoon snack and all the tender loving care the limited staff has time to spread around.

The most active volunteer around is Miss Ruthie Martin for whom the center is named. Miss Ruthie as she is affectionately known is a senior member of the Black community and acts voluntarily as the "built-in grandmother" at the center.

The efforts and dedication of Miss Ruthie and others like her at the center have impressed the townspeople of Statesville . . . particularly members of Trinity Church. The ECW has contributed \$2,700 to the center. In addition, they and other members of the parish have spread the word about Ruthie's throughout the community. Through



MISS RUTHIE HERSELF

... Still Center's Most Devoted Volunteer

munion too. They feel prepared for it; Sunday School takes care of that. And confirmation classes? Why they're just an extended Sunday School.

One young lady, who was just recently confirmed, felt that since she had been an Episcopalian all her life, she really didn't learn very many new things in confirmation classes. She does get more out of Communion now, though.

This young lady did add that if you'd been taking Communion before, "it kind of takes the privilege away." Used to be, a kid was really tough when he'd been confirmed and could take Communion. †

these efforts the center received \$1,500 from the local Kiwanis Club. A local architect has contributed drawings and plans for a new building while a bank has offered an interest-free build-

ing loan if it is necessary.

The diocesan grant has injected new life into the building fund which now totals \$20,000, so perhaps a loan won't be necessary. †

## New York Parish Makes Library Gift

RALEIGH — Dr. Preznell R. Robinson, president of Saint Augustine's College, has announced a gift of \$10,000 from Saint Thomas Episcopal Church of New York City, to assist in the construction of a new library.

The Rev. Dr. Frederick M. Morris, rector of Saint Thomas, expressed his

and the vestry's view that they feel, in making this grant, they are investing wisely in an institution that has good leadership and an excellent future.

The new library, now under construction, will hold 175,000 volumes and will cost about 1.3 million. The completion date is July 1973. †





# Summer Music-Worship Camp Set

HENDERSONVILLE — Boys and girls completing grades 3 through 6 are invited to the Annual Music and Worship Conference sponsored by the Division of Liturgy and Worship in the Diocese. The Conference will be at the Kanuga Conference Center near Hendersonville on June 18 through 24.

The Rev. Philip R. Byrum, rector of Christ Church in Albemarle and director of the Conference, has announced that a camp experience centered around music and worship will include arts and crafts, nature study, swimming and other recreation, together with the Bible study and group singing. The event will end with a Sunday morning festival celebration of the Holy Eucharist.

Cost of the camp is \$60.00, which includes room and board and craft fees. Brochures prepared by the Division of Liturgy and Worship have been placed in the hands of all parish clergy and interested children may register on a form attached to the brochures.

Meanwhile, Kanuga's 1973 conference program begins with a special Easter weekend. Starting with supper on Maundy Thursday (April 19), and ending with lunch on Easter Day, conferees will recall the great events leading to the death and resurrection of Jesus, using many ancient liturgical expressions. There will be meditations, quiet periods and devotional services, interspersed with plenty of free time to enjoy Kanuga in the spring. The Rev. James M. Hindle, Bethany School, Cincinnati, Ohio, is conference coordinator.

The 1973 summer conference schedule kicks off with the first of two Christian Education Conferences for clergy, Christian Education directors and consultants, teachers, parish leaders, musicians, youth workers—all creative people looking to move forward in Christian Education. The two conferences (Session 1—June 10-16; Session 2—July 8-14) are similar in scope, length and content. They are planned to provide an exchange of ideas and experiences as well as introduction to new ideas and techniques in Christian Education. The conference coordinators are The Rev. Robert L. Haden, Trinity Church, Columbia, S. C.; The Rev.



KANUGA CAMPER  
... For Grades 3 Through 6

James C. Fenhagen, St. John's Church, Washington, D. C.; and The Rev. William L. Dols, Immanuel Church-on-the-Hill, Alexandria, Va.

The 1973 Junior and Senior High Conference (June 17-23) will be led by The Rev. Kenneth G. Henry, Em-

manuel Church, Athens, Georgia. The six-day conference in a camp atmosphere will provide young people an opportunity to break away from their normal routines, and in an atmosphere of Christian care and concern grow to meet the challenges of adulthood.



Friday, June 22 to Sunday, June 24, families coming to Kanuga for a Special Family Weekend will have the opportunity to break away from their established patterns and to take a fresh, positive look at where they are, what they want, and where they are going. It will be a weekend of exciting exploration by each family interested in re-affirming and enriching their relationships. The Conference Coordinator is Mr. Joseph B. Cumming, Jr., Atlanta Bureau Chief of *Newsweek* magazine.

The 1973 Kanuga Adult Conference will meet July 1-7. Under the title of "Future Church," this conference will deal with the Church not only as a responder to change but as a creator of new ways to deal with the future. The Conference will consider how change in church life is affecting every Christian. As an added dimension, there will be discussions of specific issues facing the 1973 General Convention of the Episcopal Church.

From Sunday, July 15, to Sunday, August 26, Kanuga will again open for its traditional Guest Period, time for individuals and families to enjoy an exciting and refreshing mountain vacation in an atmosphere of Christian family living. Kanuga, as always, will provide special informal programs for children, teenagers and adults to assure every family member a meaningful vacation.

Once again, from October 12-October 21, Kanuga Lake Inn will open to visitors to "See the Leaves" during the peak of autumn color in the mountains.

Reservations for spring and summer programs are now being accepted. For complete information and rates, contact KANUGA, P. O. Drawer 250, Hendersonville, North Carolina 28739.

Responding to many requests from campers and parents, Camp Kanuga will offer one extended camp session of four weeks in addition to three two-week sessions in 1973. This long session will provide a broadened opportunity for camping and hiking in the mountains of Western North Carolina, according to Camp Director, Tommy Reese.

Camp Kanuga for Boys and Girls ages 8 through 15 provides young people an opportunity to know themselves better, to share experiences with others who care, and to become involved in life as it relates to our total surroundings. Campers spend as much time as possible outdoors. Programs are set up

## A Hijacking Bishop?

Bishop Fraser created a stir among security personnel at Chicago's O'Hare International Airport recently as they screened Raleigh-bound passengers for potential hijackers.

The Winston-Salem "Sentinel" carried this account of the incident:

An agent was passing a hand-held metal detector over the chest of a bespectacled man in a clerical collar. The device let out a piercing whine, startling the agent and the passengers alike. They were relieved to find out that the hidden metal object was neither a bomb nor a revolver. It was only a large bejeweled cross hanging from a chain around the man's neck. For the suspect was no skyjacker but the Rt. Rev. Thomas A. Fraser Jr., the bishop of the Episcopal Diocese of North Carolina," the article said.

In his breast pocket he was wearing the "pectoral cross" that symbolizes his office. Made of gold and measuring about 5 inches by 3, it had set off the alarm. One agent was puzzled, too, when he inspected a kit the bishop was carrying and found a silver cup and plate inside. But another agent was able to identify them as a chalice and paten for Holy Communion. The bishop had flown to Chicago to see his son, Thomas A. Fraser III, ordained to the priesthood. He had brought the communion set for his son's first celebration of the Eucharist, the "Sentinel" story concluded. †

for each age group at each session largely by the campers themselves, under the supervision of an experienced staff who participate with the campers in all activities.

Camp session 1 (June 10-23), session 3 (July 22-August 4), and session

4 (August 5-17) are each two weeks in length. Camp session 2 (June 24-July 21) is the four-week session.

Through the generosity of several benefactors, a limited amount of money is available through Kanuga for camp scholarships. †

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# Haynsworth Reports From Nicaragua

Editor's Note: Following is a report to Episcopalians throughout the world on what is happening in Nicaragua following the earthquake devastation. The recent convention of the Diocese of North Carolina earmarked the offering from the delegate Communion Service for use by Bishop Haynsworth. The offering totaled \$1,096.25.

By THE RT. REV.  
G. E. HAYNSWORTH

Bishop, Diocese of El Salvador

MANAGUA — We are very much aware of the prayers and offerings of assistance around the world for the people of Managua in our time of disaster. We are equally aware that this is an inadequate way to express our most deep appreciation to all of you. But we want to say thank you.

Help at this time means food and water and a place to stay. Electricity and water are slowly being restored, but the distribution of food is a gigantic task which often leaves pockets of people hungry. In the initial days of urgent need the Episcopal Church established a supply line between San Salvador and Managua (a distance of 353 miles) with the provincial secretary, the Rev. Onell Soto, assisted by Fr. Jose Chiovarou of the Company of the Paraclete, doing the buying and begging and the Rev. Luis Serrano, who used to serve in Managua, meeting them at the border



BISHOP HAYNSWORTH  
... From Diocese Of El Salvador

der between El Salvador and Honduras to bring provisions to Managua. Later on, our Companion Diocese, Oklahoma, sent the Rev. Raymond Riels to help in this process. (After a few days in San Salvador Ray came to Managua and has been helping here. He is now back in his parish in Parma, Ohio).

These men from a VW bus graduated to a truck escorted by British diplomats to a Nicaraguan truck on the last trip with permission from Treasury. The Rev. Willie Muniz, our priest in Managua, organized the distribution of food to those not adequately served by government distribution and along with food went vaccinations especially typhoid carried out by hastily organized health teams. It is estimated that food distribution by the government must continue for at least 10 months until the next harvest. Refugees in search of shelter are scattered all over Nicaragua and in neighboring countries.

We are now asking what happens to all of these people 3 or 4 months from now when outside aid has diminished. In answer to this and other long range problems, a planning committee of economists and other experts sponsored by the churches and private agencies is hard at work to produce a plan for material and spiritual recovery and renewal of the entire country.

Out of the darkness of a terrible destructive earthquake, a new day is dawning; thanks also to your prayers and your help. †

May 2 At Christ Church, Raleigh:

## Bishop Haynsworth ECW Speaker

BY JUNE CRISP  
Episcopal Churchwomen Reporter

RALEIGH — The Rt. Rev. Edward Haynsworth, bishop of the Diocese of El Salvador, will be the featured speaker for the annual meeting of Episcopal Churchwomen of North Carolina May 2 at Christ Church, Raleigh.

Bishop Haynsworth, a native of

South Carolina has been in Central America for over ten years, first as bishop of Nicaragua and now as bishop of El Salvador. His last visit to the Diocese was in the fall of 1971 when he visited several churches. Bishop Haynsworth will be the preacher at the Tuesday night service of ingathering for the United Thank Offering.

Registration of delegates to the con-

vention will begin at noon on Tuesday, May 1 and the opening session will begin at 2:30 p.m. A buffet lunch will be served prior to the opening session.

Mrs. W. J. Long, Jr., diocesan president, will conduct all session and will deliver her annual address to the opening session. In addition, Bishop Fraser will speak during the initial session.

The group will adjourn at 4:30 p.m. and the ladies of Christ Church





dren in a poverty area of Los Angeles, and so on — around the world.

In spite of our good record (\$14,-\$87.98 in 1972 spring, and \$15,548.81 in 1972 Fall Ingathering — both record breakers), there are still women in the church who do not know how much it means to give this way. Let us tell them.

It is a free giving from the heart about which only God knows. It is an overflowing of thanks for a family meal that was good, for a clear day for traveling, for that beautiful tree you see out your window, for the kindness of a teenager who got your car off the icy street, for the clerk who went out of her way to find what you wished, and for every single person and thing around you.

Do you have a Blue Box? Is it out where you will remember it and the thankfulness you feel each day? If not, get one from your United Thank Offering Custodian and ask her about what it means.

Thanks be to God for all of you, and for the work we are able to do in the world just because of our own joy in giving. †



**MAN OF YEAR** — The Rev. Roderick L. Reinecke, rector of Holy Comforter Episcopal Church, has been named Clergyman of the Year by the Burlington Civitan Club. Reinecke's contributions to the community as a founder of both the Inner City Youth (ICY) summer recreation program and the Alamance County Youth Advocacy Association, and as an official of the Alamance County Kindergarten for the Handicapped were cited. Reinecke is a graduate of the University of North Carolina at Chapel Hill and the Virginia Theological Seminary. †

**DIOCESAN ALMS BASIN**—The diocesan United Thank Offering Alms Basin is admired by the Rev. Willis Rosenthal, rector, and Mrs. Albert Kepley, U.T.O. treasurer, at St. Matthew's Church, Salisbury, when they borrowed it for use at their 1972 Spring Ingathering. This beautiful alms basin, in the custody of the diocesan U.T.O. officer, may be borrowed by any church in the Diocese. (Photo courtesy of The Salisbury Evening Post)

**Over \$30,000 For 1972:**

## Women Of N. C. Diocese Set UTO Giving Records

By SYLBET PENDLETON  
Diocesan UTO Treasurer

will serve dinner at 7 p.m. This will be followed by the U.T.O. ingathering service.

In addition to Bishop Haynsworth the meeting will also hear from Mrs. Clarence E. Ellis of Huntsville, Alabama, Fourth Province representative of the United Thank Offering Committee. She will speak during the session which begins at 9:30 Wednesday morning. The annual meeting will adjourn following lunch on Wednesday.

The members of the Executive board will meet for meditations at 11 a.m. prior to registration. These meditation will be conducted by Bishop Moore. †

The Diocese of North Carolina has done well in contributing to the United Thank Offering. In years past, various institutions (I remember St. Augustine's particularly) have received far more than we have given.

In 1971, Genesis House in Chapel Hill received \$30,000, and in 1972 the New Bern Ave. Day Care Center in Raleigh received \$10,000. In 1972 we also helped build a chapel in Melanesia, provide the salary for a diocesan coordinator of ministry in Alaska, equip a demonstration farm for a religious community in Ceylon, support a program of drug education for chil-





# The Tar Heel DioSCENE

By MARGARET S. KNIGHT  
Churchman Editorial Board

**Catch-Up** — Dioscene this month will be a mixture of old and new. Pre-convention reports had priority over "local" news in the January issue, and February was filled with convention news, so we have a three-month gap to fill.

**Returned**—The Rev. Warwick Aiken, Jr., has returned to the Diocese as rector of St. Luke's, Eden, and priest in charge of St. Mary's-by-the-Highway, Edcn. He has been serving as rector of St. Peter's, Charleston, S. C.

**To Rock Hill**—The Rev. Grafton Cockrell has gone to Rock Hill, S. C., to be rector of Church of Our Savior. Mr. Cockrell has served most recently as interim rector of Christ Church, Charlotte. He was priest-in-charge of St. Mark's, Raleigh, before he went to Charlotte.

**Wants Cards**—The Rev. Stephen S. Saite, of Otaru Episcopal Church in Japan, has asked that we send again used Christmas Cards. The women of the church there reprocess the cards, sell them, and use the money for a building fund for the construction of a new church and vicarage. To quote Mr. Saite: "I express my hearty appreciation for the help and cooperation of your parish churches in sending used Christmas cards for the past 17 years. . . . It is the annual routine of our church women's group to start the work in May and continue until the end of November, offering a day per week to this group activity. . . . The fund thus accumulated has now reached a considerable amount, but we need much more fund in order to realize our vision. The complete address is Otaru Episcopal Church, 10-5 Shinonoma—Cho, Otaru Hokkaido Japan.

**Ecumenism**—From the newsletter of Christ the King Center, Charlotte, comes this ecumenical item: "History was made in Charlotte during the Christian Unity Octave when the congregation of St. Michael and all Angels and the congregation of Our Lady of



**ORGANIZATIONAL MEETINGS**—The above group met recently at Diocesan House in Raleigh to establish a series of local advisory groups to deal with racial and urban affairs throughout the Diocese. The meeting was conducted by William H. Brock, the Diocese's full time director of racial and urban affairs. Progress on formation of the local advisory groups to deal with community affairs was reviewed at a March meeting at The Terraces.

Consolation Roman Catholic Church met twice to worship together. On the 18th, Solemn Evensong was celebrated at the Center with Father Julian, pastor of OLS as preacher, and on the 25th, a unity bible vigil was celebrated at OLC with the Rev. Jim Abbott as preacher."

**Now and Then**—Mrs. Henry Johnston of Tarboro, who recently celebrated her 90th birthday, has sent to the CHURCHMAN a "notice of Calvary Church as it is today." "The Church was built at the time of the War Between the States," she writes. "The Rev. Joseph Blount Cheshire (father of our Bishop by that name) was rector for 50 years. In the building of it he would not let one brick be placed upon another until it was paid for, so the work had to be stopped for a while. He laid the winding paths in the churchyard—burial ground for the early members of the church. Dr. Cheshire was a horticulturist as well as minister. He gathered rare shrubs from all over the world—the cork oak from Spain, yew from England, California arbutus, cedars of Lebanon, ginkgo from China, etc. Old Sandy, the sexton who worked with him, said to him, "Dr. Cheshire, you make this place so pretty you just 'tice folks to die."

"After all these years the Church was badly in need of renovation. . . . Mr. Russell Clark gave \$25,000 toward a new organ, and the congregation under the leadership of Senior Warden L. G. Shook raised a like amount in two weeks and went over the top and had enough to refurbish the church. They did the pews over, enlarged the chancel to make room for the new organ, painted the church inside, cleaned the stained glass windows, cleaned and rewired the old standard lights, put in new wall to wall carpet. . . . It is a beautiful place to visit and worship in."

Mrs. Johnston added this personal note "Annie Gray Cheshire Nash, my mother, was a sister of Bishop Cheshire. Henry Johnston, Jr., my son is a retired minister. His last charge was Holy Trinity, Fayetteville."

**Education**—As a part of their continuing education, diocesan clergy do all sorts of study. Recent students at a seminar in church administration at Babcock Graduate School of Management, Wake Forest University, Winston-Salem, were the Rev. John Broome, Holy Trinity, and the Rev. Peter Robinson, St. Francis, both of Greensboro, and the Rev. John R. Campbell, St. Timothy's, Winston-



Salem. At Roslyn conference center of the Diocese of Virginia in Richmond, the Rev. William M. Coolidge, assistant rector at Chapel of the Cross, Chapel Hill, participated in a week-long human relations training program. Earlier in the Fall the Rev. Paul C. Morrison, rector of St. Joseph's, Durham, attended the College of Preachers at National Cathedral in Washington, D. C.

**Advice — Dr. Eleanor Godfrey,** Chapel of the Cross, Chapel Hill, and one of four lay deputies from the Diocese to the 1973 General Convention, was in Colorado Springs, Colo., in December, at a meeting of the Council of Advice to the President of the General Convention's House of Deputies. Mrs. Godfrey was asked to attend as a guest to discuss issues that may come before the convention when it meets next fall in Louisville, Ky.

**Studies—Notes** on a few interesting studies in parishes in the Diocese: At St. Andrew's, Charlotte an eight-week course in Parent Effectiveness Training, conducted by the Rev. John Handley. At Calvary, Tarboro, a Lenten study of his book, *Honest Prayer*, was introduced by The Rev. John Spong, the author and former rector of the parish. He is now Rector of St. Paul's, Richmond, Va. All Saints, Concord-Kannapolis is also using the book for its Lenten study on prayer. Their series began with a two-session study-discussion led by the Rev. Thomas G. Peterson, rector of St. Andrews's Stamford, Conn., on the Theology and the Practice of Prayer.

**Mr. Covington—Mr. R. Lee Covington,** long an active member of St. Michael's, Raleigh, member of the board of directors of the N. C. Episcopal Church Foundation, and of the Board of Trustees of St. Mary's College Raleigh, died in Raleigh in December.

**Mrs. Drake —** Another much delayed note, is that of the death of Mrs. Marjorie Gray Drake, wife of the Rev. John Drake, who died in Spartanburg, S. C., on October 31. She was buried from Church of the Advent, Spartanburg, where Mr. Gray is rector. The Drakes will be remembered by many when they lived in Greenville, in Winston-Salem, and in Scotland Neck.



**HEADS ASSOCIATION —** The Rev. Robert N. Davis, rector of the Church of the Holy Innocents of Henderson, is president of the newly-formed N. C. Episcopal Clergy Association. Purposes of the Association are to "promote professional excellence, and provide for personal renewal of the clergy of our Diocese," according to President Davis. Other officers are: The Rev. Roderick L. Reinecke, vice president; The Rev. Frederick F. Valentine, Jr., secretary; and the Rev. Jacob A. Viverette, Jr., treasurer. Administrative Committee members are the Revs. John T. Broome, Peter James Lee, L. Bartine Sherman and William S. Wells, Jr. †

**Institution—**Note from the Parish Post, Holy Trinity, Greensboro, by the Rev. John Broome, rector, upon his 'institution' as rector in December: "When the Right Rev. John E. Hines was installed as Presiding Bishop, a reporter asked, 'Sir, would you be kind enough to describe to me what is happening while Bishop Hines is being installed?' The clergyman replied, with a twinkle in his eye, 'My Good man, you've got it all wrong. Horses are installed—bishops are enthroned.' A rector is neither installed nor enthroned—he is instituted' at a service in which the Senior Warden gives him the keys to the parish and the Bishop gives him the Bible, the Book of Common Prayer and the Books of Canons of the General and Diocesan Conventions." The preacher for his institution was the Rt. Rev. John T. Walker, suffragan bishop of Washington.

**Review—**A review of the movie, *The Gospel Road*, taken from *The Messenger*, of Holy Comforter, Charlotte, The Rev. Alwin Reinert, rector: "I recently had the opportunity to preview *The Gospel Road*, a movie about the life of Jesus of Nazareth produced by singer Johnny Cash. I went with a certain amount of skepticism, despite having read a good review of the movie in *Newsweek*. It is a splendid movie . . . The scenery and photography are great—with the terrain of the Holy Land (where it was filmed) shown as it is. The life of Christ depicted is a valid one; he is shown dealing with the problems of being a human being, yet one with a very clear understanding of his role and its significance. The Bible passages . . . much of the narration . . . are consistent and well-interpreted. This movie is not Fundamentalistic. The songs are pure Johnny Cash. . . . The only thing I found poor was June Carter Cash as Mary Magdalene—, . . . (who) gets the overacting award of the year."

**Traditions —** Interesting comment from the Rev. Peter Lee, rector, Chapel of the Cross, in *Cross Roads*: "On January 6th . . . my family and I shared in the 'Old Christmas' celebration in the village of Rodanthe. For more than 200 years, the people of the Outer Banks have kept an 'extra' Christmas—a holdover from English celebrations of Christmas before the calendar was changed in the early 18th Century. I'm not sure what we expected . . . maybe something like Williamsburg—quaint people with quaint accents maintaining a lovely tradition that would be nonetheless artificial. Old Christmas is hardly that. It was a rowdy, boisterous oyster roast. Young people in the village were presenting a skit in one end of the tiny community center, blithely ignoring a grumbling drunk at the other end who was obviously disappointed that he couldn't pick a fight. There was nothing artificial—no restoration costumes, no drama for the tourists, no color, except the color of live. The Church is committed to the transmission of traditions from one generation to the next. We can learn something from the people of the Outer Banks. Traditions live when they are firmly grounded in the lives of the people. The people of the Outer Banks know that. We should not forget it."







**DIOCESE HOSTS LEGISLATORS**—Nearly 100 Tar Heel Legislators went to a 7:30 a.m. Communion Service recently as Raleigh's Episcopal churches and the Episcopal Diocese of North Carolina hosted a breakfast for the 1973 lawmakers. Begun in 1965, the Communion Service and breakfast have been held during sessions since that year. Shown here on the steps of Christ Church, site of this year's gathering, are (from left) Lieutenant Governor Jim Hunt and House Speaker Jim Ramsey. At rear are: The Rev. B. Daniel Sapp, Christ Church rector; the Rt. Rev. W. Moultrie Moore, suffragan bishop; and the Rt. Rev. Thomas A. Fraser, bishop of the Diocese. †

## College Ministry Examined:

# Diocese Represented At Campus Meet

**THE REV. JAMES M. CORAM**  
Saint Christopher's, High Point

**CHARLOTTE** — Eighteen persons from all levels of the Diocese of North Carolina attended a smorgasbord conference on college ministry here recently together with representatives from six other denominations.

The conference, sponsored by United Ministries in Higher Education, lacked a specific focus, instead allowing participants to pick and choose areas of specific inquiry.

The smorgasbord process consisted of dividing the conference into random groups of eight for discussion purposes and then offering each individual a choice of visiting one of three colleges in Charlotte: Johnson C. Smith University, Central Piedmont Community College or UNC-C.

Tours to these institutions provided experience for later discussion. Participants were asked to view the tours "impressionistically" rather than "intellectually" and to be especially sensitive to pain.

Indeed, if there were one central theme running through the conference, it was the theme of pain. This tone was set by the Rev. David Frye, a conference coordinator, in his opening remarks. Frye quoted from the letter of a West Coast chaplain who resigned his cure after seven years:

"What can I say about seven years with these young people? I can say that I love them. And I have watched them being destroyed. And I have listened into the lonely hours of the night as they have told me who they are and what they feel. And I can no

more be their pastor — else their pain will drive me mad."

Much of the pain seemed to be rooted in a deep concern repeatedly expressed by several campus ministers — namely, role identification: Who am I and where am I going?

Or again, "Is the campus minister a representative of the college? His denomination? The students? Everybody? Does he *do* something? Or does he just *be*? To Whom is he responsible? Who makes the decisions affecting him?

These questions were raised and left unanswered by the conference, although the Rev. Robert Johnson, Methodist campus minister at Chapel Hill, sought to put them in historical perspective.

Johnson traced the history of cam-



past ministry for its origins in the last century to the present. The first concept was that of a religious professional (YMCA or YWCA field worker) on campus. This was followed by denominational organizations such as Newman Club, Canterbury Club and Wesley House. Next came a ministry of ideas concept in which learned scholars debated various topics and offered theological perspective, and finally an understanding of the campus as the "People of God."

All four concepts continue to be operative, Johnson said, adding that role identification is further complicated by the fact that styles within these concepts vary according to individual preference.

Johnson isolated six styles now in vogue on college campuses: 1) pastoral - liturgical (holder of divine services), 2) brokerage (match-maker of persons and resources), 3) ombudsman (voice for the voiceless), 4) research (scholar among scholars), 5) non - Church evangelicals ("Jesus Freaks") and 6) area-ministry (multi-campus ministry).

Representing the Diocese at the Charlotte event were:

The Rev. John McDowell, Southern Pines; The Rev. Frank Dunn, Charlotte; Mrs. Charles Welch, Salisbury; Mrs. Eric G. Flannagan, Henderson; Mrs. John S. Lucas, (Holly) Greensboro; Dr. Francis Logan, Greensboro; William H. Brock, Raleigh; The Rev. Uly H. Gooch, Salisbury; The Rev. Thomas Droppers, Huntersville; and Dr. Charles W. Orr, Durham.

Also: Ben F. Park, Raleigh; The Rev. James M. Coram, High Point; The Rev. Grant Folmsbee, Wilson; Eugene Motsinger, Jr., Roaring Gap; Mrs. Clary Holt, Burlington; Mrs. Herman Salinger, Durham; The Rt. Rev. W. Moultrie Moore, Jr., Raleigh; The Rev. John G. Steed, Wilson; The Rev. William Wells, Jr., Raleigh; The Rev. James Abbott, Greensboro; and, The Rev. Jacob Viverette, Jr., Winston-Salem.

College chaplains were urged to bring their role identification struggles into the arena of church politics and begin "telling it like it is" to assure financial support for their work.

Robert Jansen, a lay official in the Southern Presbyterian Church, said a "credibility gap" exists in many denominations because many lay persons believe college chaplains are providing "Sunday School Classes" for their chil-

dren — and the chaplains have not told them otherwise.

"To be honest about who you are and what you do," Jansen said, "may cause some initial loss of support. But I feel you will gain more in the long run — both economically and emotionally."

Jansen predicted all denominations will grow smaller economically at state and national levels, while increasing economically at congregational levels.

"We will soon be at the point where

the church will have no money for program at the state or national level — traditionally the source of funds for college chaplaincies," he said.

And if all future "program" revenues will be apportioned at the local level, then college chaplains will have to compete even more ardently for a share of the pie, he said.

The most successful means of competing for these funds, he suggested, is to be "uncompromisingly honest about who you are and what you're about." †

## Effective March 1:

# Edward Brightman Selected New Rector Of St. Titus



MR. BRIGHTMAN

... Succeeds Mr. Porter

DURHAM — The Rev. Edward S. Brightman assumed his post as rector of St. Titus Episcopal Church of Durham on March 1, Senior Warden C. L. Patterson has announced.

Mr. Brightman, a native of Charleston, South Carolina, was ordained to the priesthood in the Episcopal Diocese of Long Island, New York. He has served parishes in New York, Massachusetts, Virginia, Oklahoma, and Missouri. He comes to St. Titus from Omaha, Nebraska where he has been rector of the Church of St. Philip the Deacon for the past nine years.

Mr. Brightman completed his high school education in New York City. He now holds three master's degrees:

Master of Divinity from the General Theological Seminary of New York and the Protestant Episcopal Theological Seminary at Alexandria, Virginia; Master of Arts in Religious Education and Master of Science in Counseling and Guidance, both from Creighton University at Omaha.

Mr. Brightman and his wife, Victoria, will reside in the St. Titus rectory at 2504 Weaver Street, Durham.

Mr. Brightman replaces the Rev. E. Nathaniel Porter who resigned to become Episcopal chaplain at Howard University. A special welcoming ceremony, featuring the priests who served St. Titus during the interim period, was conducted on Sunday, March 4. †

## Missionary To Sioux Gets Theological Post

NEW YORK (DPS) — The Rev. David R. Coehran of Moberg, S. D. has been appointed to the Board for Theological Education of the Episcopal Church. This appointment reportedly expresses a new concern for active missionary work and for diocesan training programs as a major part of the theological education scene.

After serving in a large parish in Western Massachusetts for many years, Mr. Coehran moved to the Standing Rock Reservation, which straddles North and South Dakota, in 1966 to take up work among the Sioux Indian people.





# Episcopal Home for the Ageing

## Residents' Council

A visitor to the Episcopal Home might not realize the importance or significance of seeing the Home's residents gathered in the main lounge and meeting under parliamentary rules. If that visitor stayed to listen he would soon conclude that these meetings are a vital part of the Home's organization.

Founded in 1966, the Residents' Council's original purpose was to assist the administration in programming activities for the residents. Committees formed covered the broad range of life at the Home from education courses to special entertainment events.

The effectiveness of the program can be seen in such activities as the monthly newsletter written for and by the residents, regular Sunday night movies, Altar Guild programs for daily prayer services and arts and crafts courses.

During the past two years the purpose of the Residents' Council has broadened. Under the guiding influence of Philip Brown, who became executive director of the Home in November, 1971, the Residents' Council has

begun to have a voice in the administrative policies.

Brown, who feels that residents should have a sense of authority and responsibility in their daily activities and routines, meets with the Council to discuss policy changes and questions being considered by the Board of Directors. He thus can provide direct input from residents to the Board.

"The Council is the voice of the residents through the administration to the Board of Directors," says Brown.

The Council provides further information to the Board through the Joint Conference Committee. This committee, composed of two representatives from the Board and two from the Council, meets quarterly to discuss current policies and programs. Thus the Board and residents have both direct and indirect contact.

"The Residents' Council has been a vital part of making me feel important as an individual again," said president Charles Dixon. "It is truly a means of making the Home a home."



Residents' Council meetings provide direct communication between residents and administration.

## Education Program Makes News

Recently the Extension Department of the University of N.C. at Chapel Hill notified the Home that its joint education program with Sandhills Community College had received the Foreign Policy Association's Great Decisions Award. The award was granted "for outstanding creative contributions to the task of developing an alert, informed and articulate public opinion on world affairs and foreign policy."

News of the award has created interest among other groups in the state. Bob Farrington of WPTF Radio in Raleigh came to the home to interview Col. D.L. Furches of the Sandhills Community College staff, who directs the program, and Melodieth Frazier and Frances Patton of the Home. Misses Frazier and Patton have completed 10 of the 12 courses offered since the program began in 1970. The interview will be broadcast this month.

Another study of the program was conducted by Ms. Nancy Duckett of Open Door Magazine, a publication of the N.C. Department of Community Colleges. Her evaluation of the program is scheduled to appear in the near future.

Residents who complete courses receive a certificate of merit. Of the 63 residents at the Home, approximately 20 have received certificates for five or more courses. The courses range in topic from philosophy to current events.

## Home Welcomes New Food Service

ARA Food Service has become a part of the Episcopal Home. Since December, Ross Hallock and his staff have been working to provide residents with nutritional and attractive meals.

Because mealtime is one of the most enjoyable times of the day at the Home, Hallock and the staff of 13 have tried to provide thematic settings or conversation-piece decorations. Examples such as place mats with faces or figures to be completed or table candles and a cake for birthday parties have added new dimensions to mealtime.

Another feature of the food service has been a choice of entrees, side dishes, and lesserts for the meals. Hallock maintains that mealtime should have some choice for the residents even though it makes his job of planning meals more involved.

"If this were a hospital where people were on restricted diets, or the same people were not eating every day, it would be easier to plan," said Hallock. "But this is a Home where residents eat three meals every day so



Mr. Brown and Mrs. Clement Clay, a consulting dietician, discuss menus with residents.

I have to be very careful to vary the menus."

Philip Brown praised the new service saying: "Mr. Hallock and his staff have been extremely conscientious since they joined the Home's operation. They are responsible for making mealtime an even more important time for us."



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*Easter Procession (Above);*

APR 25 1973

DURHAM, N.C. Confirmation Service (Below)



**Christ The King Center, Charlotte  
Now In Sixth Year Of Operation**

... See Page 3



Official Publication  
Diocese of North Carolina

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**Bishop**

RT. REV. W. MOULTRIE MOORE

**Suffragan Bishop**

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**Editorial Board**

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## Bishop's Letter:

# Let's Talk About God

Dear Friends:

Not long ago I was in New York City and listened to a lecture by Dr. Marty, author of *The Christian Century*. He told of a certain clergyman whose church was the center for many activities. The church had a very liberal board which was willing for their facilities to be used by any group or movement, provided they were kept informed in order to reply when parishioners asked questions.

One day the leader of a group asked the minister for the use of the church. He said, "You'll have to tell me for what purpose, so I can inform the board." The reply was, "Well, we would like to use your church for meditation and prayer." Never had the minister received such a request as this. He was shocked, and almost without thinking replied, "What is this, are you a bunch of kooks?"

What has happened that causes a minister to be surprised and shocked when someone wants to come to church to meditate and pray? Are we beginning now to experience a reaction to all the emphasis that we have placed on activism? Can it be that people are desirous of coming to church to meditate and pray and that these people are not kooks?

To pray is to be with God. Prayer is being with God. One of the things that attracted people to our Lord was that He was a Man of Prayer. They asked Him, "Lord, teach us to pray." In reply, our Lord gave them no simple set of rules as to how it should be done. Instead He gave them a Model Prayer, "The Our Father." Most of all, the Lord gave people Himself. One of the best definitions of prayer that I know is, "Prayer is the Practice of the Presence of God." This is how our Lord helped people to pray. He revealed to them the Presence of the Living God, reaching out to enfold His children with His love, nourishing, sustaining, strengthening their lives for wholesome and abundant living.

When Bishop Bayne was installed as dean at the General Theological Seminary last September, he stated in the course of his inaugural sermon what he believed as the purpose of a seminary. His statement applies not to just seminaries but to every church. "They exist to remember the Presence of the Holy and Incarnate God—to be aware of Him, to be confronted by Him, to help us to find Him, to help others to find Him, and to be loved by Him."

The great need of our day is to experience the Presence of the Living God. This is why we have churches, and this is why we pray.

No matter what movements we launch in the church, no matter how many good programs we have, no matter how much good we do, sooner or later we have to talk about God. My hope is that, more and more, we in this Diocese will do just that.

God love you. †

Faithfully yours,  
W. MOULTRIE MOORE, JR.

## Our Readers Write

### TREE HOUSE REPORT

**Editor, The Churchman:**

Tree House appreciates the support that you have given to us. To show our appreciation one of the things we want to do is keep you informed about our present situation and about our future plans.

The Tree House is a licensed group home serving six troubled young people between 14 and 18 years of age. It is located on a small farm in Orange County.

What happens at Tree House? All the residents get up at 6:30 to walk .75's of a mile to catch the school bus. Counselors and residents share responsibility for cooking, cleaning, doing laundry, planning menus, and buying groceries. In addition, we meet together twice weekly to iron out interpersonal and house problems. As the residents have learned to enjoy taking responsibility and learned

(Continued on page 11)



# Christ The King Center 5 Yrs. Old



**OUT-OF-DOORS EUCHARIST**  
... During Family Picnic

**By SAM R. COVINGTON**  
Religious News Editor  
The Charlotte Observer

CHARLOTTE — Christ the King Center is one way Episcopalians of their Diocese are loving God as found in their brothers in the narrow streets of the inner city.

"I think we're still experimental here, although we've gained a certain stability," the Rev. James H. B. Kenyon, priest - director of the Center, said recently.

Mr. Kenyon also serves as Priest-in-charge of St. Michael and All Angels, a congregation that is an integral part of the center and its work.

The Priest - Director was asked to talk about Christ the King Center recently soon after this unique ministry marked its fifth year in operation.

The Diocese of North Carolina established Christ the King Center in March of 1968, as a result of Kenyon's suggestion, as a special and experimental ministry seeking ways to allow the Gospel to confront some of the problems in the lives of people in a depressed and disadvantaged neighborhood.

"It is an effort," said Kenyon, "to

teach . . . but more importantly to do and to be; to tell men of Christ and his sacrifice . . . but to try first to show them the risen Saviour."

The original idea was to have a ministry, without a church congregation. It was hoped that the activities of the Center would result in unchurched people joining in the worship services. But in those early days, Mr. Kenyon often found himself celebrating the Eucharist for a congregation of himself, his wife and his mother-in-law.

When St. Michael and All Angels sold its downtown building to construction of a facility for Charlotte newspapers, the congregation decided to move to the Center, beginning a cooperative and participating relationship that Kenyon feels has strengthened both.

"I think it is important to point out also that Christ the King Center is not something of which somebody can say, 'That's something you're doing over there,'" Father Kenyon said. "This is something we in the Diocese of North Carolina are doing, and it is OUR mission in the inner city."

The Center is located near the heart of Charlotte's Belmont - Villa Heights neighborhood, a poverty stricken area

wedged in between the bustling downtown and a busy industrial and warehouse district.

A modest residential area for whites a decade ago, the neighborhood became about 80 per cent black after the city urban renewal program uprooted families from a sprawling ghetto across the downtown.

In the seven or eight block "service area" around the Center there are about 1,600 homes with close to 5,700 persons. The average family income has been estimated at around \$3,000.00 a year, below the federal poverty level.

The statistics, however, are only the dark reflection of the real, interlocking problems of limited education, poor job skills, discrimination, rootlessness, family disruptions, sub-standard housing and health concerns that produce them.

The programs the Center offers are varied, and most of them are aimed at children and young people, an attempt to influence positively their early years, although no age group is neglected.

In the current winter program there's an All In Fun Club for primary graders, a Girls' Friendly Society and a Boy's Club for the older children and a supervised weekly recreation for boys.

The Center has organized a Senior Citizen's Club and a night sewing class for adult women and older teens.

With the help of volunteers, the Center has organized a tutoring program to assist youngsters having trouble with reading and arithmetic in the public schools.

More than 500 individuals are involved in these and other programs at the Center each month.

Christ the King Center operates a "Camp-at-Home" summer program for neighborhood youngsters that offers such traditional camp activities as organized recreation, craft work, creative learning experiences and fellowship. Last summer, some 200 children attended four, two-week sessions.

These and other program activities are under the direction of Richard Banks, a young Church Army intern who came in May of 1972. The Center



**GIRLS FRIENDLY SOCIETY**  
... In Session With Counsellors

presently has funds for Mr. Bank's work for only the first six months of 1973, and is seeking help. Kenyon called Bank's decision to remain with the Center an act of faith that support will somehow come.

The Center operates on a slender budget of less than \$23,000.00 a year. The Diocese furnishes \$5,700.00 for operating expenses and its Good Samaritan Fund is backing this year's summer program with \$4,000.00. The remainder, must be raised from interested individuals and congregations.

There are, of course, many important services that Kenyon and Banks, members of the congregation and outside volunteers render that don't fit the tidy categories of the program.

Many of the families in the area lack cars, and public buses are rare and unpredictable. When emergencies arise, they often call on the Center for help, and the emergency often offers the chance to be "ministers of moral support."

"Father Jim," as Kenyon is commonly known, carries a heavy load of personal counseling, some of it arising from situations where a man or woman or teen ager facing deep concerns simply dropped in for help.

When problems develop with city agencies or businesses a Center staffer serving as advocate for the individual can often help straighten things out.

Charlotte - Mecklenburg school officials have learned that when a child does poorly in classes it is often the

symptom of a disruptive home environment. If the child lives in Belmont-Villa Heights, they often consult with

Kenyon and Banks to see what they can do.

Meanwhile, these two serve as in-



**TUTORING SESSION**  
... Part of Center's Program

formal referral services, helping with finding jobs, checking on snarled Social Security records, contacting social services on behalf of families in need.

Kenyon calls the Center work the "Living Liturgy" of the people involved as they take part in a learning, sharing experience with each other. "It is," he said, "an extension of Christ's liturgy at the altar." There is no separation of worship and service.

"I'm concerned for people coming

to our Lord Jesus Christ, accepting him as saviour and being part of his Body, carrying on the ministry that has been entrusted to us," Kenyon said.

"But, as is so often the case, when a person is prone with his face held down by a foot on his neck, it's impossible for him to look up to see the cross of Jesus Christ which we hold as an invitation to him."

"We have to remove that foot, whether its bad housing or poor educa-

tion or lack of job skills or parental indifference or black or white racism . . . or any other one of the problems we run across in the culture or time in which we live."

"So while we're concerned for teaching the whole Catholic Faith and presenting it to people as we do, we feel we must evangelize in ways that are not traditional . . . but ways that remove that foot." †

## May 13-15 At Church Of Good Shepherd:

# Raleigh To Host Canon Green Mission

RALEIGH — "Challenging," "Exciting," "Outstanding," "Frank" are just a few of the adjectives used to describe the Rev. Canon Bryan Green who will be bringing his "Adventure into Faith" to the Church of the Good Shepherd in Raleigh on May 13 through 15. The services are open to the public.

Canon Green's mission offers an opportunity to confront the challenge of today's demanding society, to plunge headlong into the apathy, confusion, doubt and boredom that surround every-day lives and to emerge fulfilled with the thrill and excitement of having joined the vanguard of God's adventuresome army. Here is the opportunity of hearing a world-famous churchman ask and answer such timely questions as:

Can America be great without God?  
Is the New Morality immoral?

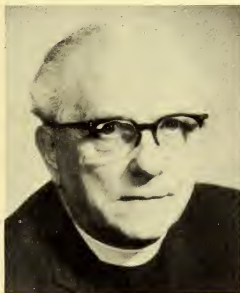
Does science make religion obsolete?

Has Jesus Christ anything to say to me and my world?

Is the real faith a fact or a fantasy?

Bryan Green, who has been called "a modern Apostle Paul" is a tireless traveler and since the earliest days of his ministry in England has presided over church and university missions around the world. Since his first visit to Canada and the United States in 1936, he has lectured in Ceylon, South India, Nigeria, Honolulu, Australia, South Rhodesia, and Jamaica. Since his retirement as rector in Birmingham, England, in 1970 he has continued his worldwide mission.

He comes to Raleigh from Nashville, Tennessee after participating in the National Conference of New Life Missionaries. From College campuses he



**CANON GREEN**

**... Active Retirement**

has most recently visited come these reports:

From Yale University: "... One of the reasons for his success in American schools and universities is that he makes thinking people realize that to be a Christian you need not give up your intellect."

From the University of Capetown, South Africa: "... the University is

notoriously apathetic but (Green's series was one thing they simply could not ignore. . . . People were sitting in the aisles, on the steps, and were standing four deep in the doorways."

Canon Green, who possesses a matchless English wit and unlimited energy, invites persons of all beliefs, and indeed, of no beliefs, to hear him. He says, "I particularly enjoy meeting atheists and agnostics. It's no fun if everybody sits around agreeing with each other." His popularity necessitates scheduling his visits two years in advance. His visit to Raleigh offers an opportunity to hear a fresh, new approach to life's most vital questions.

Canon Green, known throughout the world as one of the great personalities of the Anglican Church (The Church of England and Episcopal), appeals to those who are still searching — he understands the difficulties of believing. He is not an emotional evangelist; he resorts to no theatrical tricks. He believes each man must do "his own business with God" and thus find inner peace and a better relationship with his neighbors. He was for 22 years, a dynamic rector in Birmingham, England's second largest city. He is the author of three books. †

## Canon Green Mission Schedule

**Raleigh**—Here is the schedule for Canon Green's visit to the Church of the Good Shepherd, located here at the corner of Downtown Boulevard and Hillsborough Street:

**Sunday May 13, 9:15 a.m. Service**  
**11:00 a. m. Service**  
**3:30 p.m. Youth Rally**  
**7:30 p.m. Preaching Mission**

**Monday, May 14**  
**7:30 p.m. Preaching Mission**

**Tuesday, May 15**  
**7:30 p.m. Preaching Mission †**



# Faith Of Church As Revelant As Ever

EDITOR'S NOTE: Mrs. Rose (Eric G., Jr.,) Flanagan of the Church of the Holy Innocents at Henderson this spring takes office as president of the Episcopal Churchwomen of the Diocese of North Carolina. Following is an address she made last fall at which time she viewed the role of women in the Church.

By ROSE FLANAGAN  
ECW President-Elect

Fate has again intervened in my life placing me in a position that was not of my choosing. Serving as president-elect of the Episcopal Churchwomen this year finds or puts me in the unique situation of having the church and its corporate life very much on my heart and mind, but having little direct responsibility to it.

I have spent these past months doing a considerable amount of reading and a great deal of thinking. I have tried to evaluate my life and past years of experience in the Church and am trying to formulate some directions in which to move. It is my belief that I am first a Christian, second an Episcopalian, and third a Churchwoman. I can only see the organization of the Episcopal Churchwomen move ahead in a direction that is in concord with the whole church. This has always been its purpose.

My church life began in a very old parish that was well established over 100 years before this country was a nation. This parish was an important link in the early history of the state of Maryland and in the nation. A small vestry house, which is still in use, stands in the churchyard and was used as the meeting place of the leaders of the area when they came together to make plans for becoming a state and a nation. This small building served as the first school in the area and served the community for many years.

Until fairly recent years it was the custom for a seat on the vestry to be passed from father to son as a legacy. We were small, in fact tiny. In my years of growing up our Sunday School consisted of four classes, each taking a pew in one of the corners of the church for



MRS. FLANAGAN  
... Unique Abilities  
Of Women Needed

its classroom. We had no ECW or Auxiliary, only a Ladies Aid Society that held an annual oyster supper and fair and which looked after the care and upkeep of the interior of the church.

In my teen years a former member of the parish died and left money to build a parish house with the stipulation that it be used by the entire community. This was done and the building served an area of some 15 miles radius. We had an especially strong young peoples group during these years. We had dances, put on plays, and met regularly on Friday nights. We were non-denominational: Catholics, Methodists, Presbyterian, and Episcopalians. All came and we had fun together.

Then came college for me and the war years and my next affiliation with a church was The Church of the Holy Innocents, Henderson. I am sure I was awed by all the structure and organization that stood behind those parish doors. During my years at Holy Innocents I have indeed been a part of that awesome structure and organization and at some time have been involved in just about every phase of parish life from the Altar Guild and Church School through the ECW and to the Vestry. All of these experiences were good and a vital part of my growth

and training in the church. However, I have never quite made the transition from what seemed to me, to be a parish that was community centered to one that was parish centered.

About ten years ago the fates again altered my life and I was asked to move out of parish life into diocesan life and to accept a place on the ECW Diocesan Board. I served three years as chairman of devotional life and then was asked to serve on the Diocesan Council which moved my sights again—away from women's activities to a broader view of the whole church. During this 10-year span I have gone twice as a delegate to the Women's Triennial. I have been a part of two General Conventions which has enabled me to have some exposure into the workings of the National Church.

Thru the years I have endeavored to keep up with my reading. I have tried to keep abreast of the criticisms and changes that are going on in church life. I have spent hours with such books as "Honest to God," the writings of Dietrich Bonhoeffer and Bishop Pike, "Future Shock," and arguments on the liturgy. I've listened to endless lectures. I have given time to the study of the bible, devotional reading, and just being quiet.

I sincerely believe that the faith of the Christian Church is as relevant to today's world as it has ever been, and that faith in Christ is the most needed ingredient in our lives and society today. I feel the time has come to stop talking about all that is wrong with the church and its organizations and to take some positive stand and to say from this point we will not withdraw but will move forward.

During these years of grumbling, criticism, and general fault-finding with the church one of the main targets of dissatisfaction has been the organization of the Churchwomen. Many rectors have encouraged their groups to dissolve, but what they did not do was put anything in their place. In many instances where the churchwomen have been programmed out, the church has, to some degree, also been programmed out. "Ideally" speaking the Churchwomen could go. It is good and right



that women serve on vestries. It is right that they be delegates to diocesan Conventions and deputies to General Convention. Women should be serving in decision making areas of all of our church life as well as public and political affairs. However, as is true in all history, it is one thing to make legal changes, it is another to change the minds and hearts of men and women.

There have been many occasions in the past few years when the local scene was especially frustrating, when I would say, "the heck with the ECW. I have begun to find my way in the faith and in the life of the church. I don't need that organization." Then I would stop and realize; "that organization" has had a primary part in helping me find answers to my faith and my place in the life of the church. Therefore, I must say we do need the organization of the Episcopal Churchwomen. I can see the day in the future when perhaps we could disband, but for the time being, during these days of political and social upheaval in the church

## 'New Hope For Congregations':

# Former Chapel Hill Rector Authors Parish Life Book

BY

THE REV. WILLIAM HETHCOCK

Parish life and parish development are the focuses of a book "New Hope for Congregations" written by the Rev. Loren B. Mead, until 1969 rector of the Church of the Holy Family in Chapel Hill. Now director of Project Test Pattern, a national program sponsored by the Episcopal Church, Mr. Mead is reporting case studies gathered from his experimental program and publishing them as an optimistic challenge to congregations of the Church.

Project Test Pattern is a program proposing the use of skilled consultants from outside a congregation to help in the congregation's growth and development. Begun about seven years ago principally in the Diocese of Washington, this idea provides for a consultant to enter into a long-term contract with the clergy, vestry and congregation of a parish. The consultant visits often, observing worship, meetings, and program events, and assists by helping the congregation's leadership find those ways of planning and working which most successfully accomplish established aims and goals.

Many congregations throughout the Church, some of them the original sites for PTP's experimentation with the consultant program, have deepened their life and grown both in spirit and in numbers. It is some of these case studies which form the heart of Mr. Mead's book.

Bishop Fraser has furnished complimentary copies of the book to clergy throughout this Diocese. The Division of Services to Congregations of the Program Task Force, consisting of persons in training as parish consultants, has offered itself to clergy and vestries who would like to experiment with this new idea. They will have available to them this spring a Study Guide to the book. The Guide is in preparation under the authorship of the Reverend James C. Fenhagen.

"New Hope for Congregations" is not exclusively of interest to clergy and parish leaders. The kind of tested optimism produced from the experience of Project Test Pattern and related in the book will make good reading for any churchman who cares about parishes. The book is available from the Seabury Press @ \$2.95. †

## May Calendar

- 1-2 ECW Annual Meeting, Raleigh
- 4-5 Bishop's Weekend for Clergy & Clergy Wives, Southern Pines
- 5 Project 73, Burlington
- 6 Third Sunday of Easter Commencement at Saint Augustine's, Raleigh
- 8 North Carolina Episcopal Church Foundation, Raleigh
- Investment Committee, Raleigh
- 9 Standing Committee, Raleigh
- 12 Commencement, Saint Mary's Junior College
- 13 Fourth Sunday of Easter
- 14 Division of Services to Congregations
- 15 Diocesan Finance Committee and Council, Raleigh
- 18-19 Kanuga Board
- 19 Division of Racial and Urban Affairs, Raleigh
- 20 Fifth Sunday of Easter
- 25 Board of Managers, Thompson Children's Home, Charlotte
- 27 Sixth Sunday of Easter
- 31 Ascension Day †

as well as the world, we need the unique abilities of women working in their organization and with a means to communicate to keep us moving ahead.

Women naturally fall into a category I call "Keepers of the Attic." This has always been a role of women and I suspect it will continue regardless of how liberated we may become. As "Keepers of the Attic" we from time to time, store something away in the attic we are no longer using, but feel worthy of saving for some future use. However, as we all know, attics have a way of becoming cluttered and overloaded and from time to time we must spend some time straightening the clutter and throwing things out. Over the course of years there are always some special treasures we continue to keep. The lot grows smaller, but most of us have a trunk or special

box that continues to hold our most precious treasures. Our ancestors who came to this country from Europe tucked in a few treasures among those items necessary for survival in a strange land. The covered wagons that moved west carried bits of porcelain, silver, and a book or two along with the axes, guns, and ammunition. I expect the first woman who steps foot on the moon will carry some treasure with her.

I suggest that this is one of the special roles for women in the church today. The church is in a state of revolution and many leaders think we must strip for action and fight if we are to survive. The women can be especially helpful if they can have the insight to select those treasures of the church that are most precious and essential for the future. Each of you will have

(Continued on page 12)

# Bishop Fraser Outlines His View Of 'Con

It is a privilege and an honor to be invited to give the Penick Lectures. It is also a little bit frightening when one recalls the exactness and the desire for perfection which characterized much of Bishop Penick's life. And then there is the recollection of the outstanding persons who have been selected to give these lectures in the past.

On the other hand, I am grateful for the opportunity to force myself to put in writing some thoughts which I have been sharing with clergy and lay people during the course of my ministry. I will not bore you with all of my thoughts but will try to speak simply

tion. To others it suggests a pale ghostly semi-existence in which the spiritual is contrasted with the bodily and material. To others again, the word has connotations of unctuousness and pseudo-piety. Yet, in spite of all misunderstandings, the word 'spirituality' still has a certain fascination and it has been rediscovered by some of the young people. This is because it points to something so important that no amount of distortion and perversion can ever quite destroy it. I believe," Macquarrie says, "that fundamentally spirituality has to do with *becoming a person in the fullest sense.*"

**We live in a period of history when practically all of the things which our parents and their parents before them believed and passed on to us as true are being questioned.**

and clearly to the subject of Spirituality with the emphasis on Contemporary Spirituality.

May I say at the very beginning that I long ago abandoned any pretense at being a scholar. There was a day however when I first left the seminary that I KNEW I was not infallible, but I FEAR that I spoke as if I were. My education since then has been a process of learning what I do not know. Further, at no point in these lectures do I assume that there is any one form or pattern or rule of spiritual life that should be adopted and practiced by all people. Each one of us is at a different place in his pilgrimage. I do assume the existence of God. I do not assume that God reveals Himself only through the Church and the disciplines of philosophy and theology. I do assume that the Holy Scriptures are the Church's record of God's revelation.

What is spirituality? John Macquarrie who is Lady Margaret Professor of Divinity in the University of Oxford believes, "The word 'spirituality' is used in a broad way, and includes prayer, worship and whatever other practices are associated with the development of the spiritual life. But just as prayer and worship have become suspect, so too 'spirituality' has become a word of doubtful repute. To some it suggests a kind of hot-house atmosphere in which people are unduly preoccupied with their own inward condi-

Tonight, I will attempt to speak to the 'why' of spirituality and tomorrow night to the 'how' of spirituality.

We live in a period of history when practically all of the things which our parents and their parents before them believed and passed on to us as true are being questioned. For example:—

1. A college education is essential to success. It was the dream of every parent that his child would graduate from college. Parents, grandparents, brothers and sisters all sacrificed so a chosen one could go to college. Many of us struggled with part-time jobs and scholarships awaiting that day when we would receive our degree. Banks, insurance companies, and investment houses advertised plans to accumulate enough money so 'that' boy or 'that' girl could go to college. Today, there are Ph.D.'s who paint houses and drive taxi cabs. Members of minority groups are frustrated by the fact that their college degree still does not open the door to employment. Several years ago a nationwide survey revealed that something like 40 percent of those who are chairman of the board of corporations are either college drop-outs or never attended college. And yet, no thinking person can doubt the value of a college education, but what was accepted as true is now being questioned by the facts of history.

2. Church attendance makes a good citizen. If a child attends Sunday school

**Editor's Note: The Penick Lectures will be delivered by Bishop Fraser at Greensboro were delivered heard at the Alumni House on and Wednesday evenings, February 14 and 15, 1973. Bishop Fraser and talk with him the first of the two 1973 Penick Lectures will appear next month.**

he will not get into trouble. The evidence that raises doubts here is voluminous. The young girl who gets pregnant at choir rehearsal. The use of narcotics at youth conferences. The outstanding churchman who is involved in fraud. The ordained man who is deposed on several counts for moral reasons. And yet, what would a community or nation be like that had no organized and institutional witness to the Biblical tradition?

3. The United States is an independent nation protected on the east and west by vast oceans and on the north and south by friendly neighbors. If this is so, then why do we build and perfect anti-ballistic missiles, keep a constant vigil against the smuggling of hard drugs across our southern border and watch with care the escape of wanted persons across our northern border? And have you noticed how improved transportation is shrinking the size of those oceans and making distant

**We have been taught to work for freedom. For nothing is to be revolted for freedom, demonstrated for freedom, we are still searching for free-**

lands our next door neighbors? Or, more recently, how dependent we are becoming on nations half-way around the world for energy and how foreign labor markets are affecting the value of our dollar. It is very unsettling for an individual or a nation to be forced to trade independence for interdependence.

4. Freedom. We have been taught to work for freedom, to die for freedom, to live for freedom, for nothing is to be cherished more than freedom. We have revolted for freedom, demonstrated for freedom, picketed for free-

# Temporary Spirituality' In Penick Lectures

the University of North Carolina by Bishop Fraser. They were Greensboro campus on Tuesday and 28. Bishop Fraser shared his the last spring under the general clergy was invited to meet with about theological concerns. The appears in this issue. The second

dom and yet we are still searching for freedom. Why?

5. Democracy. We pride ourselves on the democratic process. It is almost sacred. And yet, at every election be it for government official, at a stockholders meeting or a social organization, the problem is to get people out to vote. They say that they are not interested because their vote doesn't count, that there is no one who really represents them, that the democratic process is rigged so the power structure stays in power. But who would want to trade it for any other system? I, for one, would not.

6. Law and Order. We have always prided ourselves on being a people of law and order. Now we have a problem interpreting and enforcing the law and consequently a lack of order. And on the other hand, there is a fear on the part of some that we might regain law and order at the cost of personal privacy and freedom. All of which leaves

dom, to die for freedom, to live, ed more than freedom. We have freedom, picketed for freedom and

people afraid; afraid to travel, afraid for members of their family, afraid not to invest in all sorts of electronic devices for protection. How do we achieve rational, reasonable and just law and order?

7. The Industrial Revolution has always been considered a turning point in man's progress. It has and still does provide mankind with the basic necessities of life. But we have learned that man is not satisfied with the basic necessities. He must have more and more and more. Now we cannot distinguish between basic necessities and

luxuries and we are caught in the crunch of excess that is beginning to destroy our value system, our environment and our economy as well as our mental health. But who can not be thankful for the benefits of the industrial and scientific revolutions?

8. The Church. Some years ago a friend sent me a framed picture of a modern crucifix that I imagine was taken from an art magazine. I keep it in my study. The title is "The Convert" (c. 1955) and then the statement, "I don't know that I believe in God . . . but you will admit that the formality of the church is reassuring." All I can

to a greater or lesser degree, and then we try to reconstruct our world in the old, over-simple black and white."

He continues, "Today we have substituted problems for devils, remedies for gods and experts for priests. According to our particular individual bent, we either locate all the 'badness,' all the problems, inside ourselves and fall into self-hate, or we externalize the 'badness,' find all the problems in society, and opt for revolution. In either case the cures we invite for our over-simplified ills are likely to be those of the quack. 'If only . . .' we say, and stake all our enthusiasm on a single

**But we have learned that man is not satisfied with the basic necessities. We must have more and more and more. Now we cannot distinguish between basic necessities and luxuries and we are caught in the crunch of excess that is beginning to destroy our value system, our environment and our economy as well as our mental health.**

ask you is, "Is the formality of the contemporary church reassuring?"

Now for fear that this all sounds too pessimistic and cynical, let me hasten to say that I do not mean to imply that this is the whole story. We can thank God for that. But I am suggesting that for youth, housewives, business and professional people and church and government leaders, consciously and unconsciously, these symptoms of the period of history in which we live are very confusing, unsettling, and disrupting in varying degrees and indicate the need for a spirituality that will be helpful in becoming a person in the fullest sense. In other words, it would be hard to find any knowledgeable person who would say that all is well with the world. It is apparent that mankind in his dominion of the earth is sailing through rough waters and is in need of something to stabilize his ship, to help him set his course, and to give him the strength and power to arrive at his destination. John V. Taylor, General Secretary of The Church Missionary Society, puts it another way, "Growing up towards maturity means learning to hold together the good and the bad feelings, the love and the hate, the frustration and the self-assertion, the creation and the destruction, in one's self and in other people. All of us fail to do this at certain times and

panacea that either disappoints or does more damage than it repairs. Which, of course, is what the problems solver thrives on!"

We would do better to look for the kind of help that fortifies us to come to terms with the realities of the good and bad, love and hate, in ourselves and our world, and to live triumphantly with and through those evils that may by grace and skill be alleviated but will not be eliminated until God brings in His kingdom.

This is not only true of nations which must have a clear sense of mission, or universities which must know what they are educating people for and why, but for people who marry and must ask and answer, 'why have children?' but also for families, where people live in close relationships and at the same time are all differently affected by these signs and pressures of the time in which we live. One of the most moving books with an anonymous author is the diary of a 15-year old American girl, entitled "Go Ask Alice." Like any other teenager she swings between ecstasy and boredom, worries about her skin and her weight, is desperate to make friends at her new school. Then one night at a party she has her coke laced with LSD. During the weeks that follow, in a mixture of fear and elation, she tries other



drugs, and sex as well, and never, but never, can she tell her parents the things she confides to her diary.

"I had the overwhelming desire to break down and tell them everything, (she writes) I wanted to tell them. I wanted more than anything in the world to know that they understood, but naturally they just kept on talking and talking because they are incapable of really understanding anything. If only parents would listen!" Can you empathize with the girl? Can you empathize with the parents? Two generations caught in a struggle with a world that they find confusing, unstable, and without a direction in which to move, or a compass by which they can find their way. Less than a year later she writes the last entry in her diary: "I think I am scared witless inside about going back to school." Three weeks later her parents, returning from the movies, found her dead. They never knew whether the overdose was accidental or deliberate. They never knew Alice. It was their tragedy as much as hers.

I hope that I have made my point. There is a need for something to give us stability, direction, purpose, and the power to pursue the direction and purpose. And this is not only a finding of the church. I have been very much interested in the concern and the money that is being spent by corporations to help middle management, top management, and even officers of the corporation to take a look at themselves, their jobs and their family relations. Some firms and some consultants even encourage the wives to attend conferences, designed for nothing more than an understanding of the pressures of life and what they do to you and where they hit you the hardest and how you see them coming and what you do to avoid them and what to do when they catch you unaware. The sensitivity training; the retreat to a quiet place where executives listen to recorded music, read good books, exercise, slow down the pace of life and in a sense learn to sleep all over again; the employment of industrial psychologists; management consultants; and the consultative psychiatrist are all steps in this direction.

But these are all rational and analytical assists to help us see more clearly. They do not bring us to the wholeness we are seeking or to become a person in the fullest sense. I do not mean to infer that these things are not helpful;

that they do not open up life for some people; and that they are not a step in the right direction, but I know from having attended some of these conferences and training courses that these same people and the instructors and the observers, outside of the formal structured sessions, begin to push harder and move deeper. They want to know about life. They want to know about

could touch it. It was as real as I was real. If I had read Martin Buber, I could have said, it is "I and Thou." My pilgrimage began and the sense of the Presence of God, has been repeated in the silence of contemplation, in the study of a great painting, in the performance of a masterpiece of music, at the side of a person dying, in the joy of the birth of a child, in the noise

**We would do better to look for the kind of help that fortifies us to come to terms with the realities of the good and bad, love and hate, in ourselves and our world, and to live triumphantly with and through those evils that may by grace and skill be alleviated but will not be eliminated until God brings in His Kingdom.**

God. It is not enough for them to organize the symptoms and identify them. They are looking for a rock on which to build their house so that the storms of life will not undermine its foundations and wash it out to sea.

They are yearning at the gut level, if you will, for what the Christian tradition calls the sense of the presence of God. Like all of us created, mortal human beings they want something real to which they can commit themselves with certainty. I am bold enough to say that life is commitment. When a man finds something to which he can commit himself, then, and only then, is his life free and meaningful and filled with power. This is becoming a person

and turbulence of the streets of a large city, and in the center of all Christian spirituality, the Holy Eucharist.

John Baille in his Gifford Lectures quotes Prof. H. H. Price as saying, "There might be such a thing as religious experience, and I believe there is. And I mean by the word 'experience' something cognitive, not just an emotion, though doubtless emotion accompanies it. I mean a mode of awareness, a unique one, not reducible to any other. . . . If we must classify it under one of the familiar heads, I would rather call it 'a sense' (myself), a sense of the divine; for it does have this in common with the ordinary sense, that it is an original source of data." It is

**They are yearning at the gut level, if you will, for what the Christian tradition calls the sense of the presence of God. Like all of us created, mortal human beings they want something real to which they can commit themselves with certainty.**

in the fullest sense. This is 'why' a spirituality and the need for a contemporary spirituality. A spirituality that will lead man to a sense of the presence of God.

My first consciousness of the presence of God came to me as a teen-ager. I spent the summer climbing in the White Mountains of New Hampshire. It was sunset and as I stood alone on a peak looking out over the farm lands below, the majesty of the sky, the artistic coloring, the quietness in spite of the massiveness of everything about me and the softness of the gentle wind on my face, I was conscious of the presence of something 'other.' It was real. It was present. I almost felt that I

this original source of data that man is seeking that is compelling enough to enlist his commitment and gives him stability.

Henry J. M. Nouwen in his book "Generation Without Fathers" captures this thought when he writes, "The mystical way is the inward way. Man tries to find, in the center of his inwardness, a connection with the 'reality of the unseen,' with 'the source of being,' with 'the point of silence.' There he discovers that what is most personal is most universal. Beyond the superficial layers of idiosyncracies, psychological differences and characterological typologies, he can experience himself as a center out of which he can embrace



all other beings at once, and feel meaningful connections with all that exists.

Many of those who made risky trips on L.S.D. and returned safely from it, have spoken about sensations during which they temporarily broke through their alienation, felt an intimate closeness to that mysterious power which brings men together, and came to a liberating insight in what there is beyond the limits of death. The increasing number of houses for meditation, concentration and contemplation, and the many new Zen and Yoga centers show that nuclear man is trying to reach a moment, a point or a center, in which the distinction between life and death can be transcended and in which a deep connectedness with all of nature as well as with all of history can be experienced. In whatever way we try to define this mode of 'experiential transcendence,' it seems that in all its forms man tried to transcend his own worldly environment and move one, two, three or more levels away from the unrealities of his daily existence to reach a more encompassing distance, which enables him to experience what is really real.

In this experience he can cut through his apathy and reach the deep currents of life in which he participates. There he feels that he belongs to a story of which he knows neither the beginning nor the end, but in which he has a unique place. By this creative distance from the unrealities of his own ambitions and urges, nuclear man breaks through the vicious circle of the self-fulfilling prophecy which makes him suffer from his own morbid predictions. There he comes in contact with the center of his own creativity and finds the strength of refusing to become the passive victim of his own futurology. *There he experiences himself no longer as an isolated individual caught in THE diabolic chain of cause and effect, but as a man able to transcend the fences of his own predicament and reach out far beyond the concerns of his own self.* There he touches the place where all people are revealed to him as equal and where compassion becomes a human possibility.

There he comes to the shocking, but at the same time self-evident insight that prayer is not a pious decoration of life but the breath of human existence."

Nouwen is restating in a contemporary style and vocabulary what the

Church Fathers, the Mystics, Church Confessionals, and the New Testament teach and, that is, that man is restless until he finds his rest in God.

To this end a variety of forms of spirituality have entered the contemporary scene. They are not all Christian, but some of the non-Christian

ones have been baptized and are being practiced by people from all walks of life, laity and clergy, as well as monastic.

Tomorrow night I will speak to the 'how' of spirituality by presenting illustrations of five contemporary spiritual movements. †

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## Our Readers Write

(Continued from page 2)

to exert "group pressure," the need to enforce discipline has diminished almost entirely in the past two months.

What happens to the residents? Ginger plans the menus and shares the cooking with one of the other residents. Paula is the house treasurer and Tony takes care of Mary, our old mare. Susan is a student teacher at a local elementary school. John was just nominated to the Governor's School of Music.

This sentence may be punny, but after nine months of operation, Tree House is ready for a new addition. We are looking forward to starting a second facility to serve six additional residents. The first step to expansion has been to find a married couple to serve as house parents for the present facility.

Tree House is the first successful model of its kind in the State. Five communities in North Carolina have contacted us about setting up similar group homes in their area. Unfortunately, until we open a second facility, we will be forced to turn away many young people who have no constructive alternatives.

If you would like for us to speak with any group from your church, we are: Tree House, Box 823, Chapel Hill, N. C. 27514 (ph. 942-8310)

SUE COLEMAN  
Chapel Hill

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## RESPONDS TO BISHOP

### Editor, The Churchman:

Please allow me to respond to the letter in the March issue of THE CHURCHMAN by my good friend and boss, the Rt. Rev. W. Moultrie Moore. In that letter, Bishop Moore defends the practice of admitting young unconfirmed children to the Holy Communion. Like most parish priests, I too have often felt uneasy and dissatisfied with out customary practice of confirming eleven and twelve year olds and making Confirmation a prerequisite to Holy Communion. And I am not yet unalterably opposed to admitting young children to Communion, but neither am I yet convinced that such admission is best either for the children involved or for the Church as a whole.

Bishop Moore offers two reasons for admitting young children to the Communion. First, he argues, the practice of merely blessing the children associates the Sacrament in their minds "with an experience of rejection." This argument is contrary to my own personal observation and experience. Most children understand and accept the fact that there are many privileges and responsibilities which are necessarily withheld from them until they are old enough and mature enough to accept them. They might complain about being denied some privilege which is given to older children, but to say that they feel "rejection" seems too extreme. Surely a sensitive priest and understanding parents can interpret the blessing at the altar rail in such a way that they communicate to the child not that he is being rejected but that he is being prepared for a responsibility and a privilege which will be his in the future.

But even if the Bishop is correct in his judgment that many children feel rejected when given only a blessing, this in itself is still not adequate reason for admitting them to the Communion. Avoiding a feeling of rejection is at best a tenuous reason for administering any sacrament. For example, most priests will not officiate at a marriage just because they are afraid the couple will feel rejected if they don't; and most bishops will not ordain a man to the diaconate or to the priesthood just to make him feel accepted. The sacraments assume that certain prior conditions must be met, and admitting very young children to Com-

munion for fear that they will feel rejected if we don't ignore the necessity or even the desirability of any prior conditions.

Bishop Moore's second reason for admitting young children to Communion instead of blessing them is that the blessing is theologically confusing because it "looks too much like Confirmation." Again, this seems to me an insufficient reason for making a change as major as this one. Surely most of our people are knowledgeable enough to discern between a blessing and a confirmation. And besides, if the ceremonial similarity between a blessing and a confirmation is too confusing to be continued, the logical step is to stop blessing children rather than automatically to admit them to the Communion.

I agree that the rite of Confirmation needs more study; I agree that the relationship between Confirmation and Communion needs to be re-interpreted so that Confirmation is not a prerequisite to the Communion; I further agree that improvements need to be made in our customary practice of making sixth-grade Confirmation almost automatic; but I seriously doubt that admitting young children to the Holy Communion is one of those needed improvements. Bishop Moore is confident that such children who receive the Sacrament "are caught up in a great and meaningful experience in the Body of Christ." I cannot deny that; but I expect that their experience would be just as great or greater if they were allowed to light the candles or to pass the alms basins. For young children, the newness (and not the significance) of an experience is often what makes it meaningful.

THE REV. ROBERT C. JOHNSON, JR.  
Garner

## THE FOUR GOSPELS

### Editor, The Churchman:

I am a professor of history at N. C. State and a member of the vestry at the Church of the Good Shepherd, where for years I have taught adult Bible classes. I have also taught the Bible at Central Prison. The enclosed verses resulted from my attempts to point out the different features of the Gospels. I submit these lines to you for consideration for publication in THE NORTH CAROLINA CHURCHMAN:

### THE FOUR GOSPELS

Directly of the Lord to read—  
Turn to Mark to fill the need.  
Here's Peter's memory at life's end,  
Told by a helper without amend.

The words of Jesus are our light;  
These does Matthew most fully recite.  
Interspersed, His words and deeds,  
The best planned guide for all our needs.

But evermore we long to know,  
To learn and see His image grow.  
Luke most broadly lifts the curtain,  
Finding truth to make faith certain.

The Word and Flesh were divinely blended,  
The world's weary search forever ended.  
The whole of John a parable forms,  
Calming on our seas all storms.

MARVIN L. BROWN, JR.,  
Raleigh †

## Faith Of Church

(Continued from page 7)

your own idea of the treasures. Here are three categories of mine:

1. WORSHIP — In order to be a

Christian we must come together in a central act of worship. It is from this power source that we move out in action into the world. We as women can have much influence in encouraging and in being a part of 'joyful

worship'. There is no place in the church for stiff and sour saints. One of the greatest things to come out of the studies on the liturgy is the emphasis on joy. Having been reared in the Episcopal church I find no difficulty in using the Book of Common Prayer. In fact, I love it and the beauty of its language, but I think there is a place in the church for both the old and the new liturgy. I might illustrate this by relating some experiences I have had recently in two very different, yet at the same time, meaningful communion services. One was the service held at the time of annual meeting in St. Paul's, Winston-Salem. This cathedral like setting from another century, the colorful vestments of the bishops and assisting clergy, the magnificent choir, the joyful participation of a large congregation in the service from the Book of Common Prayer was indeed awe-inspiring. The other service was held at Kanuga at the close of the Churchwomen's conference in June. For this service we gathered on the porch overlooking the Lake. There were about 50 of us in number. We stood in a circle. The only music was a guitar. We used the new liturgy. Our bread was baked in the Kanuga kitchen. No vestments were worn. We passed the peace and this was very meaningful after the days we had spent together. We moved past the communion table and served ourselves, breaking off a piece of bread and lifting the cup for a sip of wine. Each of us felt the power and presence of God in that most moving service.

2. EDUCATION AND TRAINING — It is said that faith is not taught, it is caught. I would agree, but there are basic truths, principles, and practices that must be taught or they will be lost. In the lives we live today where there is constant coming and going and where a family seldom finds itself in church on two consecutive Sundays, the burden of teaching will be placed more and more on the home. The women of the church will have to assume much of this role. I suggest a greater than ever need to provide good training for all our people.

3. CHRISTIAN SERVICE — If we truly worship with our hearts and minds, if we earnestly study and keep ourselves informed, and if we diligently practice our devotions, there will be only one response and that will be to serve. When I use the word serve

in this sense, I mean LOVE, FORGIVENESS, and being sensitive to the needs of others as well as doing good works. All of us are called on to respond to the needs of our families, friends, and neighbors daily, as well as at times of joy and sadness. Many of us are called to serve in areas of leadership and responsibility. Some of us can witness to our faith by working with persons of special need, such as the kindergarten or handicapped classes. Most of us can contribute financially for work in areas where we cannot go ourselves. All of us can pray for the needs of others.

There is no need to feel defensive or apologetic about the organization of the Episcopal Churchwomen. Some of the criticism has been justified, but the intent of the organization is sound and only falls short of its goals because it is in the hands of humans. As long as we keep its purpose in mind in all we do we will be on firm ground. There is a place for everyone in our corporate church life, and if we keep our activities relevant and vital, we will all want to be a part of it. The organization of the Episcopal Churchwomen has changed much in the past. It will change much in the future as it continues to see its role in new perspective

## \$4,500 In Profits:

# Holy Innocents Designates 7 Beneficiaries Of Bazaar

HENDERSON—The Church-women of Holy Innocents Church in Henderson are old and experienced hands at bazaars. For many years they were held each year. Then for various reasons, best forgotten, there was a nine year rest.

Last year it was found that the Churchwomen really wanted another bazaar. A committee met to make plans. Here experience paid off — for remembered were all strengths and all weaknesses of past years. First chosen was the best executive talent to be found in the group, Mary Lou Parham, who in turn asked Stu Baldecchi to assist.

With two such talented leaders they

as history dictates.

We in the church have been through another revolution — we are approaching reformation — renaissance is in sight. May God direct each of us in the way He would have us go. †

couldn't fail. However remembering that in the past everything could go smoothly until after the bazaar when it came time to allocate the money, it was decided, prior to the bazaar, on a percentage basis how the money would be used. It is unbelievable how much easier it is to decide on how to use money before it becomes a reality than after one has it!

Last month the Churchwomen proudly listened to the following report:

## DISBURSEMENTS

Vance County	
Recreation Project .....	\$1,126.94
St. Mary's Junior College.....	1,126.94
Tree House, Chapel Hill.....	676.17
Good Shepherd Mission for Indians	
Fort Defiance, Arizona.....	450.78
Parish Maintenance Fund.....	901.55
Rector's Discretionary Fd.....	225.39
Total	\$4,507.77
	†

# 'Mini-Meetings' Replace Convention

By BETTIE FONDA  
Churchman Editorial Board

The Youth Commission of the Diocese has reached a decision that we believe will make most young people happy in the long run. This was the decision not to have a big, three-day social event made up of some boring discussions, meeting new people, worship, and a dance . . . an event better known as a convention. Instead, there will be several "mini-conventions," or rallies, in each region, lasting from the early afternoon to the early evening.

These rallies will be like workshops where young people can get involved in a subject that interests them, such as music, dance, religion, drama, art, etc.

We realize that this decision is going to disappoint those people who are used to the tradition of having a big convention every year. However, our purpose is not to be convention planners. Our purpose is "to help youth discover resources that enable them to

grow and build relationships with God and man." We feel that this is the better way to accomplish such a purpose.

Workshops and rallies are not the only way to meet a purpose statement, of course. After looking at the 31 responses to our questionnaire, the Commission decided to set up a resource center. This will be a permanent file of simulation games and other activities that EYC groups may find helpful in their program planning.

Sandra Hamby, a member of the Task Force on Youth, will be the chairman of the resource library. We would like to encourage youth and advisors to send contributions to her at 1218 Pleasant View Drive, Winston-Salem, North Carolina.

St. Luke's in Durham had a service that would hopefully go into the resource center. It was an Epiphany Feast of Lights service designed and produced by the young people. Music, drama, special lighting and audio ef-

fects, and congregation participation all went into the makings of a service enjoyed by all those who attended.

At our last meeting, March 9 and 10 in Winston-Salem, the Commission looked over the results of the regional rallies. Each region of the Commission then decided what action would be most beneficial for their area.

As a group, the Commission decided to have a state-wide rally. The Task Force will be doing the "dirty work" this time: We decided what we wanted in the way of a rally, and they will get everything set up.

This one-day rally will be called "Youth Heyday," and it will be a chance for young people from all across the Diocese to get together for a good time. A big-name band will play, and each region will elect commissioners for next year. Mark your calendars for May 6, with a rain-date of May 20. More information will be coming later. †

# N, C. Grants \$81,220 For 1972

By JOHN B. LONDON  
Chairman, Pension Fund

During the year 1972 the Church Pension Fund became involved in two projects for the benefit of the church and its clergy. One of these was a new rehabilitation program to find methods by which disabled clergymen could be restored to more active and serviceable ministries. The other was to help finance a salary study project to create guidelines for measuring parish workloads and goals. Both of these should ultimately be of great help to the church and its ministry.

The Church Life Insurance Company and the Church Insurance Company, both affiliates of the Pension

Fund, experienced excellent years financially, from which the Pension Fund benefits.

As of December 1, 1972, the Church Pension Fund reported grants in force for the Diocese of North Carolina as follows: Clergymen (11) — \$37,320.00; Widows (21) — \$41,817.60; Children (3) — \$2,083.20; Total—\$81,220.80.

For the church as a whole the benefits were as follows: Retired clergymen (1,411) — \$4,952,772; Disabled Clergymen (249) — \$829,176; Wid-

ows (1,687) — \$3,289,932; Children (391) \$251,952; Total — \$9,323,832.

The Church Pension Fund Committee wishes to remind all those responsible for the payment of Pension Fund assessments that in addition to being required by Canon, the regular payment of assessments is a matter of grave importance in protecting the retirement benefits of clergymen, and it is essential that assessments be paid promptly by all parishes and missions. †

## Treasurer's Report

Editor's Note: Following is the report of Diocesan Treasurer Sidney S. Holt on assessments and quota plus the payments thereof for parishes and missions throughout the Diocese for the period January through March 31, 1973. The assessments figure is that assigned to each parish and mission for the day-to-day operating expense of the Diocese. The quota figure represents the participation of each parish and mission in the program of the Episcopal Church in the Diocese and throughout the world.

### Charles Winters Heads Summer Theology School

SEWANEE, Tenn. — The Rev. Charles L. Winters, Jr. has been named director of the Graduate School of Theology for the summer of 1973.

Dr. Winters is professor in dogmatic theology in the school of Theology of the University of the South. He came to Sewanee as an instructor in 1954. Prior to that he had been a Fellow and Tutor at the General Theological Seminary in New York City.

Born in Norfolk, Va. Dec. 30, 1924, he was graduated from Newport High School in Rhode Island and received his B.A. degree from Brown University in 1945, his B.D. from Virginia Theological Seminary in 1949, the S.T.M. from Union Theological Seminary in 1950 and Th.D. from General Theological Seminary in 1956.

He served as curate of St. George's Church in Arlington, Va. in 1949 and as youth director of St. George's Church in Englewood, N. J. He was vicar of the Chapel of St. John the Divine and Episcopal Chaplain at the University of Rhode Island before going to the General Seminary for his doctorate. †

	EPISCOPAL MAINTENANCE		CHURCH'S PROGRAM	
	Assessment	Pd. to Date	Quota	Pd. to Date
Albemarle, Christ .....	\$ 1,022.00	\$ 200.00	\$ 3,132.00	\$ 200.00
Ansonville, All Souls .....	209.00	.00	642.00	.00
Asheboro, Good Shepherd .....	1,461.00	365.25	4,476.00	1,119.00
Bartlettboro, St. Johns .....	179.00	.00	549.00	.00
Burlington, Holy Comforter .....	4,330.00	1,090.00	9,000.00	2,250.00
St. Athanasius .....	37.00	37.00	115.00	115.00
Cary, St. Pauls .....	761.00	126.84	2,333.00	389.84
Chapel Hill, Chapel of Cross .....	4,190.00	1,040.00	12,838.00	3,253.00
Holy Family .....	2,518.00	629.43	7,717.00	1,929.18
Charlotte, All Saints .....	476.00	.00	1,460.00	.00
Christ Church .....	12,754.00	3,188.55	39,079.00	9,769.76
Holy Comforter .....	5,026.00	418.83	12,000.00	968.59
St. Andrews .....	1,938.00	161.50	5,938.00	.00
St. Christophers .....	1,275.00	109.00	3,908.00	322.00
St. Johns .....	5,939.00	.00	.00	.00
St. Martins .....	5,364.00	1,341.00	16,434.00	4,108.50
St. Michaels and All Angels .....	731.00	182.75	2,240.00	560.00
St. Peters .....	4,398.00	1,099.50	13,478.00	2,248.00
Cleveland, Christ Church .....	748.00	.00	2,292.00	.00
Concord, All Saints .....	1,777.00	444.25	5,444.00	1,361.00
Coolemeke, Good Shepherd .....	205.00	.00	628.00	.00
Davidson, St. Albans .....	181.00	60.00	555.00	200.00
Durham, Epiphany .....	52.00	.00	158.00	.00
St. Andrews .....	219.00	54.75	670.00	167.50
St. Josephs .....	1,214.00	300.00	.00	200.00
St. Lukes .....	1,748.00	437.01	5,355.00	446.25
St. Philips .....	4,468.00	.00	13,692.00	.00
St. Stephens .....	2,913.00	728.25	8,925.00	2,231.25
St. Titus .....	1,012.00	253.03	3,100.00	775.03
Eden, Epiphany .....	1,063.00	265.73	3,259.00	543.20
St. Lukes .....	814.00	203.49	2,495.00	621.27
St. Marys .....	119.00	.00	.00	.00
Elkin, Galloway Memorial .....	160.00	.00	490.00	.00
Enfield, Advent .....	476.00	119.00	500.00	125.00
Erwin, St. Stephens .....	867.00	.00	750.00	.00
Fork, Ascension .....	138.00	69.00	422.00	211.00
Fuquay-Varina, Trinity .....	57.00	.00	.00	.00
Garner, St. Christophers .....	253.00	.00	777.00	.00
Germantown, St. Philips .....	17.00	17.00	52.00	52.00
Greensboro, All Saints .....	1,435.00	358.74	4,396.00	.00
Redeemer .....	924.00	.00	2,231.00	.00
Holy Trinity .....	8,117.00	2,029.23	24,870.00	6,217.50
St. Andrews .....	3,685.00	3,685.00	11,293.00	2,258.60
Greensboro, St. Barnabas .....	149.00	39.50	456.00	114.00
St. Francis .....	5,098.00	1,274.49	15,618.00	3,904.50
Halifax, St. Marks .....	216.00	.00	661.00	.00
Hamlet, All Saints .....	431.00	431.00	1,319.00	.00
Haw River, St. Andrews .....	287.00	.00	100.00	.00
Henderson, Holy Innocents .....	2,913.00	750.00	8,925.00	2,000.00
St. Johns .....	331.00	.00	1,015.00	.00



# Chapel Hill Native Named Theology Dean At Sewanee

SEWANEE, Tenn. — The Rev. Urban T. Holmes has been named dean of the School of Theology of the Uni-

versity of the South, it was announced today. The Rev. Mr. Holmes is professor of pastoral theology at Nashotah

House, Episcopal seminary at Nashotah, Wis., and priest-in-charge at the Church of St. Simon the Fisherman in Port Washington, Wis.

He replaces the Very Rev. George M. Alexander, who was elected bishop of the diocese of Upper South Carolina this year after serving as dean for 19 years. The School of Theology, known as St. Luke's, has an enrollment of 60 students. It is estimated that ten per cent of all Episcopal clergy in America received all or part of their education at Sewanee, when the college is also included.

Holmes is a candidate for a Ph.D. degree from Marquette University in the field of theology and society. His doctoral thesis is a theological and social analysis of the doctrine of God since 1965. He is a native of Chapel Hill, N. C., and holds B.A. and M.A. degrees from the University of North Carolina. He also earned an M.Div. with honors from Philadelphia Divinity School, and an S.T.M. from the University of the South. He is a member of Phi Beta Kappa.

He has taught pastoral theology since 1966 and was previously chaplain at Louisiana State University for ten years. At LSU he was also special lecturer in Greek. He was examining chaplain for the diocese of Louisiana, a member of the Bishop and Council, and director of camps and conferences. He has been active in counseling and in community welfare and social services. In 1971 he was visiting professor at Marquette University and held a university scholarship.

He is the author of many articles and reviews in theological journals and has written three books — *The Sexual Person*, *The Future Shape of Ministry*, and *Young Children and the Eucharist*. *The Future Shape of Ministry* has caused wide comment throughout the church and was described by one reviewer as a "classic" which should be required reading for every churchman.

Vice-Chancellor Dr. J. Jefferson Bennett, president of the University of the South, said, "I am delighted and excited over the prospect of working with Mr. Holmes because of his Christian character and his broad experience on university and seminary campuses. We are convinced that he will make an outstanding contribution to the work of our excellent faculty in the seminary and to the university at large. †

	EPISCOPAL MAINTENANCE		CHURCH'S PROGRAM	
	Assessment	Pd. to Date	Quota	Pd. to Date
High Points, St. Christophers.....	1,462.00	365.49	4,470.00	1,119.75
St. Marys.....	3,838.00	959.49	11,760.00	2,940.00
Hillsborough, St. Matthews.....	1,149.00	.00	2,500.00	.00
Huntersville, St. Marks.....	994.00	246.00	2,000.00	750.00
Iredell Co., St. James.....	102.00	.00	313.00	.00
Jackson, Saviour.....	234.00	.00	509.00	.00
Kittrell, St. James.....	49.00	.00	.00	.00
Laurinburg, St. Davids.....	47.00	109.25	1,338.00	334.50
Lexington, Grace.....	1,284.00	428.00	3,934.00	1,331.32
Littleton, St. Albans.....	188.00	.00	300.00	.00
St. Annas.....	32.00	.00	48.00	.00
Louisburg, St. Matthias.....	56.00	.00	172.00	.00
St. Pauls.....	738.00	123.00	1,000.00	166.66
Mayodan, Messiah.....	346.00	.00	1,061.00	.00
Milton, Christ.....	54.00	.00	166.00	.00
Monroe, St. Pauls.....	1,285.00	1,285.00	3,937.00	20.00
Mount Airy, Trinity.....	1,308.00	.00	.00	.00
Northampton Co., St. Lukes.....	32.00	.00	99.00	.00
Oxford, St. Cyprians.....	215.00	.00	658.00	.00
St. Stephens.....	1,339.00	334.74	4,102.00	1,025.55
Pittsboro, St. Bartholomews.....	666.00	.00	2,042.00	.00
Raleigh, Christ Church.....	6,561.00	4,000.00	12,000.00	.00
Good Shepherd.....	5,639.00	940.00	17,277.00	2,880.00
St. Ambrose.....	1,059.00	.00	2,000.00	.00
St. Augustines.....	46.00	.00	142.00	.00
St. Marks.....	1,286.00	321.00	3,940.00	984.00
St. Marys.....	69.00	69.00	100.00	31.00
St. Michaels.....	4,730.00	1,182.48	14,494.00	3,623.49
St. Timothy.....	2,349.00	565.00	7,166.00	500.00
Reidsville, St. Thomas.....	1,313.00	213.00	4,024.00	674.00
Ridgeway, Good Shepherd.....	20.00	.00	.00	.00
Roanoke Rapids, All Saints.....	1,466.00	368.00	4,491.00	1,122.75
Rockingham, Messiah.....	961.00	.00	1,000.00	.00
Rocky Mount, Christ Church.....	581.00	200.00	1,782.00	600.00
Epiphany.....	134.00	134.00	411.00	211.00
Good Shepherd.....	4,540.00	1,165.00	10,067.00	2,642.00
St. Andrews.....	2,020.00	673.33	6,190.00	2,063.33
Roxboro, St. Marks.....	384.00	96.00	1,178.00	294.51
Salisbury, St. Lukes.....	4,368.00	1,092.00	13,384.00	3,346.00
St. Matthews.....	939.00	234.75	1,439.00	359.73
St. Pauls.....	148.00	.00	250.00	.00
Sanford, St. Thomas.....	1,263.00	210.50	3,871.00	645.10
Scotland Neck, Trinity.....	1,430.00	357.56	3,287.00	821.67
Smithfield, St. Pauls.....	1,357.00	1,030.00	4,159.00	364.00
Southern Pines, Emmanuel.....	3,823.00	955.75	11,714.00	2,928.50
Speed, St. Marys.....	88.00	.00	270.00	.00
Statesville, Trinity.....	1,982.00	382.00	6,073.00	1,073.00
Tarboro, Calvary.....	3,704.00	925.99	11,351.00	2,838.24
St. Lukes.....	94.00	.00	288.00	.00
St. Michaels.....	343.00	.00	1,052.00	.00
Thomasville, St. Pauls.....	390.00	195.00	1,194.00	597.00
Townsville, Holy Trinity.....	91.00	.00	100.00	.00
Wadesboro, Calvary.....	1,399.00	399.00	3,385.00	385.00
Wake Forest, St. Johns.....	325.00	.00	705.00	.00
Walnut Cove, Christ Church.....	357.00	.00	789.00	.00
Warrenton, All Saints.....	87.00	14.50	267.00	44.50
Emmanuel.....	1,016.00	.00	500.00	.00
Weldon, Grace.....	539.00	.00	.00	.00
Wilson, St. Marks.....	109.00	.00	.00	.00
Wilson, St. Timothy.....	3,038.00	538.00	9,309.00	1,809.00
Winston-Salem, St. Annes.....	1,425.00	.00	4,366.00	.00
St. Pauls.....	12,043.00	3,010.74	34,500.00	8,625.00
St. Stephens.....	513.00	.00	.00	.00
St. Timothy.....	2,459.00	614.81	7,534.00	1,883.53
Woodleaf, St. Georges.....	55.00	.00	169.00	.00
Yanceyville, St. Lukes.....	34.00	.00	104.00	.00
	\$187,000.00	\$ 45,247.52	\$502,527.00	\$ 97,675.10

# The Tar Heel DioSCENE

By MRS. MARGARET S. KNIGHT  
Churchman Editorial Board

**Deaths** — The Rev. *Jadi Levi Martin*, died on February 17. He had been at Penick Home, Southern Pines since his retirement. He was ordained to the priesthood in 1921, served at Calvary Church, Wadesboro; at St. Matthew's, Rowan County; Christ Church, Cleveland; and St. George's, Woodlief. The Rev. *Canon Edward W. Baxter* died in Warrenton on March 7. He was canonically resident in the Diocese of Lexington, Ky., but since his retirement had lived in Warrenton and served as supply pastor in a number of parishes in the northeastern part of this Diocese. *Canon Thomas H. Carson, S.T.D.*, retired, died on March 9 in Greenville, S. C. He served in this Diocese at St. Paul's, Thomasville.

**Programs** — Taking note of Lenten programs over the Diocese, study of the Rev. *John Spong's* new book, "Honest Prayer," seemed to head the list of topics. Studies of "I'm OK — You're OK" and *Dr. Fitzsimmons Allison's* "Fear, Love and Worship," were close followers. And covered dish suppers seemed the favorite form of 'gathering' this Lent.

**New Approach** — St. Anne's, Winston-Salem, is using a new and interesting approach to Christian education this year. In church school and for adult study, a series of five six-weeks blocks is being used. In each block adults are offered the choice of a seminar or a laboratory course. The content oriented seminar roughly parallels the current church school block, and is designed for those preferring more of a study course. Their current topic, as in the church school, is "Approaching Easter." The laboratory group is centered on topics growing out of the group's interests, with emphasis on topics related to personal growth or exploration of feelings and attitudes—process oriented. The current topic is renewed faith in one's self and one's fellow man. The Rev. *David Fargo* is vicar of St. Anne's.

**March Fun** — But far and away the most enticing program noted anywhere was another St. Anne's offering — a

Banana Split-Kite Flying Party put on by their Parish Life committee on a March Sunday afternoon!

**New Center** — A day care center for mentally retarded children opened last month in the parish house of St. Cyprian's, Oxford. Called the "Granville County Developmental Day Care Center," it will emphasize "selfhelp skills and will encourage domestic or vocational independence." It began operation with six children, with a maximum of six more to be added gradually. *Mrs. Nancy Rogers* is director, and *Mr. J. W. Murfree* is senior warden of the sponsoring parish. Support for the center has come from the local community and from St. Stephen's, Oxford. The Rev. *Harrison T. Simons* serves both churches.

**Constituency** — Several parishes have begun a new vestry-family relationship. In an effort to improve communication between vestry and parish members, each family is assigned to a certain vestryman, with the hope that these persons will call on him to discuss any ideas, suggestions, questions, or criticisms. Holy Comforter, Burlington, is one of the churches using this system. The Rev. *Roderick Reinecke* is rector.

**Visitors** — Distinguished visitors in the Diocese recently include the Rev. *Reginald Harvey*, rector of St. Anne's, Southampton, Bermuda, who held a revival mission at St. Michael's and All Angels, Charlotte. Mr. Harvey was a captain and lay evangelist in the Church Army in England for 25 years before coming to the Diocese of Southern Ohio in 1956. He served there for three years in the same capacity; then he went to Bermuda, studied for Holy Orders there, and has remained in that Diocese. The Rev. *James Kenyon* is priest-in charge at St. Michael's. At Chapel of the Cross, Chapel Hill, Dr. C. *Fitzsimmons Allison*, professor of church history at Virginia Theological Seminary, Alexandria, gave a series of Lenten lectures. Designed as a theological course for lay people, the three lectures were called "The Cross and the Church." The Rev. *Peter Lee* is rector of the church. Visitors to St. Martin's, Charlotte, to experience an American

Christmas, were a Chinese missionary pastor and his wife, *The Rev. Andrew Leung* and his wife, *King Wan*. From the Crown of Thorns Church in Hong Kong, they are in this country to study at Episcopal Seminary in Cambridge, Mass. St. Martin's has long had a relationship with this parish, and both priests and parishoners have visited back and forth. The rector of St. Martin's, the Rev. *Bartine Sherman* is brother-in-law of the Bishop of Hong Kong. The Leung's visit to St. Martin's came at the invitation of its World Wide Involvement Committee headed by *Mr. and Mrs. Edward C. Stohart, Jr.*

**Birth** — Born to the Rev. and Mrs. *Thom W. Blair, Jr.*, a son, *Thom Blair, III*, on February 22. Thom, Jr., is attending graduate school at Duke University. His father was rector of Christ Church, Charlotte, for many years.

**Spring** — We liked this timely poem in the newsletter of St. Stephen's, Durham, with the note that it was sent to parishioner *Margaret Dayton* by her mother who is in her nineties. It was written by *Elizabeth Landweer*:

## The First Page of the Year

Nothing at first seems written here  
Upon the white page of the year  
No prophecy of things to come.  
The dry twig of the winter plum  
Is dusted with the chalk of snow,  
And every shadow seems to throw  
A wistful blot of purple ink,  
Yet spring is nearer than we think,  
And only waits a while to brood  
On resolutions of the good.

The earth, although quiescent now,  
Is only strengthening its vow  
To bring forth more abundant fruit.  
The willow leans upon the lute,  
The azure twilight turns to mauve,  
The bare black branches of the grove  
Stand etched against a greenish sky.  
The land makes neither sound nor sigh,  
But still God's finger moves on it.  
And writes in secret, to beget  
New life from the enduring husk,  
And fraught with violet of dusk,  
The hour is building to the brink,  
And Spring is nearer than we think! †

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**The Churchman**

May/June 1973



**PEOPLE FILED OUT** of eight downtown area Lexington churches and joined together for a Palm Sunday celebration march and service. Approximately 4,000 participated in the march up Main Street to the Old Davidson County Courthouse, where there was a dramatic reading of Matthew's gospel. See story on page 13. (Staff photo by Pat Culbert. Courtesy of The Lexington Dispatch.)





Official Publication  
Diocese of North Carolina

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**Bishop**

RT. REV. W. MOULTRIE MOORE

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**Editorial Board**

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## Leads To Masters Degree:

# Wake Forest Has Course In Pastoral Counseling

WINSTON - SALEM — A new graduate program at Wake Forest University gives ministers both academic study and practical training in the art of pastoral counseling.

The program leading to the master of arts degree in pastoral care is one of the first in the country and already is being copied by other colleges. It was begun by the Department of Religion after two years of study and planning and combines the resources of the University and the School of Pastoral Care at North Carolina Baptist Hospital.

Its purpose is to offer graduate study which enables ministers to advance their careers and give them background and training to better help members of their congregation who face crises or struggle with personal problems.

The program is demanding and qualifications for admittance are high.

The program takes at least a year and a half to complete. Students are enrolled in both the Graduate School and the School of Pastoral Care. Their work includes academic and clinical courses, an internship in the School of Pastoral Care, and preparation of a thesis growing out of their clinical experiences.

Academic study includes four required courses in pastoral counseling

and four courses in religion and related areas. The course in clinical pastoral education is given in conjunction with the internship, which includes supervised work with patients and their families, participation in seminars, and conferences with physicians, nurses, social workers and psychiatrists.

Students must hold the bachelor's degree in arts or sciences from an accredited college as well as a professional degree in theology and must meet requirements for admission to the Graduate School. Some scholarship aid is offered.

Six students are in the program this year. All are ordained ministers.

The program was devised by members of the religion department's graduate committee in cooperation with Dr. Andrew Lester, director of the School of Pastoral Care and visiting lecturer in religion at Wake Forest. Dr. Carlton T. Mitchell, associate professor of religion, is chairman of the graduate committee.

Students who successfully complete the program receive the master's degree and also receive certification for completing both basic and advanced units of clinical pastoral education, which is the basic training required by most institutions for chaplaincy positions. †

## Deadline Is June 15:

# Registration Underway For Youth Conferences

Two conferences for junior and senior high school students will be sponsored during June by the Diocese of North Carolina.

Arranged by the Diocese's Youth Division under the Rev. King Cole, the simultaneous conferences are scheduled from Thursday, August 16 (beginning with supper) through lunch on Monday, August 20.

The site is Camp New Hope located on Highway 86 between Chapel Hill and Hillsborough.

The conferences are for boys and girls completing grades 7 through 9 and for those completing grades 10 through 12.

The Rev. John S. McDowell is serving as camp director.

Registrations must be in the hands of: Office of Program, Box 17025, Raleigh 27609 by June 15. A \$10 registration fee is due with the application with the \$20.00 balance payable on arrival at camp. †



*"But do not be disheartened, God is using the troubled times in which we live to bring us to our senses as he did with the Prodigal Son. Some of the institutions may go because we are turning around and beginning to thirst for the Lord. The enemy will become our neighbor. Compromise will be replaced with love and God will be in our midst." — Bishop Fraser*



### 'Contemporary Spirituality' Concluded:

## **Bishop Views 5 Spiritual Movements In Second Of Penick Lecture Series**

Last night, I tried to establish the 'why' of spirituality and the need for a contemporary spirituality which has to do with becoming a person in the fullest sense. Tonight, I will address myself to the 'how' of a contemporary spirituality by presenting illustrations of five spiritual movements.

We begin with *Christian Yoga*. Most of us know Yoga as a series of physical exercises—The Deep Obedience—The Tree—The Snake—The Bent Bow—The Dolphin—The Full Backwards Bend—The Folded Leaf—The Pole—The Candle—The Tree—The Plough—Reintegration and of course Relaxation. However, "Its ultimate goal and true end" according to C. Kerneiz, the great popularizer of Yoga in the West, "is to prepare man for the acquisition of that repose of the spirit necessary for the realization of the 'Supreme,' or for experiencing the Divine." There are various practices of Yoga, Profane Yoga, Sacred Yoga and Christian Yoga. They all admit to the physical benefits derived from the exercises, some even boast that the physical exercises not only restore a balance of body and mind but also preserve and create physical beauty, that "regular practice allows a man to keep youthfulness in body and mind sufficiently for him to be taken for the brother of his own son, and for a woman to be taken for the sister of her own daughter

for many years."

The aims of Sacred Yoga, of Hindu Yoga, are however spiritual. It is tantamount to treason to forget this and retain only the purely physical side of this ancient discipline, to see in it all no more than a means towards bodily health or beauty. In fact, these aims go far beyond producing psychosomatic equilibrium, and beyond the joining and harmonizing of vital energies called up in the yogi by the exercises. Rather do these aims bring about coherence among the forms of vital energy by making them the foundation and basic prerequisite for man's coming to know and experience his true self and, in his true self, God.

The whole story of Indian Yoga may be summed up in one word: meditation. For the Indian mind meditation

is first and foremost the fixing of the mind on an object; it is the silent application of certain faculties of the soul to a datum, the fundamental truth of which has to be discovered and penetrated by close union with it. The discursive intellect only plays a very minor role in this. According to Swami Sinanada Saravasti Yoga is "the extinction of all functions of the mind, the art of emptying the mind and making of it a blank page."

To be in a position to meditate the Indian must master the body and its instincts. That is the aim of abstinence. Then the spirit must be roused, and the inherent waywardness of the mind brought to an end. The spirit is awakened by the postures or exercises. These not only soothe and calm the nerves, promote the circulation, and stimulate the action of the various glands; they also rouse the spiritual energy latent in every man. The principal means, however, used by the yogi to gain command over spiritual energy so as to meditate is that of breath-control. With this he directs the energy towards the centers where the true self will come to realize its own real nature.

It is obvious that breathing influences the physiological conditions; and reciprocally, every change in the functioning of certain organs affects breathing. It also acts in unison with the moral condition. Emotions and pas-

**Editor's Note: The Penick Lectures at the University of North Carolina at Greensboro were delivered this year by Bishop Fraser, who shared his experiences from his sabbatical in Europe last spring under the general heading "Contemporary Spirituality. The clergy were invited to meet with Bishop Fraser and talk with him further about theological concerns. The second of the two 1973 Penick Lectures appears in this issue.**

sions, fear, grief, desire, joy, anger and shame modify the rhythm of breathing. Ideas also are intimately connected with breathing: the mind at work is linked to it just as closely as resting or peace of heart. It is not surprising that various physicians and physiologists throughout the world in ancient times identified the energy of the breath with the soul, with life, or with the human spirit.

Although the rhythm of breathing is an automatic reflex, it can be controlled by the will. Learning to control it introduces a new factor of power and balance into the whole of the organism on the various levels of human activity. Discipline is achieved over certain vital processes; the body, the various "spirits" and the whole world of thought are calmed. This accounts for the importance given by the yogis to certain breathing exercises which have long been kept secret. None of them would think of beginning a period of meditation without first having purified the channels of the physical body which is supposed to echo the shape of the physical body by breathing exercises nor without having roused the spirit by deep, harmonious, rhythmic breathing.

The postures and the control of breathing constitute the first preparation for yogic meditation. Immediate preparation takes the form of repeating some sacred utterances. Then the yogi, completely still and restfully settled in a posture he has chosen—the Hero posture or the Lotus posture—starts to concentrate. To begin with he fixes his eyes on a certain spot, for instance on a point between the eyebrows, or on the tip of his nose. He fixes his mind on some part of his physical body; that of the heart, seat of the feelings; that of the forehead, seat of the intellect; that of the crown of the head, if he has already reached spiritual self-realization. The guru, or spiritual director, will choose for his disciple the "place" of concentration, as well as the "object" of meditation. The whole affair consists of stabilizing and fixing the inner vision, the mind so that it may concentrate actively and not get snatched away, even for a moment, by any distraction. The desires and bodily passions are extinguished, the noises of the mind are quelled; finally the idea alone remains. The art of the yogi is to establish himself in a complete silence, to empty himself of all thoughts and illusions, to discard and forget everything but this one idea: *man's true self*

## Priest, 4 Deacons:

# Ordination For Diocese Set June 16 At Henderson

The Diocesan Service of Ordination will take place this year at the Church of the Holy Innocents in Henderson on Saturday morning, June 23, at 11:00 o'clock.

There are four candidates for deacon and one for priest . . . subject to June 19 approval by the Standing Committee.

Clergy and laity of the Diocese are invited to attend. †

*is divine; it is God, and the rest is silence.*

Christian Yoga, as I understand it, is not the same as Indian Yoga with a different vocabulary. My experience with Yoga has been gleaned mostly from the Roman Catholic Church, par-

ticularly from the Benedictines in Belgium. It is practiced in monasteries, convents and by Catholic laity. The laymen whom I know give one hour a day to Yoga and they are mainly middle-class people, engineers and business men. They have maintained the basics of Yoga, that is the physical aspects, the postures, the breathing, and the ascetic teachings of abstinence, but all the rest is clearly an understanding of orthodox Christian theology. The Christian yogi is convinced above all of one thing: the redemption of his body. He understands that redemption is so ordered as to embrace the whole, not merely a part of man; and even beyond man, to include the world of matter, the cosmos itself. Everything is changed by the incarnation and redemption. The Christian dispensation does not abolish all the old order. It is a re-creation. A principle of new life is inserted into a fallen and degraded world, and a fresh spirit from now on breathes life into what had collapsed and died. The new order—the grace of Christ—can be said to offer peace where formerly war was practically inevitable. In the place of hatred, the Spirit puts love; in the place of discord, understanding. The spirit of man is no longer ringed about with enemies. If he wishes, the world of nature or of the sense need no longer present him with snares; it may instead serve to help him. To this end the Christian Yogi outlines his day so that in the morning he has a session of what he calls Engagement.

This consists of breathing exercises and then as many as eight different postures—The Deep Obedience—The Tree—The Snake—etc., each held for a specified number of deep breaths. The evening session is shorter and consists of four postures—The Pole—The

## New Officers

**SOUTHERN PINES** — The recent annual meeting of the board of directors of the Episcopal Home for the Ageing held here recently reelected all incumbent officers.

They are: Mrs. Paul Dana of Southern Pines, president; the Rev. John Mott of Chapel Hill, vice president; Mrs. Annie Mae Pemberton of Raleigh, secretary; and William B. Crews, Jr., of Southern Pines, treasurer.

Elected to the executive committee which includes officers were: The Rev. R. Martin Caldwell of Southern Pines, Mrs. J. Wilson Cunningham of Winston-Salem, Thomas C. Darst, Jr., of Pinehurst, William P. Davis of Southern Pines, John Harden Greensboro, Mrs. Peter Katavolos of Southern Pines, Robert S. Myers, M.D. of Pinehurst, Mrs. Julian Robertson of Salisbury, and Charles M. Shaffer of Chapel Hill.

The Episcopal Home for the Ageing, established in 1964, provides a home for the well-aged in its 60-bed Penick Home and skilled nursing care in the 16-bed St. Peter's Nursing Center. It is an institution of the North Carolina Diocese of the Episcopal Church. †

Full Backwards Bend—The Folded Leaf and then Relaxation, which can be saved until one goes to bed. Any of these postures can be done at other times during the day for what is called Readjustment. Along with the postures there is what is called a Prayer of the Heart which is done either while one holds the posture or it is coordinated with the yogi's breathing or the heart-beat. The yogi says silently a short prayer or maybe nothing more than My . . . God . . . My . . . Lord . . . Jesus . . . Jesus . . . Saviour . . . Saviour.

Asceticism plays a large part in the life of the Christian yogi. It presupposes a certain pattern of living, which need not be monastic, but does imply ascetic discipline. It is likened to athletic training. One of the Christian yogi instructors quotes St. Paul as saying, "Every athlete must keep all his appetites under control." He continues, "We are familiar, too, with the kind of abstinence preached today not only by the handbooks of athletes but also . . . the techniques hawked out to everyone wishing to acquire or re-acquire shapeliness, beauty, strength, energy, and to develop on the purely human plane of mental and physical being. "Do not smoke, or only very little; drink good wine, in moderation. Forbid yourself spirits; never take liquor; above all none of those drinks that are claimed to stimulate the appetite or the digestion. Cut out from your diet all useless foodstuffs, such as spices, pepper, mushrooms, all kinds of condiments, sweets, cream pastry, cold meats. Eat instead only a little red meat, plenty of green vegetables and raw fruit." This ultramonastic diet is strongly recommended to laymen by a layman. It is also the diet for a yogi. The instructor continues, "Do not eat unless you are hungry, nor drink unless you are thirsty. Eat to satisfy your hunger but you must be able to leave the table hungry. Try to fast from time to time. . . . Train yourself to do without things whenever need may arise; and now and then, say once a month, fast properly for a whole day, taking only bread and water."

The end of it all however is meditation. It is in meditation and more particularly in the silent meditation that the Christian yogi becomes aware of his duties and patiently strives to set his innermost life in harmony with God and the divine will. In meditation he assumes the Perfect Posture or the

## Has Had Many Careers:

# Business Manager Sid Holt Returning To Parish Scene



**MR. HOLT**  
... Leaving August 1

**RALEIGH** — The Rev. Sidney S. Holt, diocesan business manager and treasurer since 1968, is reporting to a new assignment on August 1 as priest-in-charge of Christ Church at Mount Pleasant, S. C.

A native of Graham, Mr. Holt was

graduated from the University of North Carolina in 1937 with a B.A. Degree. Before World War II he began a business career . . . first with an automobile agency in Greensboro and later with Jefferson Standard Life Insurance Company. From 1940 to 1941 he served in a number of locations with Capital Airlines.

Sid Holt served as a Navy flyer during World War II and saw sea duty on the *Yorktown*, *Card* and *Tarawa*.

Following the war he entered the textile field with Cannon Mills at Kannapolis, becoming assistant to the vice president in the cotton department. In 1960 he began a new career when he entered the Virginia Technological Seminary.

For three years following his 1963 graduation he served as minister-in-charge of Christ Church, Rocky Mount. From 1966 to 1968 he was rector of St. Thomas Church at Sanford. He came to Diocesan House at Raleigh in 1968.

Mrs. Holt is the former Miss Miriam Ashe Gault of Lake Waccamaw. They have two children and two grandchildren. †

Lotus position and concentrates on some phase of our Lord's life, a phrase, or scene from the daily lectionary, or a simple prayer. The ideal is to devote one of the two daily sessions to meditation and hopefully to silent meditation. Christian Yoga and the various exercises intend to produce in man a condition favoring the total projection of his being towards God, and to create in him a special silence and void for the Lord to come and fill.

You may wonder why I have given so much time to Yoga, but it is not without reason. In Yoga is a very popular and rapidly growing contemporary spirituality. It is derived from a very ancient discipline. Hindu Yoga is also popular at the moment and attracting many disciples in the West. In neither case are they always practiced in their pure and unabbreviated forms. But further, Yoga contains several practices that are included in other forms of contemporary spirituality that we will con-

sider and this will enable us to do them more briefly.

*Closely related to Yoga is Meditation.* The Blue Mountain Center of Meditation is one of the better known illustrations of this form of spirituality in America. It has become so popular not only among young people but adults that the University of California offers a credit course in The Theory and Practice of Meditation. Four units of credit are given for the course and over three hundred attend the classes.

Meditation is defined by the Blue Mountain Center as a "dynamic discipline for increasing concentration until the mind is able to focus itself completely on a chosen subject and utilize its full potential. Meditation is undertaken in order to gain full control of the body, mind and emotions. This is living intentionally, in freedom, rather than being the victim of uncontrolled urges." The aim of the Blue Mountain Center of Meditation is "to bring the ancient

Hindu art of Meditation out of the hermitage and cloister into the midst of life to enable the individual to: (1) Solve personal problems and improve family and community relationships. (2) Release and harness deeper resources. (3) Fulfill the Supreme Purpose of human existence by realizing God within his own consciousness." As Yoga has a sacred scripture, so does the disciple of Meditation, except the Blue Mountain Center encourages its students to turn to the inspirational literature of his own choice, The Upanishads, Bhagavad-Gita, The Bible, prayers, or the statements of mystics.

The course of study given by Founder-Director, Eknath Easwaran, of the Blue Mountain Center, which I have only read and listened to on tape, is an expansion of eight practical suggestions for Meditation. 1. Have a morning meditation for half an hour as early as convenient and again for half an hour at night. 2. Have a special room or corner for meditation with pictures of the great teachers. 3. Sit in the "Lotus posture," or in a straight-backed chair. In either case, keep the spine, neck and head erect all the time. 4. Go slowly in the mind, word by word, through the inspirational passage you have memorized. Do not follow any association of ideas, but keep to the words of the passage. 5. When distractions come, do not resist them, but try to give more and more attention to the words of your particular passage. 6. When reaching the end of the passage, continue to use it over and over again until other suitable passages are memorized from the sacred scriptures and the great mystics. 7. When sinking below the surface level of consciousness, the neuromuscular system begins to relax and a wave of sleepiness may come. Do not yield to this urge, but keep the spine perfectly straight. 8. Keep a notebook for recording any special experiences—physical, mental or spiritual.

The similarities with Yoga are obvious and much of Yoga is at the roots of the Meditation movement. The Blue Mountain Center is now establishing an Ashram, which is a place where students live with their teacher. This Ashram is located in Marin County, in Northern California, is being built by the students, some of whom are teachers, lawyers, and engineers. The Zen Center in Berkeley is cooperating in this effort for it feels a close kinship with the aims and purpose of the Cen-

## For Those Who Can't Pay:

# Penick Home Conducting Direct Mail Fund Appeal

SOUTHERN PINES — The 15,000 individual members of the North Carolina Diocese of the Episcopal Church have received a mailing urging support of the ninth annual Mother's Day effort for the Episcopal Home for the Ageing here.

Mother's Day money donated to the Penick Home Fund becomes part of a special fund to help support those residents in the Home who can not afford the full cost of their care. The Penick Home was opened in 1964 and the Penick Home Fund was established following the death of the Rt. Rev. Bishop Edwin A. Penick. The Fund honors the late Bishop and his ex-

pressed desire that no one be turned away from the home for the ageing due to lack of funds.

This special fund effort culminates each year on Mother's Day. A special envelope enclosed with the extensive mailing permits tax-deductible contributions to go directly to the Home.

The Episcopal Home for the Ageing provides a residence for the well-aged in its 60-bed Penick Home and skilled nursing care in the 16-bed St. Peter's Nursing Center.

The Home's Board of directors asked contributors to honor their Mothers this year by participating in this special fund. †

ter. We would understand the Ashram as a retreat center.

And this leads me to another form of spirituality, the *Contemplative Movement*. The best contemporary illustration of this spirituality that I know is the Spiritual Life Institute of America which is a national, voluntary, ecumenical association concerned with contemplation and the development of a contemporary theology. The director and founder is Father William McNamara, a Carmelite monk. The headquarters is in Sedona, Arizona, and a few house has just been opened in Nova Scotia. The basis of the spirituality is drawn from the self-denial taught by the Desert Fathers and contemplation is understood as "the loving experiential awareness of reality culminating in the pure intuition of God." This is no way out experiment. Father McNamara, a comparatively young man and a dynamic personality, says, "Spooky mystics are not mystics at all. They are on power trips. They do spiritual 'things' in order to 'turn on.' That makes them more egotistic, not less; and it defeats the whole purpose of the spiritual life." When you enter the Institute which is located in the high desert of Arizona, that is scorching hot in the summer and almost as cold in the winter, you are greeted by the rules of the community: *Poverty*, which means—no fuss, *Chastity*—no lust, and *Obedience*—no narrow mind. The life of the community is built on

Praise, that is, the song of the free man born of the loving awareness of God and it is lived out in a climate of Silence, Solitude and Sacrifice. Within this environment the prayerful life is understood as Contemplation, Communion and Celebration.

Lay people of all persuasions, scholars, theologians, monastics and clergy keep the Institute full almost year round. Each guest lives in a small house by himself for which he is responsible. He prepares his own breakfast and lunch and joins the community for one common meal at dinner. The food is simple. He lives the day in silence and alone except for two offices, one at 5:30 in the morning and the other at 5:30 in the afternoon. The Eucharist is celebrated only on Sundays, Saint's Days and Thursdays by design so that each person may be forced to seek out the presence of God in some way other than the sacramental life. There is a feeling on the part of many people in Catholic religious circles that frequent celebrations of the Mass has made the Eucharist a little trite and removed it from its central position as the culmination and focus of the devotional life which should be approached with dignity, solemnity and proper preparation and thanksgiving. The daily office at the Institute is a short contemporary office followed by approximately 30 minutes of silent contemplation. The chapel, which is part of a very contemporary library but



set apart, has a simple table, the reserved sacrament and no chairs. Everyone sits on the floor.

The Spiritual Life Institute is educational as well as religious. It is a School of Theological Humanism. The definition of these terms, I believe, will complete the description of this spirituality, at least for now. Father McNamara says it is a school "in the most real sense of the word, for like the original Greek schools (schola meaning leisure) its goal is the non-utilitarian but most human action of contemplation. The climate it creates for the achievement and enjoyment of this end is creative leisure: a silence and solitude full of contemplation of and vital union with real persons and things and the awful sacred mystery that permeates and yet transcends this deep and real presence—God." It is theological "in the most real sense of the word: such a deep immersion in existence that there is a confrontation not with a theology of God but with the God of theology." It is humanism. "God-centered humanism which encourages man not to flee from the world to be free of it, but to enter into it to transfigure it; not to scorn the good pleasures of the world, but to integrate them with the spiritual; not to aim at rejection, but at consecration." The Founder and Director sums it all up, "The School of Theological Humanism incorporated a non-residential and revolving community of scholars who go on exploring and developing an ever-fresh and open-ended theological anthropology, a small permanent contemplative community, and a community of persons who come to live the contemplative life on a temporary basis."

Every now and then in the history of the Church there has arisen a *Charismatic* or *Pentecostal spirituality*. This has been true ever since the first Pentecost after the death and resurrection of Jesus. There are some who find illustrations of the charismatic life in the Old Testament. In some instances it is hard to separate a pentecostal movement from what some call an evangelical movement. There are common elements of being spirit-led in two movements as separated as Montanism and the Wesleyan movement. At present there is a wide-spread charismatic movement. The extent of it and whether it is growing or on the wane depends on your source of information. The key to it, as I understand it, is

## 'Prayer, Work, Stewardship':

# Episcopal Churchwomen Set June Conference At Kanuga

KANUGA — "Prayer, Work and Stewardship" will be the unifying theme of the Episcopal Churchwomen's Annual Conference at Kanuga from June 17 through June 20 and a varied program of speakers and activities has been drawn together.

Headlining the conference will be the Rev. John Gray, St. Timothy's Church, Wilson and the Rev. Gene Bollinger, St. Philip's Church, Durham.

The participating clergy will hold two daily workshops: one on Bible study and the theme of Redemption, and one on the significance of being a Christian in the modern world.

Evening programs will focus on a "Time In Haiti," a special missions program, and a panel on the Modern Woman by a group from Trinity Church, Statesville.

Mrs. Eric Flannagan, president of the Episcopal Churchwomen, will hold a President's Workshop on one afternoon of the conference, acquainting new and old officers of the branches with their duties. Other officers of the Diocesan Board will meet with interested women also.

The time to be together at Kanuga is an important one for the Churchwomen of the Diocese. This old tradition began many years ago at Vade Mecum and has continued through the years. It provides an opportunity for all churchwomen—not only officers of branches—to spend a quiet time apart and to make new friendships within the church.

Reservations may be made with Mrs. Herman Salinger, 3444 Rugby Road, Durham, N. C. 27707. †

the Baptism of the Holy Spirit. Christian Baptism is an initiatory rite, a baptism of repentance into the Body of Christ, the Church. The Baptism of the Holy Spirit is a baptism by the Holy Spirit in a fuller and more complete way in which one is given at least one or more of the gifts of the Spirit enunciated by St. Paul, that brings to that Person a sense of the presence of the Holy Spirit and enables him to live a more Christ-like life. It is a little difficult for one who is not a member of this movement to speak about it because it has so many different interpretations.

The Faith Alive movement is best known within the Episcopal Church although the whole movement is ecumenical and excludes no one who is led by the Holy Spirit. The gifts that are given by this Baptism of the Spirit are many—healing, speaking in tongues, the interpretation of tongues, knowledge, understanding, joy, faith, love, hope and above all a knowledge of God through the Spirit. To my knowledge the strength and the center of this movement has been in the Roman Catholic Church and especially at Notre Dame University. Those who witness to this movement testify not only to miraculous healings and the

ability to speak in tongues and interpret the speaking in tongues but to a renewed God-centered life, that has manifested itself to their family, social and business associates. In some instances the new life is almost ecstatic with joy and hope even in personal relationships.

Probably the best book on the subject is *Fire, Pentecostalism in Contemporary Christianity* by Father Prudencio Damboriena, assistant professor of historical theology at the School of Theology, St. Louis, Missouri. The spirituality of this movement is still too fresh for any evaluation by an agnostic on this subject. I am always so conscious in my own life, and in looking at other spiritualities, movements, and lives of what the President of St. John's College, Oxford, says in *Western Society and The Church In The Middle Ages*, "Emotion is the leading characteristic of urban religion. It takes men out of the pressure of business, out of the perplexities of prices, wages, and interest rates, out of miseries of intermittent over-employment and unemployment, out of the conflicts of classes and guilds, and it transports them into the world of the spirit where (as Eckhart taught them) 'God begets his Son in the soul' and 'in this way,

as some of the authorities say, the soul is made equal to God'."

But we must all take serious note of what Father Damboriena reminds us and that is, that the pentecostal movement from the New Testament era, through the Middle Ages, the Churches of the Reformation, the Methodist contribution and the American Religious Awakening from the 18th century onward always came to life when the historical churches refused to answer the urgent needs for reform. The spirit movement groups believed that the historical churches had departed from the true faith, succumbed to such movements as rationalism, the social Gospel, institutionalism, and had forgotten the Bible; that the liturgies had become dead and stale; and that many had substituted knowledge and external profession of faith for experimental religion. It was always times not unlike our own when man is seriously searching.

And now the last illustration of a contemporary spirituality. It is highly evangelical in nature, Roman Catholic by origin, but presently widely ecumenical. It is greatly respected by the leaders of the Anglican Church, the Pope, the Eastern Church and the German Lutheran Church. As far as the leaders of the movement know, there are about two million members including those who are fully committed as well as volunteers. The name is Focolare Movement. It all began in 1943 in the city of Trent, Italy, with a small group of young girls. Bombs were destroying their city, their homes, their friends and their ideals. Chiara Lubich, the founder of the movement, was forced to discontinue her philosophy courses. Another girl's fiancé was killed in battle. Slowly all the things they had their hearts set on were destroyed. They spent much of their time in bomb shelters which they knew were not safe, so they constantly lived facing death. Faced with this situation they began to ask themselves if there was anything that a bomb could not shatter. Chiara Lubich feels that by an inner illumination they were led to their answer—God. God is everlasting.

From that time on whenever they went to the bomb shelter they took a copy of the Gospels with them and read it. Slowly the spirituality of the movement unfolded itself. One day they read, "Not every one who says to me, 'Lord, Lord' shall enter the kingdom of heaven, but he who does the

## For International Exchange:

# St. Augustine's Receives \$17,000 Grant State Dept.

RALEIGH — Dr. Prezell R. Robinson, president of St. Augustine's College, has announced the receipt of a \$17,000 grant from the Bureau of Educational and Cultural Affairs, U.S. Department of State.

The grant will be used by the college for an international educational exchange program, involving St. Augustine's and several other institutions in the Raleigh-Durham area.

Colleges of the Raleigh-Durham area will be invited participants, with St. Augustine's College serving as coordinator.

The grant will be used to bring visiting Fulbright-Hays Scholars to the campus; to conduct a foreign students seminar, for a foreign scholar in residence to aid the college faculty-staff in study and research abroad and for direct administrative expenses. †

will of my Father who is in heaven." If they were to do God's will, they must love Him. If they were to love God, they must love their fellowman and that included those who dropped the bombs. Love must come before anything else, even life itself. They must be willing to die for one another. They asked themselves, even before going to communion, if they were ready to die for one another. The Gospel said, "If you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift." But they were surrounded by rubble and destruction and people in dire want, greater than their. The Gospel said, "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another." Love led them to share what they had, material goods and spiritual goods.

First, they experienced the fruits of the spirit, of which St. Paul spoke: the fullness of joy, of light, and of peace. Holy Scripture was their constant guide and source of guidance. "As you did it unto one of the least of these my brethren, you did it to me," became a milestone in their pilgrimage, for if this was true then they must look for Jesus in their fellowman wherever he was and wherever he was. And it further illumined another passage that made a deep impression on them, "Father, that they may all be one." Everyone must be loved without distinction. They must put all of their lives at God's disposal for the realization of

His will. Soon they learned the meaning of "Where two or three are gathered in my name, there am I in the midst of them." They had found a life in the mystical presence of Christ. A practical life. A life in this world. An unselfish life of love. And when you enter their group or attend one of their meetings, whether it is a study conference or a work project, you too feel the joy, the peace, and the love of the mystical presence of Christ.

It is no wonder that tens of thousands of youth around the world as well as adults, statesmen, writers and artists on every continent are grateful for knowing of or being a part of this spirituality. The orange part of this evangelical movement to me, particularly in view of its rapid growth, is that it does not advertise. It does not talk about itself. For a long time it did not even permit pictures to be taken of its work. Today with major projects in Italy, Africa, Germany and the Philippines, more and more people are asking about the Focolare Movement. A very simple but a very difficult principle seems to be at its foundation—to live the Gospel. When I was in Jerusalem the radio announced that the Focolare Youth Movement would send about \$2,000 to a hospital in Africa. In reality the young people had only committed themselves for \$1,000, but they felt that they were being asked to go the second mile, so they immediately went about working for and contributing the other thousand dollars. The mission of the movement is that all men may be one. The 'how' is love and nothing can stand in the way, neither life nor possessions. Everything

is shared and held in common. And they believe Jesus is in their midst—the mystical presence of Christ.

These are not the only illustrations of contemporary spirituality. There is Taizé, Iona, and the associates of many different monastic orders and convents, but these do give us a cross section of the contemporary scene.

There are some elements common to each of them:

1. God is Absolute
2. A simple life—simple food, simple clothing, simple living.
3. In each there is an element of what you might call abstinence, or asceticism, or sacrifice. Not in the sense of giving up something but rather exchanging one thing for another.
4. There is a single-mindedness or if you will concentration.
5. There is a sacred scripture.
6. There is regular prayer as well as activity.
7. Commitment. There is a will to do. *They have decided.*

Oddly enough, the Christian Church started out as a spirituality. It was the way of becoming a new man, a person in the fullest sense. Jesus said, "I am the way, the truth and the life." "Follow me." The Didache begins, "There are two Ways, one of Life and one of Death, and there is a great difference between the two Ways. The Way of Life is this: 'First, thou shalt love the God who made thee, secondly, thy neighbour as thyself; and whatsoever

thou wouldest not have done to thyself, do not thou to another.'" It has all the elements we have seen in these illustrations of contemporary spirituality.

And so does the Holy Eucharist which is the center of all Christian spirituality. It declares God as absolute and has a sacred scripture. We are asked to come as humble and grateful people prepared to give of "ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice" or exchange one thing for another. And it is set forth as a regular prayer to be approached in singleness of mind or concentration not just to partake of the Presence of the Living Christ or that "we may dwell in him, and he in us," but that we may go forth in peace and love into the world with a commitment to show him forth and make our contribution to all the world. But it doesn't seem to work that way in the Church, does it? We have movements popping up all over, some based on Christianity, some non-Christian, some within the Church and some outside of the Church. Why?

In my humble opinion, as long as we were a Way, a spirituality, the Church was one of the most dynamic forces in society. But then came the fourth century and the Church, through its clergy began to accept privileges from the state, and the acceptance of privileges begets the acceptance of privileges and soon it became a trading of something for privileges, and what does the

Church have to trade? What does a clergyman have to trade? What does a Christian have to trade? A very popular word—soul! And you can't buy it back, so the Church and the rest of us call it compromise, adjustment, or by a more sophisticated name the problem of Church and Culture.

And in the course of this departure from Christianity as a Way we began to institutionalize the Church to protect ourselves from the world and from ourselves and we are prone to call that revelation. Then while you build the institution to protect yourself from the enemy you solicited, you forget God and your neighbor and there is no need for a Way or a spirituality.

But do not be disheartened, God is using the troubled times in which we live to bring us to our senses as he did the prodigal son. Some of the institution may go because we are turning around and beginning to thirst for the Lord. The enemy will become our neighbor. Compromise will be replaced with love and God will be in our midst.

A final and sobering statement. Josef Goldbrunner in his book *Holiness Is Wholeness* asks what effects has the striving toward ethical and religious growth on the health of the body and psyche? In brief, his answer is, "The problem and the task is how to be wholly worldly and wholly devoted to God. This is the tension that was endured on the Cross. . . . Through the Cross of Christ, holiness and health become one." †

# Summer Job Search Project Underway

By WILLIAM BROCK  
Diocesan Director of Urban and  
Racial Affairs

Black Youth for Progressive Education, a project sponsored by the Division of Racial and Urban Affairs of the Episcopal Diocese of North Carolina, has begun working on a project to obtain summer jobs for students. The project is designed to help steer students to potential employers.

The student's employment problem has always been one of the most difficult one to solve. In some urban areas, unemployment in summer among Black students has been as high as 57 per cent. Usually this kind of situation contributes to the many other problems

encountered by Black youths.

Black Youth for Progressive Education is currently scanning the job market interviewing employers, seeking out available job services, and community agencies. John Hudgins, coordinator for Black Youth for Progressive Education, is providing continued counseling services to the youths in the areas of job counselling. This includes encouraging students to take the advantage of available jobs, assisting students in making application for available jobs, how to prepare for the job interview, and methods and techniques for holding a job once it is secured.

Counselling will not terminate once a student is placed. The students will receive follow-up counselling through-

out his term of employment, through periodical visits in the home and on the job. The student's employer will be encouraged to submit evaluation reports in order that potential problems can be solved before they materialize.

The project is also designed to find alternatives for students who will not be able to find gainful employment for the summer. These plans include volunteer work, training and development experiences, and general educational programs.

The overall objective is to help make the summer vacation a more meaningful encounter for students. Hopefully, students will be able to strengthen their financial situation or increase their educational growth. †

# Black Panther Grant Steps Reviewed

**RALEIGH** — Application for a \$35,700 grant from the National Episcopal Church was approved recently by the Diocese for a non-emergency medical transportation project in Winston-Salem.

The Rt. Rev. W. Moultrie Moore, suffragan bishop of the Diocese, announced the action following a meeting of the Diocese's Standing Committee.

Approval of the Winston-Salem grant, filed by the local Black Panther Party, followed study of the proposal by rectors and senior wardens of Winston-Salem parishes and missions. The grant, if made, would come from the General Convention Special Program of the National Episcopal Church.

Bishop Moore and the Standing Committee, however, did not approve applications from two Durham groups for grants totaling \$242,030. Applications by the Black Youth Forum for \$40,000 and by the Community Radio Workshop, Inc. for \$202,030 were opposed because of "inadequate and incomplete information," Bishop Moore said.

The National Church's so-called GCSP budget was established by a 1967 convention in Seattle. Review of applications by local dioceses is part of the Church's grant procedure, Bishop Moore explained.

Commenting on approval of the medical transportation application, Bishop Moore said: "It is believed that this will provide a greatly needed service to the entire East Winston-Salem community."

Following are excerpts from memos sent to clergy and senior wardens of the Diocese relative to the grants:

On February 27, Bishop Fraser sent to clergy and senior wardens a memo stating that a copy of the application and field appraisal had been received from the National Church in New York for a free ambulance service in Winston-Salem. The memo stated that the grant had been made on behalf of the local chapter of the Black Panther Party. Bishop Fraser revealed that a local committee of local clergy and wardens had been named to investigate the application and report their findings to him.

On March 29, Bishop Fraser turned

down the Black Panther application on the basis of the local committee's study and recommendations . . . and on the advice of the standing committee.

However, members of the local committee voiced the hope that the application would be modified and resubmitted in the interest of "non-emergency medical transportation for the black and poor residents of East Winston-Salem." It was pointed out that the original application posed legal complications with regard to providing ambulance service.

In early April the revised application was received by GCSP officials in New York and the local committee was requested to study and report on the modified proposal.

On April 17, Percy L. D. Thackston, senior warden at St. Paul's and chairman of the local screening committee, wrote to Standing Committee Chairman Robert N. Davis stating:

"It is the unanimous opinion of the committee that the amended proposal reasonably matches their capabilities and will provide for a real need in the community." Chairman Thackston further wrote as follows: "The consensus of the local committee is that this is a worthy and much needed project for the poor of Winston-Salem."

On April 3 Bishop Moore, acting in the absence of Bishop Fraser, notified clergy and senior wardens that applications and field appraisals had been received on behalf of the Community Radio Workshop, Inc. of Durham for a GCSP grant of \$202,030 and on behalf of the Black Youth Forum, also at Durham, for a \$40,000 grant. Following established diocesan procedures a committee of senior wardens and rectors of the six parishes and missions in Durham was named to study the requests and advise Bishop Moore.

On April 27 Bishop Moore informed rectors and senior wardens of the Diocese that he was opposing the two Durham grants but posing no objection to the Winston-Salem grant. Reasons for opposing the Durham grants were reported as follows:

## **Black Youth Forum**

"1. In accordance with the report of the Local Committee composed of

Rectors and Wardens of the Episcopal churches in Durham, my opposition was based upon the following factors:

(a) The BYF had no clearly defined objectives.

(b) There was no demonstrable responsibility or accountability to representative members of the black community but only to the youth themselves.

(c) The efforts of the BYF toward achieving their expressed goals had deteriorated since a former application, and the group cannot be identified with the progressive leadership in any of the specified objectives.

(d) The amount requested was considered entirely unreasonable in the light of the thirty (30) to thirty-five (35) youth now involved.

(e) The organization consists primarily of minors and its leadership is frequently changing.

"2. The local committee report contained no clear-cut recommendation.

"3. The budget request in the application for \$40,000.00 was not supported by any breakdown and bore no relation to the budget request for \$29,326.00 in the field appraisal. No reasons were given for the difference," the memo said.

## **Community Radio Workshop, Inc.**

"1. The local committee report contained no clear-cut recommendation.

"2. The budget request in the application for \$202,030.00 was not supported by any breakdown and bore no relation to the budget request for \$117,450.00 in the field appraisal. No reasons were given for the difference.

"3. The proviso of the local committee is unrealistic in light of the fact that the Board is inactive. The local committee reports that, 'By management's own admission the Board has not met in over a year'; however, on the field appraisal form the Board is checked as being 'active.'

"4. The programming and financial decisions depend for their need and financial accountability upon the response to active involvement of the Board, which the field appraisal gives



as 22 members, but by admission of the staff itself, said Board has not met in over a year," Bishop Moore wrote.

Reasons for not opposing the Winston-Salem grants were listed as:

"1. Local committee enthusiastically supports the amended application which the said local committee and the applicants, working together, discovered this project to meet a real unmet need for free non-emergency medical transportation for the community of East Winston-Salem.

"2. At no place in the application, field appraisal, or amended application is there any reference to the limitation of service on the basis of race."

On May 2 Bishop Moore informed senior wardens and clergy of the Diocese that Presiding Bishop John E. Hines had called from New York to say that the National Screening and Review Committee planned to contest Bishop Moore's objection to the Black Youth Forum application for \$40,000. The Presiding Bishop invited Bishop Moore to appear at 2 p.m. the following day in Greenwich, Conn. before the Executive Council. Bishop Moore declined the invitation because of the short notice involved.

Also on May 2 Bishop Moore informed clergy and wardens that Bishop Hines had also stated in his call that the Winston-Salem grant had been approved by the Screening and Review Committee in New York.

The memo also included this statement from Bishop Moore;

"I am sure that many of you are receiving telephone calls and inquiries concerning the Winston-Salem grant. There is no way for us to avoid the fact that some churchmen are angry and upset. Let us receive this anger with patience and understanding. However, let us not be pushed into a defensive position.

"The fact is that the Diocese, speaking through its Bishop and Standing Committee, has decided to support the Committee in Winston-Salem, composed of Rectors and Senior Wardens, who recommended that this grant be funded. We are not endorsing the Black Panthers or their philosophy. We are supporting our brethren in Winston-Salem who believe that this grant will meet a real need in the East Winston-Salem community," the Bishop said.

Included also with the memo were the following comments from the Senior Warden and Rector of St. Paul's Church in Winston-Salem to their communicants:

"As you are aware from the newspaper, the General Convention Special Program has received an application from the Winston-Salem Black Panthers for \$35,700 to use towards providing free non-emergency medical transportation. This application was made only after a thorough study had determined the definite need for such a service.

"Bishop Fraser appointed a local committee of the Rectors and Senior

Wardens of the Episcopal Churches in Winston-Salem. The Committee had discussions with county government officials, service groups and agencies, and other individuals and unanimously agreed that a need exists for free non-emergency medical transportation," they continued.

"Adequate ambulance service is available for any resident of this county who has a genuine medical emergency. However, in the East Winston community where many persons have no transportation of any sort there has been a history of calls to the county ambulance service made by persons who simply needed transportation to a hospital, clinic, or a doctor for a non-emergency need. These persons have been turned down by the ambulance service whose purpose rightly is for emergencies. Therefore, there exists a legitimate and pressing need for non-emergency medical transportation in that community.

"It is unfortunate that the Black Panthers have, in the past, had an unfavorable reputation in the community. However, today they are working hard with the sickle cell anemia program, breakfast for school children, food and clothing programs, etc. They are the ones who recognized the need for free non-emergency medical transportation and initiated the request for funds to the General Convention Special Program," the St. Paul's statement concluded. †

## Christ Church, Raleigh, Is Host:

# 'A Creative Witness' ECW Theme

By NELL FINCH  
Episcopal Churchwomen

RALEIGH—From Bishop Moore's meditation for the Executive Board to the final hymn before adjournment, the recent Annual Meeting of the Episcopal Churchwomen was an example of its theme: "A Creative Witness." Recalling the parable of the sick woman who touched the hem of our Lord's garment and was made well, Bishop Moore urged his listeners to become creative witnesses after being made

whole by confrontation with the Lord.

Mrs. Frederick W. Lewis, Jr., president of the Christ Church Episcopal Churchwomen, welcomed those in attendance despite having her leg in a cast. All felt truly welcomed from the very beginning in the beautiful, historic Christ Church. The Women of Christ Church did a magnificent job making everything so pleasant. The meals were delicious and so well served. They are all to be commended for a superb job.

The message of President June Long

reviewed the creative witnesses in ECW activities of the past year. She spoke of the changing role of women today and the renewal of life and spirit as they respond to this challenge. She said this changing role moves on to a greater commitment to our Lord.

The highlight of the afternoon session was a visit from Bishop Fraser who talked briefly on the changing pattern of churchwomen. He pointed out that being a Christian is the offering of self in love to others rather than im-

provement of personal life. The ECW mission is to extend Christ's life and His Ministry and not just to those easy to love and agree with, he said.

The report for College Chaplains by the Rev. Jacob Viverette was an interesting account of the changing role of the priest on campus. He took his audience from the "Golden Age of the Fifties," through the revolutions of the Sixties, and into the horrors of the seventies with all of their chaos and confusion. These changes have demanded new methods and styles. Mr. Viverette pointed out the exciting possibilities on all campuses and especially the unexplored areas of the Community College.

The Celebration of the Holy Eucharist began the Tuesday night session with a moving sermon by The Rt. Rev. Edward Haynesworth, bishop of El Salvador and Nicaragua. He voiced gratitude for prayers and gifts during the recent earthquake disaster. Bishop Haynesworth reiterated the mission of the Church to serve and witness in His name.

The Offertory Anthem Tuesday evening featured the St. Augustine's College Choir under the direction of Addison Reed sang Beethoven's "Hallelujah" (from Christ On The Mount of Olives).

"Holy, Holy, Holy . . ." began the second session Wednesday morning. Mrs. Clarence Ellis, United Thank Offering representative to the Official Board of the Church explained and clarified the structure of the board and their allocations of money. There is a representative from each of the nine Provinces, two representatives from the old Commission of Women, one male representative from the Executive Council, and one representative from the Lay Ministries Commission. From this board an Executive Committee of three persons make up a priority list which is presented to the United Thank Offering Board. The board carefully weighs each application on its own merits.

Cam Kay from the Tree House at Chapel Hill thanked the Episcopal Churchwomen for their support and reported on happenings on their 250-acre farm with 15 residents.

Mrs. Herman Salinger reported on plans for the Episcopal Churchwomen's Conference at Kanuga with a theme of *Prayer, Work, and Stewardship*. The Rev. John Gray and the Rev. Gene Volinger will lead the con-



**LADIES OF CHRIST CHURCH**  
... Man Registration Area

ference which starts with supper on Father's Day, June 17, and ends with lunch on Wednesday, June 20. All Episcopal Churchwomen are invited to attend at a cost below \$40.

Closing the term of her office, June Long presented the cross and gavel to incoming president Rose Flannagan. the new president remarked that all come together for the same purpose but the results vary and this she ascribes to motivation. She feels that with

God as the motivating force, the ECW will stress a quality of lives rather than a quantity of works.

To the strains of "Rise up, O men of God . . .," the Ninety-First Annual Meeting of the Episcopal Churchwomen of the Diocese of North Carolina ended. With the plea to become creative witnesses still ringing in their ears, each delegate returned to her parish with her own interpretation of what she saw and heard. †



**PRESIDENTS LONG, (LEFT) FLANNAGAN**  
... Retiree Greets Successor

# Palm Sunday Service Attracts 2,000

LEXINGTON — The members of Grace Church, Lexington, joined with Christians from seven other Lexington downtown churches on Palm Sunday morning for a liturgical portrayal of Holy Week.

At exactly 11:30 a.m. some 2,000 persons left their respective churches and joined in a mass procession down Lexington's Main Street to the center of the town. Bearing palm branches, the crowd filled the town square to participate in a dramatic reading of the Palm Sunday Gospel — the story of Christ's Passion from the Gospel of Matthew.

The reading took place on the steps of the old Davidson County Courthouse, symbolic of the civil court in which Jesus was tried before Pilate. The narrative and speaking parts

were read by representatives of each of the participating churches (Baptist, Episcopal, Lutheran, Methodist, Presbyterian and U.C.C.). The assembled throng played the part of the crowd in the Biblical story, shouting, "Give us Barabbas!" and "Crucify him!"

The participating churches had begun their respective services at 11:00, and in their separate contexts had read the story of Jesus' entry into Jerusalem and distributed branches of palm to their members.

The reading at the Court House was followed by the crowd's singing "Were you there when they crucified my Lord?" and praying together the Collect for the Monday before Easter. They were then dispersed with this commission:

By the blood of the Lamb,

By the power of the Cross,  
By the promises of the New  
Covenant,

By the goodness of God,  
By the grace of Christ,  
By the company of the Spirit,  
We are made anew.

Go forth, brethren, to tell the  
news to all the Sons of  
God,

The procession and service at the Courthouse were planned and directed by the Rev. Wilson R. Carter, rector of Grace Church; Mrs. Georganne Jordan, Grace Church choir director; and Harold Cranford, English and Drama teacher at Lexington High School.

The Lexington City Administration and Police Department cooperated in re-routing traffic and providing amplification equipment. †

## Young People Gather For High Point Rally:

# Youth Commission Elected For 73-74

By **BETTIE FONDA**  
**Churchman Editorial Board**

Try to imagine a beautiful Sunday afternoon in May. The buttercups are up, and the grass is soft. In the midst of a field, a band plays familiar, happiness-charging tunes as the hundred or so old and new friends dance freely, talk, run, or just lie in the grass communing with nature and the music. Rather idyllic, isn't it? That was the Diocesan Youth Rally recently at St. Christopher's in High Point.

Business, of course, was carried out. After registration, the officers of the '72-'73 Youth Commission; Mark Abbott, Katherine McLaughlin, and Sallie Hager, talked informally with the group as a whole. They discussed the Commission's purpose and goals, the newsletters, the rally-workshop format, the resource library, and other accomplishments of the Commission.

One young person, Cary Stedman, remarked favorably on this part of the rally: "This is most certainly better than last year. They (the Commission) have more of an idea of what they're

going to do. Mark got up there, and he seemed to know exactly what he was going to do."

After this introduction to the Commission, the young people broke into three regional groups for election of next year's Commission.

They are Kathy Andleton (St. Thomas', Sanford), Julie Bedford (St. Christopher's, High Point), Jenny Brickell (Christ Church, Raleigh), Mike Boyd (St. Paul's, Monroe), Boo Dudley (St. Christopher's, High Point), Tommy Gallaher (St. John's, Charlotte), Ricki Gliarmis (St. Timothy's, Wilson), Anne Hager (Church of the Good Shephard, Asheboro), David Hattaway (St. Thomas', Sanford), Terri Love (St. John's, Charlotte), Bertie McCoy (Christ Church, Cleveland), Helen McCrady (St. Francis', Greensboro), Gail McLaughlin (Christ Church, Cleveland), Meg Morton (St. Francis', Greensboro), Jo Northrup (St. Thomas', Sanford), Charlotte Selden (St. Paul's, Monroe), Georgi Wilson (St. Paul's, Winston-Salem), and Carla Young (Emmanuel, Southern Pines.)

Although some wished they could

have discussed something a little less functional, this was a period of great interest for many young people. As Sally Bulla said, "I was interested to see how everything was done, because I'd been to Kanuga and they'd talked about it. I hadn't heard much about the Commission because we didn't get their mail."

At 2:30 Mike Coram, the minister at St. Christopher's, led the young people in a worship service. It was a very peaceful service; and to many, including Cathi Wells, it was something they enjoyed "especially."

Following the service, the band played and the young people had social time for the rest of the day, breaking only for supper. The band, called Wynestone, is a Durham group that is ranked third in the Nation.

This was the time in which the young people could do just about anything they wanted — a purposely relaxed and unstructured time.

What did the young people get out of this?

Doug Pruitt: Just being to-

gether with people . . . talking. I think it's pretty good.

Harriet Gliarmis: I think it's great. Everybody's so friendly.

Gail McLaughlin: I think it's great. I like informal things like this. Nobody has to care about how they act, what they do.

Bettie Gallaher: I love it.

Terri Love: I like it. It's the first one I've ever been to. I didn't know what to expect. I like the people.

Jennifer Caldwell, who shyly shook her head negatively when asked if she had gotten anything out of it: It's all right.

Garden Freeman may have summed up the Commission's feelings toward the rally when he said, "After all the work we put into it, it was well worth it. I enjoyed it very much."

Sandra Hamby, lay advisor to the Commission, added, "I think it's a different way as far as kids finding out about the youth of the Diocese. We've had a chance to discuss the problem of communication from both sides (the total youth of the diocese and their representative on it). We've changed this year, and we'll change again next year as the diocesan young people change."

## Youth Leaders

Here are the new Youth Commission officers for 1973-74:

### CENTRAL

Ricki Gliarmis, St. Timothy's Episcopal Church, Wilson  
Carla Young, Emmanuel Church, Southern Pines

Jo Northup, St. Thomas', Sanford  
Jenny Brickell, Christ Church, Raleigh  
David Hattaway, St. Thomas, Sanford  
Kathy Andleton, St. Thomas', Sanford

### SOUTHWEST

Mike Boyd, St. Paul's, Monroe  
Tommy Gallaher, St. John's, Charlotte  
Charlotte Selden, St. Paul's, Mon-

roe

Bertie McCoy, Christ Church, Cleveland  
Gail McLaughlin, Christ Church, Cleveland  
Terri Love, St. John's, Charlotte

### NORTHWEST

Boo Dudley, St. Christopher's, High Point  
Meg Morton, St. Francis', Greensboro  
Anne Hager, Church of the Good Shepherd, Asheboro  
Julie Bedford, St. Christopher's, High Point  
Georgi Wilson, St. Paul's, Winston-Salem  
Helen McCrady, St. Francis', Greensboro †

Sandra is very right. We can't be static in our actions from year to year. What is right for one group of people may not be right for another. This year the Commission has looked very hard for the best way of handling the EYC's current needs. Now the year is over,

and we can only hope that the changes we have made have indeed been for the better.

Best of luck to next year's Commission, for it will be an experience that will challenge you both physically and mentally. †

# Anson Youth Plan Seeks Enrichment

## Viewing Headquarters Site:

## September Report Due By Church Center Committee

NEW YORK (DPS) — The Committee on Location of the Episcopal Church Center, an ad hoc committee of the Executive Council of the Episcopal Church, decided at a recent meeting to employ a consultant "to make a study of all aspects of the issue."

A committee to study the location of the national headquarters was appointed in May, 1970, "to consider whether the whole mission of the Episcopal Church could be better served by transferring its headquarters to some new location." The Church Center is now located at 815 Second Avenue, New York City.

The original committee, chaired by

Bishop Archie H. Crowley, former suffragan bishop of Michigan, was discharged at its own request in February, 1972, and a new committee was appointed.

The new committee has indicated that it will need \$25,000 for consultant fees and \$10,000 for committee expenses, the funds to come from outside the Executive Council budget.

The committee's report to Council will be made no later than September 27, 1973, at its meeting just prior to the opening of General Convention on September 29 in Louisville, Kentucky. †

By WILLIAM M. BROCK

Diocesan Director of Urban And Racial Affairs

WADESBORO — Community Organization Activity Center Inc. (COAC) of Wadesboro has recently formed "The United Youth Organization of Anson County." The formation was made possible by a seed grant to COAC, Inc., from the Division of Racial and Urban Affairs of the Episcopal Diocese of North Carolina.

Mrs. Virginia Lilly, a native of Anson County, was employed by COAC, Inc. to head up the new organization. Mrs. Lilly reports as follows:

"Group sessions were held March 14, 1973 at Lilesville Baptist Church, March 20 in the White Pond Community, and March 27, in Burnsville. The objectives of these group sessions were to gather information from the youths in order to aid them in delineating major problem areas of the county, and to help plan a cultural enrichment program."

Reece B. Sinclair, chairman of





**LAYMEN MEETING SCENES**—The above photo shows some of the attendees at the recent meeting of diocesan laymen at Raleigh's St. Michael's Church. The picture below shows a number of past presidents of the lay group who were presented with certificates of appreciation. Henry Craumer of Raleigh was elected 1973-74 president. (These photos . . . plus those on page 3, 11 and 12 . . . by Margaret Darst Smith, Churchman Editorial Board.)

COAC, Inc. listed the following objectives of the United Youth Organization of Anson County:

1. To provide an on-going organization by and for youth and adults in Anson County regardless to race, creed, religious affiliation, or color with emphasis on the underprivileged;

2. To raise the cultural aspirations of the county's inhabitants by conducting youth seminars that design to . . .

- a. close the generation gap,

- b. improve self-concept,

- c. encourage participation in civic affairs;

3. To develop self - awareness and confidence in individuals by taking the individuals where they are, using what they have, and helping them work toward their potentials;

4. To involve the community in the operation of the program with maximum youth input at all levels;

5. To provide opportunities so that youths and adults may develop and maintain physical efficiency and fitness by providing . . .

- a. tennis,

- b. basketball and baseball leagues,

- c. swimming,

- d. softball teams,

- e. opportunities to develop desirable health habits, attitudes, practices,

- f. opportunity to contribute to the social and emotional development of the individual,

- g. Opportunity to develop good sportsmanship and sense of fair play in competition.

John Hudgins, youth development specialist for the Division of Racial and Urban Affairs, and coordinator of Black Youth for Progressive Education



in Durham, (an organization that also receives funds from the Division of Racial and Urban Affairs of the Episcopal Diocese of North Carolina), is providing technical assistance to the United Youth Organization of Anson County. This is in keeping with the wishes of the Division that expertise developed by individuals due to the Division's involvement, should be transmitted to other areas of concern throughout the Episcopal Diocese.

William H. Brock, director of the Division, says: "The program in Anson County has great potentials. Even though it is geared specifically to serve the youths of the County, it also encompasses involvement on all levels of participation, regardless to age, sex, race, or religious affiliations." †

## Penick Home Receives Award in Education

**SOUTHERN PINES** — The Episcopal Home for the Aging here has been given the Foreign Policy Association's Great Decisions Award. The citation was received through the Extension Division of the University of N. C. at Chapel Hill for a joint program conducted by the Home and Sandhills Community College.

The program was started in September, 1970, and is directed by Col. D. L. Furches of the Sandhills Community College staff. The school has offered a total of 12 courses in fields ranging from philosophy to current events for the residents of the Home. †

# The Tar Heel DioSCENE

By MARGARET S. KNIGHT  
Churchman Editorial Board

**New Chaplain** — St. Mary's Junior College in Raleigh will welcome a new chaplain this summer — the Rev. J. W. S. Davis. The Davises, John, Sarah, Mary Shuford and John Jr., will move to Raleigh in July from Durham, where he has been rector of St. Stephen's. The Rev. Robert B. Hobgood, former chaplain, left in April for St. James' Parish in Perry, Fla.

**Leaving** — The Rev. Lex S. Matthews, Episcopal chaplain at the University of North Carolina, Chapel Hill, has resigned effective August 1. In "Cross Roads", newsletter of Chapel of the Cross in Chapel Hill, Mr. Matthews had this to say about his future plans: "For the past 10-15 years, I have had the idea that I would like to be a 'worker - priest' (non-stipendiary minister) but it has not seemed realistic. Now, however, with both children away from home . . . we have decided to give it a go. Because we both love boats and the water we (Joan and I) have chosen to take up residence in the St. Petersburg area, where I will work in boat building and repairing."

**Assistant** — At Holy Trinity, Greensboro, Blair Jenkins, III, of Raleigh, has accepted a call to be assistant to the rector. He is a graduating senior from Virginia Theological Seminary. The Rev. Tol Broome is rector of Holy Trinity. Mr. Jenkins was in business for 15 years before entering the ministry, and is to be ordained to the priesthood in June. He is married to the former Martha Jane Laughridge of Rutherfordton, and they have two boys, Sumner, 10 and Stephen 8. He is a graduate of N. C. State University. The Jenkinses will go to Greensboro early in June.

**To High Point** — Another graduating senior at Virginia Seminary is going to St. Mary's High Point, as assistant minister. He is John L. Abraham, a native of Dover, Delaware, and is to be ordained as deacon in late May or early June. The Rev. William P. Price is rector of St. Mary's. Mr. Abraham is a graduate of Peddie Prep School in New

Jersey, and did his undergraduate work at Colgate in New York. He is a bachelor.

**Wedding** — Miss Elizabeth Ann Woodruff and Mr. Robert Nelson Smith were married on May 26 in Charlotte. She is the daughter of the Rev. and Mrs. W. David Woodruff. Mr. Woodruff is rector of St. Andrew's, Charlotte, where the couple was wed.

**Palmless** — A Palmless Palm Sunday was held in several parishes of the diocese this year, because of the shortage of palms at local florists. St. Peter's, Charlotte, was one of those who had to do without.

Communicants of Chapel of the Cross, Chapel Hill, were luckier, when their apparently palmless state was alleviated by a parishioner who was a native of "palm country." This interesting story of their close call comes from Mrs. Beulah Collins, secretary of the vestry of Chapel of the Cross.

"The week before Palm Sunday the local florists had no palm leaves available — they said no one wanted to go out in the Florida swamps and cut them anymore.

"But the crisis was solved by Ricardo Palomares, a member of the parish. He called his father in Tampa, his father went out in his back yard and cut a batch, put them on a Greyhound bus headed for Chapel Hill, and the palms arrived 20 hours later.

**Anniversary** — St. Stephen's, Oxford, is making plans for celebration of their 150th Anniversary Year. Noted from their Newsletter: "In 1923 the Diocesan Convention was held here, marking the first 100 years in the life of the Episcopal Church in Oxford." The Rev. H. T. Simons is rector of St. Stephen's."

**Comes Back** — The Rev. Edward B. Jordan has returned to the diocese as priest-in-charge of Christ Church, Walnut Cove. He has come back to the diocese after retirement a year or so ago when he was rector of Trinity, Scotland Neck.

**Service** — St. Paul's, Winston-Salem, is taking part in a new venture to establish a local center to respond

to crises and emergencies of persons of limited resources. St. Paul's, along with four other Winston - Salem churches, has been helping with a similar effort for two years. The new step has a clergy member from each church staffing the center at downtown mission for one day each week, together with a social service worker. The center will help meet the needs for food, fuel, medicine, housing, etc., for local people. The Rev. King Cole will be staff member from St. Paul's. The Rev. Dudley Colhoun is rector. Easter Offering from St. Paul's went to the center.

**Workshop** — In Chapel Hill three churches got together early in May for a workshop on "creative celebration." The churches were Chapel of the Cross, University Presbyterian, and Olin T. Binkley Memorial Baptist. Led by Vienna Anderson, a lay leader in St. Stephen and the Incarnation Church, Washington, D. C., the workshop included the making of banners and vestments and the designing of an experimental liturgy for use on a special occasion by the three congregations. The Rev. Peter Lee is rector of Chapel of the Cross.

**Back Again** — Mr. and Mrs. Joe Kitchens are going back to Holy Trinity School in Haiti again this summer as musical missionaries. Readers will remember the interesting account of their last summer's experiences there. They are being supported again by parishioners of St. Stephen's, Durham.

**Conferences** — Diocesan clergy attend numbers of conferences and do continuing study outside the diocese all the time. Recent ones are the Rev. Robert Ladehoff, St. Christophers, Charlotte, at Virginia Theological Seminary for their six-week program; the Rev. Eugene Bollinger, St. Philip's, Durham, in Cincinnati for the national convention of the Academy of Parish Clergy. The Rev. J. E. C. Harris, St. Luke's, Durham, is continuing his training in Clinical Pastoral Education, with a summer of supervisory training of a group of five summer quarter students seminarians in Durham. †

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**The Churchman**

September 1973



## ON TO LOUISVILLE!



HINES



COBURN

**THE KENTUCKY EXPOSITION CENTER COMPLEX**, Louisville, Ky., seen from above will be the site for the 64th General Convention of the Episcopal Church, September 29-October 11. The center consists of a central coliseum, where the House of Deputies will meet, and adjoining rooms where the House of Bishops and the Triennial Meeting of the Women of the Church will hold their sessions, flanked by two exhibition wings. The wing on the left will house the Convention's 200 exhibit areas, a large cafeteria, a lounge and committee/hearing rooms. The opening Service of the Convention, which meets every three years, will be on Saturday afternoon, September 29, at 4 o'clock. The Convention is expected to attract 30,000 bishops, deputies and delegates. In the left inset above is Presiding Bishop John E. Hines. At the right is the Rev. John B. Coburn, rector of St. James' Church, New York City. They will preside at the House of Bishops and the House of Deputies, respectively.





Official Publication  
Diocese of North Carolina

RT. REV. THOMAS A. FRASER, D.D.  
**Bishop**

RT. REV. W. MOULTRIE MOORE  
**Suffragan Bishop**

BEN F. PARK  
**Editor and Chairman,  
Division of Information**

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REV. WILLIAM HETHCOCK, MRS. MARGARET  
S. KNIGHT, WILLIAM B. WRIGHT,  
GEORGE E. LONDON, MRS. MARGARET DARST SMITH.

**Editorial Board**

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**Bishop's Letter:**

## Re: General Convention

Dear Friends:

For the average man in the pew, the General Convention is something that is far removed from his church experience. For that reason much that transpires at the General Convention turns up rather suddenly and surprisingly in his diocese and parish. The Green Book and the GCSP grants came to many churchmen as shocking surprises. Many clergy were caught with explaining events after they had happened. The shocks and the surprises could have been greatly softened and much time spent in needless explanation could have been saved.

The 64th General Convention will be held in Louisville, Kentucky, from September 29-October 11, 1973. The lay and clerical delegates of the Diocese of North Carolina are:

Mrs. William Cole - St. John's Charlotte  
Mrs. James L. Godfrey - Chapel of the Cross, Chapel Hill  
Mr. Don P. Blanton - Grace Church, Lexington  
Mr. M. Eugene Motsinger, Jr. - Galloway Memorial, Elkin  
The Rev. L. Bartine Sherman - St. Martin's, Charlotte  
The Rev. William H. Hethcock - Diocesan House, Raleigh  
The Rev. Peter C. Robinson - St. Francis', Greensboro  
The Rev. John A. Gray - St. Timothy's, Wilson  
The representatives of the Episcopal Churchwomen to the Triennium are:  
Miss Sylbert Pendleton - Christ Church, Raleigh  
Mrs. William Long - All Saints', Roanoke Rapids  
Mrs. Cecil L. Patterson - St. Titus', Durham  
Mrs. Eric Flannagan - Holy Innocents', Henderson

This General Convention will affect the church life of the man in the pew. Clergy and vestries should make a concentrated effort to keep their congregations informed. Some of the items on the agenda are the election of a new Presiding Bishop, Prayer Book revision, Ordination of Women to the Priesthood, budgets that affect each congregation's budget, Theological Education, and Ecumenical Relations. There will be other matters to come before the delegates.

Each delegate has already received hundreds of pages of material in the form of reports, resolutions, budgets, and changes in the Constitution and Canons.

It is possible to get daily reports from the Convention in newspaper form. Your delegates will send back messages from the Convention and will be available to report to you in person when they return. The General Convention is of vital importance to every Episcopalian.

Make an effort to be informed.

Faithfully yours,

Thomas A. Fraser †

## **Post-Election Release Planned:**

## Nominees For Office Of PB To Be Held In Confidence

RICHMOND, Va. (DPA) — Names of the nominees for presiding bishop of the Episcopal Church will not be released to the public until after the final election in October, Bishop Robert F. Gibson of Virginia has announced.

Gibson is chairman of a committee to nominate three men for the highest

post in the Episcopal Church to replace Presiding Bishop John E. Hines, who has announced he will retire in June, 1974.

Speculation has been widespread throughout the church on a successor to Hines, who has led the church since 1965.

The nominating committee includes



# World's Episcopalians 30,000 Strong Invade Louisville Sept. 29-Oct. 11

LOUISVILLE, Ky., (DPS)—Episcopalians from throughout the world will meet here next month to make major decisions on the work of the church for the next three years.

The 64th General Convention (1973), highest legislative body of the 3.5 million member church, meets in Louisville's Kentucky Exposition Center September 29 through October 11. Up to 30,000 persons, including about 870 of the 896 elected deputies and 150 of the church's 225 bishops—voting members of the two legislative houses—are expected to attend. About 500 delegates to the Triennial Meeting of the Women of the Church, which meets during the first part of the time of Convention is in session, are also expected to be present.

Issues expected to come before the Convention this year include the revision of the Book of Common Prayer; the ordination of women to the priesthood and the episcopacy; empowerment; ecumenical concerns, including the Consultation on Church Union (COCU); marriage and divorce; and the structure of the church.

The Convention will receive from the Executive Council and consider for adoption a general church program and budget proposal for the next triennium, calling for major revisions in some current programs and several new programs. The proposed budget for 1974 is \$13,779,300, which is an increase of about \$1 million over the 1973 budget.

Also of high interest throughout the

church will be the election of a new presiding bishop by the House of Bishops with the concurrence of the House of Deputies. The Rt. Rev. John E. Hines, presiding bishop of the church since 1964, has announced his intention to submit his resignation at the 1973 General Convention, to take effect May 1, 1974.

The Episcopal Church is governed by a bi-cameral General Convention which usually meets every three years. The Convention is a meeting of clerical and lay members and consists of the House of Deputies, who are elected by the dioceses and missionary dioceses, and the House of Bishops. Each house can originate legislation which must be concurred in by the other before it becomes effective.

The House of Bishops is composed of bishops having jurisdictions—diocesan, coadjutor, suffragan — bishops retired because of age or infirmity, bishops elected to an office created by General Convention, and bishops who have resigned because of mission strategy—each of whom has a seat and vote. Presiding Bishop John E. Hines will preside over the sessions of the House.

The House of Deputies is composed of 896 elected members—eight deputies (equal number of clerical and lay) from each of the 112 dioceses and missionary dioceses. The Rev. John B. Coburn, rector of St. James' Church, New York City, is president of the House of Deputies.

It is traditional for the House of Bishops to meet annually in special session, without legislative power. When the two Houses meet together in General Convention, legislation is enacted, church programs are approved, and a budget for the next triennial period is adopted.

The Opening Service of the 1973 General Convention will be on Saturday, September 29, from 4 to 6 p.m., in Freedom Hall (coliseum). At this service there will be the celebration of the Eucharist and the presentation of the United Thank Offering of the

## St. Aug. Grant

RALEIGH — Saint Augustine's College has received a mini grant of \$3,204 under the U. S. Office of Education, for the institution's project, "Help Community Help Themselves Program."

A group composed of seven members of the faculty and staff, including two students, attended Summer Drug Education Training session, beginning on July 22, and ending August 4.

The seminar was held at the Southeast Regional Training Center in Miami, Florida. †

four lay people and five clergy, in addition to nine bishops, but only the church's House of Bishops will eventually participate in the election.

Gibson said it had become clear to him and other members of the committee that many Episcopal clergy and lay people expected to know the names of the committee's nominees before the General Convention meets in Louisville, Ky., at the end of September.

"The misunderstanding is justified," he said. The House of Bishops asked publicly for suggestions for the new leader from all Episcopalians, and received "many."

"When you ask for public suggestions," he said, "the public expects a report back."

Under the present rules of the House of Bishops, however, no nominations may be made public before the election.

Then, when the bishops have reached a decision, they must ask the clergy and lay deputies attending the Convention to confirm the election. Only after confirmation may they reveal the unsuccessful nominees.

The nominating committee has recommended that the Presiding Bishop's election be held October 4, on the morning following a special concert in Bishop Hines' honor, Gibson revealed.

His announcement followed on the heels of several widely circulated reports in conservative Episcopal publications purporting to give lists of the top contenders for the office.

The Virginia bishop says that the committee has "not yet reached any final decisions" on the three nominees they will submit, but will do so when they meet at the General Convention. †

women of the church.

At 8 o'clock Saturday evening there will be a general briefing session to which visitors as well as official deputies, bishops and delegates are invited.

According to the proposed agenda, the first legislative sessions of the House of Bishops and the House of Deputies will be held Sunday afternoon, September 30, from 3 until 5:30.

The program and budget proposal for the next triennium will be presented to both houses in joint session from 7:30 to 8:30 Sunday evening. This will be followed at 9 o'clock by workshops on program and budget.

Early services of Holy Communion will be held at 7 o'clock each morning in chapels provided in the motel clusters where bishops, deputies and visitors will be housed, or in nearby parishes. Local Louisville parishes will arrange these services.

A major schedule change from previous conventions is the inclusion of daily corporate worship within the regular calendar of business for members of all three houses—Bishops, Deputies, and Triennial—as well as visitors at 9:40 each morning. This will follow scheduled committee meetings and precede the legislative sessions.

Each of the two Houses of Convention will have its own noonday prayers. There will also be the less formal Eucharistic celebrations in the evening, as arranged by Gathering Place and Associated Parishes.

A quiet but visible part of the Louisville Convention will be a prayer chapel, a specially designed tent located at the entrance to the Convention complex. A virgil of silent intercessory prayer will be maintained within by volunteers daily during the course of the Convention sessions.

Committees of the two houses are scheduled to meet each morning from 8 to 9 as needed and desired.

Following the joint daily worship service at 9:40, the two houses will meet at 10:30 for separate legislative sessions until 12:30, and again in the afternoons from 2 to 5.

During the first full week of Convention, there will be open hearings/workshops on pending Convention legislative issues. These are scheduled for Sunday through Friday evenings with the exception of Wednesday.

The presidents of the two houses and members of the Convention will be guests of the Bishop and Diocese of Kentucky at a "Presidents' Evening"

performance of the Louisville Symphony on Wednesday, October 3.

Saturday, October 6, has been set aside for special group dinners, and the weekend of October 6-7 is "free time" after 12:30 on Saturday.

The first session of the Triennial Meeting of the Women of the Church will begin at 10 o'clock on Sunday morning, September 30. The service will include a multi-media presentation, the Eucharist, and the Agape. The Triennial will hold morning and afternoon sessions until adjournment on Thursday afternoon, October 4, following the Eucharist with the Rt. Rev. John E. Hines as the celebrant.

In their five-day meeting, the women will hear three major addresses: "Technology and Freedom," by the Rev. Clem Welsh; "Women and Freedom," by Dr. Letty Russell, and "The Church and Freedom," by the Rt. Rev. Bennett Sims. The delegates will also approve United Thank Offering grants.

Continuing a feature of the conventions at South Bend in 1969 and at Houston in 1970, there will be two places where members of Convention and visitors may gather for relaxation and entertainment. A "Day-Time Gathering Place/Lounge" will be located in the west wing of the Exposition Center near the exhibits and cafeteria. This Gathering Place/Lounge, accommodating up to 400 people, will have comfortable chairs, tables, and closed circuit television so that persons using the room can keep up with what is happening in the two houses of Convention as well as relax.

The "Evening Gathering Place" will be located in the Canterbury Room at the Executive Inn, just across the parking lot from the Exposition Center. The

after-hours Gathering Place, accommodating a maximum of 420 persons, will have a snack bar and entertainment, which will be drawn from local resources, individuals and groups present at the Convention, and professional talent from outside Louisville.

The two gathering places are sponsored by the neighboring Diocese of Indianapolis. Three priests from the diocese—the Rev. Messrs. Richard Wyatt, John Roof and Al McClure—are responsible for staffing the Day-Time Gathering Place/Lounge, and the Rev. Ian Mitchell is the coordinator of the Evening Gathering Place.

The west wing of the Center will house the Day-Time Gathering Place/Lounge, a cafeteria, committee/hearing rooms, and exhibits. This hall contains 181,970 square feet of space, equal to three football fields side by side. Nearly 200 display booths will be located in the area, the largest number ever booked for an Episcopal General Convention.

Some 25 hotels and motor inns will house those who will attend part or all of the Convention. Special Convention buses will provide transportation to and from the major hotels/motor inns. Surrounding the Center is a 27,000-space parking lot to accommodate the thousands who will be driving to the Convention. Because of its central location, Louisville is expected to attract thousands of visitors from nearby states and dioceses for part of the convention.

Meals will be available at the Exposition Center, anything from a "hot dog" to a full course meal. In addition to a number of concession stands, there will be a 300-seat restaurant. A fast-service cafeteria—capable of serving 1,800 persons every 40 minutes—will be set up in the west wing. †

## Sept. 29-Oct. 11 At Louisville:

# Worship To Be Key Feature Of '73 General Convention

LOUISVILLE, Ky. (DPS) — Worship will be central in the life of the 1973 General Convention of the Episcopal Church which meets in Louisville, Ky., September 29-October 11.

An Advisory Committee on Worship for the General Convention has been appointed by the presidents of the two

houses of convention, the Rt. Rev. John E. Hines, presiding bishop, and the Rev. John B. Coburn, president of the House of Deputies.

The purpose of the Committee is to recommend to the Presiding Bishop, who bears ultimate responsibility for (Continued on page 6)

## Last Year's Chairmen Will Tell How:

# Canvass Workshop Scheduled Sept. 9

RALEIGH — The annual Every Member Canvass Workshop sponsored by the Diocese of North Carolina is scheduled here at the Angus Barn on Sunday, September 9.

Those responsible for conducting fall canvasses throughout the Diocese are urged to attend.

The annual event is staged by the Division of Information under Chairman Ben F. Park of Raleigh.

The program for this year's workshop includes budget needs for 1974, the mechanics of conducting the canvass plus insights into what the Diocese is doing in carrying forward the work of the Church.

Mrs. W. Clary Holt of Burlington, chairman of the Department of Finance, will open the session with a preview look at next year's budget requirements.

Four individuals who headed canvasses last fall will participate in a panel session. The panelists are:

J. Melville Broughton, Jr., Christ Church, Raleigh;

Roger Gant, Holy Comforter, Burlington;

Dr. George Bair, Chapel of the Cross, Chapel Hill; and,

Mrs. Miriam Bly, St. Luke's, Durham.

Bishop Thomas A. Fraser will speak at lunch. Afternoon speakers include the Rev. J. Keith Reeve of St. Mark's Church, Raleigh, the Rev. C. King Cole of St. Paul's Church, Winston-Salem, and the Rev. William Hethcock, diocesan director of program at Raleigh.

The final speaker will be the Rt. Rev. W. Moultrie Moore, suffragan bishop of the Diocese.

Diocesan Information Chairman Park will preside.†



HOLT



BROUGHTON



GANT



BAIR

### EVERY MEMBER CANVASS WORKSHOP PROGRAM

September 9, 1973  
Angus Barn, Raleigh

- 9:30 a.m. Registration  
10:00 a.m. Call to order by Ben F. Park, Chairman, Division of Information  
10:05 a.m. Invocation  
10:06 a.m. Morning Session Begins  
*Speaker:*  
Mrs. W. Clary Holt, Finance Committee Chairman, Diocese of North Carolina . . . "Observations on 1974 Budget"  
10:30 a.m. Panel on "How to Conduct a Successful Every Member Canvass"  
*Speakers:*  
J. Melville Broughton, Jr., Christ Church, Raleigh  
Roger Gant, Holy Comforter Church, Burlington  
Dr. George Bair, Chapel of the Cross, Chapel Hill  
Mrs. Miriam Bly, St. Luke's Church, Durham  
11:15 a.m. Break  
11:30 a.m. Panel Session Resumes  
12:30 p.m. Questions and Answers  
1:00 p.m. Luncheon  
*Speaker:*  
The Rt. Rev. Thomas A. Fraser, Bishop, Diocese of North Carolina . . . "The Canvass Chairman's Role in the Future of the Diocese"  
2:00 p.m. Afternoon Session Begins  
*Speakers:*  
The Rev. C. King Cole, Chairman Youth Divisions, Diocese of North Carolina . . . "The Diocese's Work With Youth"  
The Rev. J. Keith Reeve, Chairman of Diocesan Division of Service to Congregations . . . "New Directions in Diocesan Program"  
The Rev. William H. Hethcock, Director of Program, Diocese of North Carolina . . . "Preview of the Louisville Convention"  
The Rt. Rev. W. Moultrie Moore, Suffragan Bishop, Diocese of North Carolina . . . "The Theology of Giving"  
3:00 p.m. Adjournment †



BLY



FRASER



COLE



REEVE



HETHCOCK



MOORE



## Worship Key

(Continued from page 4)

General Convention worship and who has elected to share it with the President of the House of Deputies, programs of worship at the convention which will include all aspects from the opening Eucharist to the closing service.

At previous conventions arrangements for the opening service were largely delegated to the host diocese. Daily devotions were conducted separately by the chaplains in the House of Bishops and House of Deputies and Triennial meeting of the Women. Other services were scheduled at random by interested groups.

The presidents of the two houses have appointed a national committee, broadly representative of many elements in the Episcopal Church, to assist them in planning worship which they hope will be a unifying and inspiring influence.

The most striking obvious change will be the inclusion of daily corporate worship within the regular calendar of business for members of all three houses (bishops, deputies and triennial) as well as guests at 9:40 each morning. This will follow scheduled committee meetings and precede the legislative sessions.

Dr. Coburn said, "It is our hope that there may take place during those days in a variety of ways different expressions of a common spirit of worship consistent with our tradition and concern to meet the different needs of our people. We wish to make it as clear as we can that worship is central to the life and work of the Church in general and of this Convention in particular."

One of the early recommendations of the Worship Advisory Committee was that a director be engaged for the opening service, to give unity and coherence in planning. Professor Robert Seaver, Episcopal layman who teaches at General Theological Seminary and is Professor of Drama at Union Theological Seminary in New York, has been named Director for the Opening Service. This will be a Eucharist at 4 p.m. September 29 in the Coliseum of the Exposition Center within which the In - Gathering of the Women's Thank Offering takes place.

David Koehring, organist and choir-master at Christ Church Cathedral, Indianapolis, will be the Musical Direc-

tor. The Rev. Alfred Shands of Louisville is liturgical consultant and Miss Vienna Anderson of Washington, D. C. is design consultant. The Rev. Herbert A. Donovan, Rector of Saint Luke's Church, Montclair, New Jersey, has been appointed Coordinator for the Daily Services.

Early services of Holy Communion will be held at seven each morning in chapels provided in the motel clusters where deputies and visitors will be housed, or in nearby parishes. Local Louisville parishes will arrange these.

Each of the two houses of convention will have its own noonday prayers. There will also be the less formal Eucharistic celebrations in the evening, as arranged by the Gathering Place and Associated Parishes.

A quiet but visible part of the General Convention will be a prayer chapel. This will be a specially designed tent located at the entrance to the Convention complex. A vigil of silent intercessory prayer will be maintained within by volunteers daily during the course of the Convention sessions.

The membership of the Worship Advisory Committee is as follows: The Very Rev. Allen L. Bartlett, Jr., Louisville, Ky., Chairman; the Rev. Canon Lee Benefee, Nashville, Tenn.; the Very Rev. William A. Dimmick, Memphis, Tenn.; Mrs. Richard Emery, New York, N. Y.; the Rev. Canon Charles M. Guilbert, New York, N. Y. (ex officio); Miss Janice Hawley, Louisville, Ky.; Mrs. Richard Hawkins, Lafayette Hill, Penn. (ex officio); the Rev. Dr. James Kennedy, Cincinnati, Ohio; the Rt. Rev. John Krumm, Cincinnati, Ohio; the Rt. Rev. David Leighton, Baltimore, Md.; the Rt. Rev. C. Gresham Marmion, Louisville, Ky. (ex officio); the Rev. Alfred L. Pedersen, S.S.J.E., Cambridge, Mass.; the Rev. Alfred R. Shands, III, Louisville, Ky.; the Rev. Dr. Massey H. Shepherd, Jr., Berkeley, Calif.; Mrs. Thomas Taber, Louisville, Ky. (ex officio); Mr. Bob N. Wallace, Louisville, Ky. (ex officio); the Ven. Frederic P. Williams, Indianapolis, Ind., and the Rev. Richard C. Winn, Norristown, Penn. †

## For Theological Education:

# '73 Louisville Convention To Get 4-Center Proposal

ROCHESTER, N. Y. (DPS)—The Board for Theological Education (BTE) of the Episcopal Church in the U.S.A. has announced its intention to

recommend to the General Convention of the Church, meeting in Louisville, Ky., next September - October, the consolidation of the resources for theological education of the Church into four centers of theological education at sites throughout the country, and that provision be made in the general church program budget for financial support for the seminaries of the Church.

The suggested sites for the four centers include Berkeley, Calif.; Chicago, Ill.; Alexandria, Va., and the Northeast (Episcopal seminaries in New York City, Boston and Philadelphia are already involved in a consulting arrangement).

No existing seminaries of the Church were specifically designated to house these centers, according to the Rt. Rev. Ned Cole, Bishop of the Diocese of Central New York and chairman of the Board for Theological Education.

The BTE recommendation comes as the result of several years of increasing

## Reward Offered

RALEIGH — They get all kinds of calls at Diocesan House in Raleigh . . . like the one received recently by Mrs. Nancy B. Wilson who is secretary to Program Director William H. Hethcock.

Mrs. John M. Daugherty of Lovington, New Mexico was calling to offer a \$50 reward for a copy of the marriage certificate for Benjamin Harrison to Sally Bradley.

The Harrisons were married about 1810 in a North Carolina Episcopal Church, Mrs. Daugherty said. (Her address is P. O. Box 1356, Zip 88260.) †



sentiment throughout the Episcopal Church that the existence of 11 independent seminaries is neither economically feasible nor educationally desirable.

At a joint meeting of the Deans of the seminaries and the BTE last November, the Deans agreed to the idea of an appeal to the General Convention for funds for theological education and to the consolidation of theological education resources.

Episcopal seminaries are presently self-supporting units which receive no financial aid from the national Church and which have in recent years found the going difficult financially. Establishment of support for the existing seminaries or for the proposed four centers would be an historic step.

In a series of four motions the Board decided to:

(1) present to the General Convention a basic program with its supporting budget, this budget to apply to optional plans;

(2) present to the General Convention one optional budget to be included in the General Church Program budget for distribution among the accredited seminaries administered by the BTE in accordance with guidelines developed by the BTE in consultation with the Deans of the seminaries;

(3) present the other optional budget for supporting four basic theological centers;

(4) ask the chairman, Bishop Cole, to appoint a committee to formulate a budget to fund its support for consolidation of the resources for theological education in the Episcopal Church. The BTE desires to have a budget to establish four centers for theological

## New African Diocese Elects First Bishop

ZOMBA, Malawi (DPS) — The Rev. Canon Shannon Mallory has accepted election by the Provincial Elective Assembly of Central Africa as the first Anglican bishop of the newly-created Diocese of Botswana.

Canon Mallory was born in Texas in 1936 and educated in California, where he first began studying medicine at the University College of Los Angeles. It was there that he met his wife Mondy. On becoming an Episcopalian he switched to theology which he studied at General Seminary, New York.

In 1961 he was ordained deacon and priest in South West Africa by Bishop Robert Mize of Damaraland.

One of his early assignments was the establishment of a center for the training of lay readers and catechists. In 1966 he was appointed archdeacon of Damaraland, near the border of Angola, and made a canon of the Diocese.

Canon Shannon was appointed chaplain to the Diocesan School for Girls in Grahamstown in 1970, and he studied in his spare time for an M.A. at Rhodes University. In 1971 he was appointed to the Department of Religious Studies at Makerere University, Kampala, and was placed in charge of the Diploma in Theology course which is followed by qualified ordinands in Roman Catholic, Protestant and Anglican seminaries throughout East and Central Africa.

It is expected that his consecration and enthronement will take place in Botswana in December. †

education at four locations offering the best possibility for the development of quality theological education, the motion stated.

Members of the Board for Theological Education, in addition to Bishop Cole, include: The Rev. David R. Cochran, Mobridge, S.D.; Lloyd Edwards, Nashotah, Wis.; David L. Fuller, Berkeley, Calif.; Amory Houghton, Jr., Corning, N.Y.; Dr. Murray Jackson, Ann Arbor, Mich.; the Rev. Christoph Keller, Little Rock, Ark.; Mrs. Harold C. Kelleran, Alexandria, Va.; the Rev. Charles T. Price, Whitestone, Va.; Dr. Philip H. Rhineland, Stanford, Calif.; the Very Rev. Hays H. Rockwell, Rochester, N.Y.; the Rev.

Edward R. Sims, Cincinnati, Ohio; the Rt. Rev. Frederick Warnecke, Bethlehem, Pa.; Preston N. Williams, Cambridge, Mass., and the Rt. Rev. Samuel J. Wylie, Menominee, Mich., vice-chairman.

The Rev. Almus M. Thorp, Rochester, N. Y., is Director of the Board's staff, and the Rev. Richard L. Rising, Rochester, N. Y., is Associate Director. The Rev. Robert Rodenmayer, New York City, is Ministry Council Coordinator.

The Board's action was taken at a two day meeting held on the campus of the Church Divinity School of the Pacific, Berkeley, Calif., the only Episcopal seminary in the West. †

## Louisville Budget Nearly 14 Million

GREENWICH, Conn. (DPS)—The Executive Council of the Episcopal Church has adopted a final 1974 program and budget proposal of \$13,793,300 to be presented to the General Convention in Louisville, Ky., Sept. 29 - Oct. 11. The total adopted by the Council here at its quarterly meeting was \$14,000 more than the budget total tentatively approved in February.

The Council was faced with requests from 16 groups which asked for adjustments in the February actions of Council. These requests for additions to the budget totalled \$3,363,564.

These items were referred to the Council's program groups and standing committees for recommendations with regard to the requests.

Meeting as the committee of the whole, the Council reached consensus that budget adjustments should be made for U.S. Jurisdictions—Coalition 14 (\$64,000), overseas scholarship commitments (\$20,000), public affairs and social welfare (\$65,000), and contingency for the operation of the Episcopal Church Center (\$100,000). In addition, \$50,000 was budget to keep options open for The Episco-

palian magazine, making a total of \$299,000 above the February tentative figure.

The Steering Committee was asked to recommend where other items could be adjusted or cut in order that the proposed budget be held at the February total.

By consensus, the Steering Committee's recommendations were accepted that cuts be made in education (\$25,000), evangelism (\$10,000), the program for racial and ethnic minorities (\$93,000), overseas (\$100,000), Executive Council staff (\$47,000),

and the operational costs of the Episcopal Church Center (\$10,000).

Rising from the committee of the whole, the Council adopted a 1974 budget proposal of \$13,793,300, of which \$11,500,000 is to be apportioned to the dioceses, and the remainder of the income will be from trust funds, legacies, and other investments. The Council also adopted budget proposals of \$14,100,000 for 1975 and \$14,400,000 for 1976.

The Christian education program, which was the highest priority listed in the fact-finding visitations to the dioceses last fall, was reduced by \$25,000, with the understanding that this amount will be available from the Constable Fund for its work. The education budget proposal now stands at \$200,000.

The proposed budget for the evangelism program was cut by \$10,000 to a total of \$60,000. This is a new program, as yet undeveloped, which was called for as a high priority in 57 percent of the dioceses reporting last fall. A professional staff of four will work as a team to support education, evangelism and lay ministry.

The reduction by \$93,000 in the work with racial and ethnic minorities covered various items in the program section rather than the grant capability area.

The overseas jurisdictions total was cut by \$100,000 though none of the loss will affect the diocesan base budget support. The Council added \$20,000 to the overseas budget for scholarship commitments.

The ecumenical relations budget was adjusted from \$225,000 to \$245,000 by the shifting of a \$20,000 item in Experimentation for the Joint Strategy and Action Committee to this item. JSAC is an ecumenical coalition of agencies engaged in "national mission" work.

Support of U.S. jurisdictions was increased by \$64,000. This item provides base budget support to Coalition 14, composed of 14 dioceses, mostly in the western part of the U.S. The work in these dioceses is primarily among widely scattered, small communities and congregations with significant numbers of Indians. The total in the proposed budget for U.S. jurisdictions for 1974 is now \$1,164,000.

The Council added a \$50,000 budget item for The Episcopalian, hoping that an alternative proposal for a radically different print publication might be negotiated between The Episco-

palian board and/or others and the Program Group on Communication, while recognizing the responsibility of the Council to provide funds in the event The Episcopalian is terminated by the board because of lack of funding.

The budget for public affairs and social welfare was increased by \$65,000, of which \$55,000 is to permit research and development, particularly in innovative parish ministries and implementation of the "Bonner Amendment," adopted by the 1970 General Convention providing for opportunities for empowerment-type projects on a parish level. The remainder of the item, \$10,000, was for the Committee on Social Responsibility in Investments, bringing their total to \$40,000.

The budget for Executive Council staff was reduced by \$47,000, eliminating a second assistant for the suffragan bishop for the Armed Forces and transferring the cost of two staff persons in the office of the Presiding Bishop's Fund for World Relief to the income from the Fund.

A contingency fund of \$100,000 was

added for operating expenses of the Episcopal Church Center for possible transition costs after a new presiding bishop is elected by General Convention in Louisville, Ky., next month. The Council also eliminated a \$10,000 reserve item for salary adjustments.

The Council voted to recommend a formula for apportioning the general church program to U.S. dioceses which would be between 3 percent and 6 percent of the net disposable income of each diocese. The finance committee defined the net disposable income as disposable parish income, less diocesan support to the parish, plus diocesan endowment or other income used for budgetary purposes.

The Council requested its Finance and Development Committees jointly to prepare, for consideration at the Council meeting in Louisville, Ky., in September, alternative procedures for parishes, dioceses and the national church by which they may be helped to increase income. The Council voted that if there should be additional income, overseas work, particularly diocesan development, be a high priority for its use. †

## ***Served At Salisbury, Charlotte:***

# **O'Kelley Whitaker Named Dean Of Fla. Cathedral**

ORLANDO, Fla. — The Rt. Rev. William Folwell, bishop of the Diocese of Central Florida, has announced the decision of the Chapter of the Cathedral Church of St. Luke in choosing of The Rev. O'Kelley Whitaker to become dean of the Cathedral.

Mr. Whitaker succeeds The Rt. Rev. Charles T. Gaskell, who was recently

since his coming to Florida in 1969. During this time he has held numerous positions in the Diocese of Central Florida, including chairman of the Orlando Deanery from 1970-72 and is an alternate deputy to the 1973 General Convention.

Previous to his coming to Emmanuel, Mr. Whitaker served as rector of St. Luke's Episcopal Church in Salisbury, North Carolina from 1958-69, and was rector of St. Andrew's Episcopal Church in Charlotte, N.C. from 1952-58. He served as chairman of the Liturgical Commission for the Diocese of North Carolina from 1957-69.

Mr. Whitaker was ordained in 1952 following his graduation from Seabury-Western Theological Seminary in Evanston, Ill., where he received his Master's of Divinity degree. He was graduated from Duke University in 1949 with a B.A. degree in philosophy. While at Duke, he was made a member of Phi Beta Kappa. †

\*  
**WHITAKER**  
\*



consecrated bishop co-adjutor of the Diocese of Milwaukee.

He has served as rector of Emmanuel Episcopal Church in Orlando

# Women Prepare For 1973 Triennial

LOUISVILLE, Ky. (DPS)—“What kind of meetings do we want and need in the future?” This question is the major one to be answered by the Episcopal Church's 34th Triennial Meeting of the women of the Church in Louisville Sept. 29 - Oct. 4. And the answer is no mere matter of style. It will include the content, the fabric, the length, the where and the when. It may even develop into a pattern for other Church structures still reluctant to confront this question head on.

The Triennial will also allocate this year's United Thank Offering of some million dollars. Delegates will make recommendations to the UTO Committee and the Executive Council's Program Group on Lay Ministries for 1973-76.

They will discuss and decide what, if any, positions they will take on current issues, and may send resolutions to General Convention expressing the mind of Triennial on such issues. For while the Triennial Meeting has no canonical status and cannot make decisions binding on the whole Church, it does have authority over its own areas of concern.

Following up the express wish of the previous Triennial Meeting, in Houston in 1970, the format for this meeting establishes a closer relationship with General Convention. The schedule might be described as a wrap-around, with Triennial fully participating in all non-legislative Convention sessions. These—presentations, hearings, work groups, open committee meetings of the House of Bishops and/or the House of Deputies—are time-slotted into evenings and early mornings. Then, after daily General Worship Services, business sessions begin in the two Houses and the Triennial Meeting.

For Louisville, a concerted effort is under way to put worship in a central place in Convention life and recognize that it is not peripheral. The Triennial Meeting places it both front and center. Their opening session (10 a.m., Sept. 30) includes as part of the Eucharist, a “Multi-Media Sermon” which begins to develop the main meeting topic: Freedom. So that others may see it—and delegates see it again if they wish—this multi-media presentation will be shown several more times. The closing service of the Triennial (4 p.m., Oct.

4) will be a Prayer Book service of the Holy Communion, and a Thanksgiving for the ministry of John Hines at which the Presiding Bishop will be the celebrant.

Three further segments of the schedule deal with the Freedom theme: Dr. Clem Welsh, of the College of Preachers, addresses the Triennial Sunday afternoon on “Technology and Freedom”; the Rev. Dr. Letty Russell, United Presbyterian minister and assistant professor of Religious Studies at Manhattan College, Bronx, N.Y., speaks Monday morning on “Women and Freedom”; the Rt. Rev. Bennett Sins, Bishop of Atlanta, concludes this type of formal input with “The Church and Freedom.” Each address will be followed by delegate discussions and questions.

Then comes the hard part—translating the listening into the freedom, and the responsibility, of decision-making. (If it's any comfort, this is also the task of this whole General Convention!) To ensure maximum representation in this process, each diocese

is sending up to six delegates to this Triennial, and no alternates, thus allowing each of the 500-plus delegates full voting privileges.

Presiding Officer is Mrs. Glenn (Peggy) Gilbert of Grand Rapids, Michigan.

One of the Planning Committee summarizes the true goal: “When Bishop Hines is celebrating, at the Closing Eucharist, I hope each Triennial delegate looks around the room at all the others with a feeling of warmth and oneness, and an underlying sense of urgency to get back home and offer a little leaven to the loaf.” †

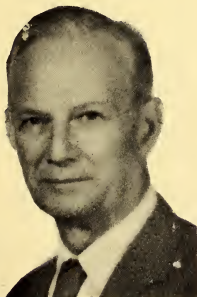
## Nashotah House Dean Named Quincy Bishop

PEORIA, Ill. (DPS)—The Very Rev. Donald J. Parsons, Dean of Nashotah House, Nashotah, Wisconsin was elected the sixth bishop of Quincy at the special convention of the Diocese held recently at St. Paul's Cathedral in Peoria.

As Dean since 1963 he is credited with having built up an outstanding faculty and student body. He has a reputation as an excellent pastor, shrewd administrator, and a keen judge of men.

Dean Parsons has served in the adult education program in a nearby Milwaukee parish, as a conductor of numerous retreats for both laity and clergy, has authored two books, and has been a member of the Joint Commission on Theological Education, the Conference of American Seminary Deans, and served as co-Chairman of the Annual Conference of Examining Chaplains in the 5th and 6th Provinces.

Dean Parsons has exhibited a high degree of sensitivity to the needs of the Church in rural areas and his seminary is located in the rolling Wisconsin farm country between Milwaukee and Madison. In response to a question from the Committee on Nominations Dean Parsons said, “The peculiar needs of the Church in rural areas have not had the attention that they require and deserve.” He indicated that a high priority would be devising an adequate strategy to deal with the problems of the rural areas of the Church. †



**CHANCELLOR—Alfred L. Purrington, Jr., of Raleigh has been appointed by Bishop Fraser as acting chancellor of the Diocese until the next diocesan convention which will be at the Church of the Good Shepherd, Raleigh, on January 25-26, 1974. Purrington, a well known churchman and attorney, has long served as secretary of diocesan trustees. He succeeds the late Henry Bourne as chancellor. †**



# Report Evaluates Ecumenical Move

NEW YORK, N.Y. (DPS)—In spite of "certain apparent retreats on the ecumenical front" during the past few years, a recently released report to the Episcopal Church's General Convention says there have been "some phenomenal advances in a Christian response to the ecumenical imperative."

The report, prepared by the Episcopal Church's Joint Commission on Ecumenical Relations (JCER) will be submitted to the Church's triennial General Convention in Louisville, Ky., this fall.

Dr. Peter Day, the Executive Council's Ecumenical Officer and staff officer of JCER, in commenting on the report, said, "I think there are retreats, but they are not retreats of the ecumenical movement as a whole. We had assumed that the ecumenical issue was one of church government whereas actually it's an issue of church life."

A recurring theme throughout the report, he pointed out, is "the expansion of the ecumenical movement into the local life of the church in diocese and parish."

The report consists of a summary of the work of JCER since the General Convention in 1970 and several resolutions concerning the Episcopal Church's continued participation in various aspects of the ecumenical movement.

The Episcopal Church has continued its participation in three major bilateral dialogues—Orthodox-Anglican Dialogue, Anglican-Roman Catholic Consulation, and Lutheran-Episcopal Dialogue. These have taken place on both national and international levels.

Dr. Day said that discussions with the Orthodox is of special significance "because Orthodoxy is in so many ways a living example of the ancient church's life to which Episcopalians frequently appeal in thinking what church life should be like."

However, he said, there has been "more positive movement" in the Episcopal Church's relations with the Roman Catholic Church. He said that while the "Agreed Statement on Eucharistic Doctrine"—adopted by the Anglican-Roman Catholic International Commission in 1971—has been well received by both churches, there is in some quarters "a sense of anxiety, a sense of having lost touch with certain

familiar terminology," such as the old arguments between Anglicans and Roman Catholics about transubstantiation.

What now has to be done, he said, is "to find a new common language to ex-

press what we have been expressing in different theological languages. We have a very strong agreement on the fundamental dynamics of the Eucharist."

Dr. Day said that definite progress

## Financial Report

**Editor's Note:** Following is the report of the Diocesan Business Office on assessments and quotas plus the payments thereof for parishes and missions throughout the Diocese for the period January through July 31, 1973. The assessment figure is that assigned to each parish and mission for the day-to-day operating expense of the Diocese. The quota figure represents the participation of each parish and mission in the program of the Episcopal Church in the Diocese and throughout the world.

	EPISCOPAL MAINTENANCE		CHURCH'S PROGRAM	
	Assessment	Pd. to Date	Quota	Pd. to Date
Albemarle, Christ .....	\$ 1,022.00	\$ 200.00	\$ 3,132.00	\$ 200.00
Ansonville, All Souls .....	209.00	.00	642.00	.00
Asheboro, Good Shepherd .....	1,460.00	852.25	4,436.00	2,611.00
Battleboro, St. Johns .....	179.00	.00	549.00	.00
Burlington, Holy Comforter .....	4,360.00	2,180.00	9,000.00	4,500.00
St. Athanasius .....	37.00	37.00	115.00	115.00
Cary, St. Pauls .....	761.00	380.52	2,333.00	1,169.52
Chapel Hill, Chapel of Cross .....	4,190.00	2,440.00	12,838.00	7,513.00
Holy Family .....	2,518.00	1,468.85	7,717.00	4,501.60
Charlotte, All Saints .....	476.00	238.00	1,460.00	730.00
Christ .....	12,754.00	7,439.95	39,079.00	22,796.00
Holy Comforter .....	5,026.00	1,675.32	12,000.00	4,000.00
St. Andrews .....	1,938.00	646.00	5,938.00	1,484.53
St. Christophers .....	1,275.00	763.00	3,908.00	2,254.00
St. Johns .....	5,939.00	2,480.00	.00	.00
St. Martins .....	5,364.00	3,129.00	16,434.00	9,586.50
St. Michaels & All Angels .....	731.00	365.50	2,240.00	1,120.00
St. Peters .....	4,398.00	3,298.50	13,478.00	7,863.00
Cleveland, Christ .....	748.00	748.00	2,292.00	.00
Concord, All Saints .....	1,777.00	1,036.59	5,444.00	3,175.68
Cooleemee, Good Shepherd .....	205.00	205.00	628.00	628.00
Davidson, St. Albans .....	181.00	160.00	555.00	400.00
Durham, Epiphany .....	159.00	39.00	158.00	119.00
St. Andrews .....	219.00	109.50	670.00	335.00
St. Josephs .....	1,214.00	300.00	800.00	200.00
St. Lukes .....	1,748.00	1,019.69	5,355.00	1,785.00
St. Philips .....	4,468.00	1,490.00	13,692.00	4,564.00
St. Stephens .....	2,913.00	1,699.25	8,925.00	3,718.75
St. Titus .....	1,012.00	590.35	3,100.00	1,808.35
Eden, Epiphany .....	1,063.00	531.50	3,259.00	814.75
St. Lukes .....	814.00	474.81	2,495.00	1,449.63
St. Marys-by-the-Highway .....	119.00	.00	366.00	162.70
Elkin, Galloway Memorial .....	160.00	.00	490.00	.00
Enfield, The Advent .....	476.00	238.00	500.00	250.00
Erwin, St. Stephens .....	867.00	435.00	750.00	375.00
Fork, The Ascension .....	138.00	138.00	422.00	422.00
Fuquay-Varina, Trinity .....	57.00	.00	.00	.00
Garner, St. Christophers .....	253.00	126.50	777.00	388.50
Germantown, St. Philips .....	17.00	17.00	52.00	52.00
Greensboro, All Saints .....	1,435.00	717.48	4,396.00	.00
The Redeemer .....	924.00	500.00	2,231.00	.00
Holy Trinity .....	8,117.00	4,734.87	24,870.00	14,507.50
Greensboro, St. Andrews .....	3,685.00	3,685.00	11,293.00	6,775.80
St. Barnabas .....	149.00	118.50	456.00	342.00
St. Francis .....	5,098.00	2,973.84	15,618.00	9,110.50
Halifax, St. Marks .....	216.00	216.00	661.00	661.00
Hamlet, All Saints .....	431.00	431.00	1,319.00	329.75
Haw River, St. Andrews .....	287.00	.00	100.00	.00
Henderson, Holy Innocents .....	2,913.00	1,500.00	8,925.00	4,000.00
St. Johns .....	331.00	331.00	1,015.00	1,015.00



is being made in Anglican-Roman Report Evaluated Ecumenical Move Catholic relationships. "We hope to arrive at an agreement permitting full communion," he said, even though there are differences that must be resolved. One hurdle, he said, "is whether Roman Catholics can recognize the validity of Anglican orders in

a way which doesn't seem to be saying that a bad judgment was made in the past.

"And, of course," he added, "we have the problem of defining a relationship with the Bishop of Rome which to Roman Catholics does not damage papal authority. This requires immense good will on both sides."

He said, "There is a very real possibility that we may arrive at full communion, and we might do it in one country before it can be done in every country of the world. It's got to start somewhere, without, of course, breaking our fellowship with the Anglican Church throughout the world."

ARC intends to complete its agenda by 1976, but that is only the starting point for discussion at the level of Church authority.

Dr. Day said that the plan of Union of the Consultation on Church Union (COCU) has recently been a "casualty of the concept of church government as being the arena in which answers to unity questions are to be found."

The JCER report, he said, points out that the 1973 Plenary of the Consultation recognized that "organizational structures for a united church" will have to "wait to be revealed and developed out of the experience of living and working together."

"We have found," he said, "that the idea of governmental union is not for these times in this country. Here and now it is not the likely way of increasing unity among American Christians."

He added, "COCU now is thinking rather of the life of local church people where they are and what can be done to express our God-given unity more fully in the present situation."

"Some people in the Episcopal Church are definitely opposed to COCU," Dr. Day said, because they feel that the Reformed Protestant churches in COCU are not what they want to unite with. Frequently, the same people have a deep respect for Lutheranism, but when it comes to what is sometimes called the liberal Protestant tradition, many of our clergy have left that tradition because they were dissatisfied with it and have come into the Episcopal Church.

However, he said that he feels "that the Church as a whole—and I believe the Convention as a whole—will recognize that we still hold by the Prayer Book statement that the Church is the Body of which Jesus Christ is the Head and all baptized people are the members," and feel that it's just as important to seek unity with those who have ways that are very different from ours as those whose ways are more compatible."

He said that he believes "there are many, a majority undoubtedly, who

	EPISCOPAL MAINTENANCE		CHURCH'S PROGRAM	
	Assessment	Pd. to Date	Quota	Pd. to Date
High Point, St. Christophers.....	1,462.00	852.81	4,479.00	2,612.75
St. Marys.....	3,838.00	2,238.81	11,760.00	6,860.00
Hillsborough, St. Matthews.....	1,149.00	1,149.00	2,500.00	1,500.00
Huntersville, St. Marks.....	994.00	492.00	2,000.00	1,500.00
Iredell Co., St. James.....	102.00	102.00	313.00	163.00
Jackson, The Saviour.....	234.00	117.00	509.00	254.50
Kittrell, St. James.....	49.00	.00	.00	.00
St. Stephens.....	437.00	109.25	1,338.00	334.50
Lexington, Grace.....	1,284.00	856.00	3,934.00	2,622.64
Littleton, St. Albans.....	188.00	188.00	300.00	250.00
St. Annas.....	32.00	32.00	48.00	48.50
Louisburg, St. Matthias.....	56.00	56.00	172.00	172.00
St. Pauls.....	738.00	369.00	1,000.00	499.98
Mayodan, The Messiah.....	346.00	.00	1,061.00	362.50
Milton, Christ.....	54.00	.00	166.00	.00
Monroe, St. Pauls.....	1,285.00	1,285.00	3,937.00	2,631.50
Mount Airy, Trinity.....	1,308.00	.00	.00	.00
Northampton Co., St. Lukes.....	32.00	.00	99.00	.00
Oxford, St. Cyprians.....	215.00	215.00	658.00	329.00
St. Stephens.....	1,139.00	781.06	4,102.00	2,392.95
Pittsboro, St. Bartholomews.....	666.00	666.00	2,042.00	2,042.00
Raleigh, Christ.....	6,561.00	4,000.00	12,000.00	.00
Good Shepherd.....	5,639.00	2,820.00	17,277.00	8,640.00
St. Ambrose.....	1,059.00	700.00	2,000.00	.00
St. Augustines.....	46.00	46.00	142.00	142.00
St. Marks.....	1,286.00	642.00	3,940.00	1,968.00
St. Marys.....	69.00	69.00	100.00	31.00
St. Michaels.....	4,730.00	2,759.12	14,494.00	8,454.81
St. Timothy.....	2,339.00	1,525.00	7,166.00	900.00
Reidsville, St. Thomas.....	1,313.00	433.00	4,024.00	1,344.00
Ridgeway, Good Shepherd.....	40.00	.00	.00	.00
Roxboro, All Saints.....	1,466.00	490.00	4,491.00	1,497.00
Rockingham, The Messiah.....	961.00	.00	1,000.00	.00
Rocky Mount, Christ.....	581.00	400.00	1,782.00	1,200.00
The Epiphany.....	134.00	134.00	411.00	211.00
Good Shepherd.....	4,540.00	2,665.00	10,067.00	5,942.00
St. Andrews.....	2,020.00	1,346.65	6,190.00	4,126.65
Roxboro, St. Marks.....	384.00	192.00	1,178.00	589.02
Salisbury, St. Lukes.....	4,368.00	2,548.00	13,384.00	7,807.33
St. Matthews.....	939.00	469.50	1,439.00	719.48
St. Pauls.....	148.00	148.00	250.00	250.00
Saurford, St. Thomas.....	1,263.00	631.50	3,871.00	1,935.10
Scotland Neck, Trinity.....	1,430.00	834.20	3,287.00	1,917.15
Smithfield, St. Pauls.....	1,357.00	1,018.00	4,159.00	2,434.00
Southern Pines, Emmanuel.....	3,823.00	2,867.25	11,714.00	8,785.50
Speed, St. Marys.....	88.00	.00	270.00	.00
Statesville, Trinity.....	1,982.00	1,182.00	6,073.00	3,573.00
Tarboro, Calvary.....	3,704.00	2,160.59	11,351.00	6,621.76
St. Lukes.....	94.00	.00	288.00	.00
St. Michaels.....	343.00	.00	1,052.00	.00
Thomasville, St. Pauls.....	390.00	292.50	1,194.00	895.50
Townsville, Holy Trinity.....	91.00	.00	100.00	.00
Wadesboro, Calvary.....	1,399.00	899.00	3,585.00	1,885.00
Wake Forest, St. Johns.....	325.00	200.00	705.00	200.00
Walnut Cove, Christ.....	257.00	257.00	789.00	300.00
Warrenton, All Saints.....	87.00	29.00	267.00	89.00
Emmanuel.....	1,016.00	.00	500.00	.00
Weldon, Grace.....	539.00	.00	.00	.00
Wilson, St. Marks.....	109.00	50.00	.00	.00
St. Timothy.....	3,038.00	1,788.00	9,309.00	5,559.00
Winston-Salem, St. Annes.....	1,425.00	712.50	4,366.00	2,183.00
St. Pauls.....	12,043.00	7,025.06	34,500.00	20,125.00
St. Stephens.....	513.00	513.00	1,572.00	524.00
St. Timothy.....	2,439.00	1,434.45	7,534.00	4,394.85
Woodleaf, St. Georges.....	55.00	55.00	169.00	169.00
Yanceyville, St. Lukes.....	34.00	.00	104.00	.00
	\$187,000.00	\$105,005.02	\$505,265.00	\$257,323.03

feel that to unite in church government with these churches is something not seriously to be contemplated. And once they understand that this is not what is being proposed, I think they will be quite willing to explore the possibilities of the kinds of relationship that the COCU plenary has recommended."

Dr. Day said that the report of the first series of Lutheran-Episcopal Dialogues has recently been issued and that the JCER is recommending that the Convention authorize a second series between the Episcopal Church and the Lutheran Council in the U.S.A. on the subject, "What is the Gospel?"

"I'm rather glad," he said, "that we have that subject because Episcopalians don't very often ask themselves what the gospel is."

Dr. Day said that he feels that "the heart of our present situation is that in all our relationships—with the Roman Catholics, and with the Orthodox with the churches in the Consultation on Church Union, with the Lutherans—we face the fact that things are happening locally that in some ways are ahead of what's being proposed by the Commission."

Because of this, he said, the JCER is requesting the House of Bishops at its interim meeting in 1974 "to set aside a substantial period of time," to consider matters relating to the "expansion of the ecumenical movement into the local life of the church in diocese and parish."

He said that the JCER is referring to the House of Bishops several appropriate "questions that need to be answered in three dimensions—the theological, the canonical and the pastoral—and at the end of that request, we express the hope that the bishops can give a faithful (that's theological), orderly (that's canonical), and loving (that's pastoral) response to these questions."

According to the Rules of Order of the House, he said, provision is made for dealing with a subject of this kind in the Bishops in Council, which "as an assemblage of Catholic Bishops, considering and acting upon matters of duty or responsibility resting on them as a portion of the universal Episcopate, may be convened at any time. . . ."

Dr. Day said that he thinks "the restructuring of the National Council of Churches will be an asset in the ecumenical movement," though "somehow the Governing Board itself has to understand that the program life of the

## Rates High With Churchpeople:

# Episcopal Church Responds To Evangelism Interest

LOUISVILLE, Ky. (DPS) — A consultation on evangelism was recently held in Louisville, Kentucky in response to a newly-discovered interest in that subject within the Episcopal Church. Twenty-three church leaders—clergy and lay—were brought together by the National Church to explore what is being done and what needs to be done about evangelism.

When representatives of the Executive Council had visited the dioceses last year, evangelism rated second only to Christian education in the hearts and minds of churchpeople. The summary report of data gathered from those visits had shown "an almost 'un-Episcopal' preoccupation with evangelism." It received the greatest number of individual responses, and the many comments reflected a broad concern over outreach and a conviction that mission begins with renewal and rebirth.

Following welcoming remarks by the Rt. Rev. John E. Hines, the group of three bishops, nine priests and eleven laypeople quickly got down to business.

Most had participated in the visitation exercise in their own dioceses and had studied the summary report. That background was supplemented by panel discussions with local church leadership and community representatives not primarily church-oriented, and a presentation by James Christensen, executive secretary of the American Baptist Church, on the subject "An Evangelistic lifestyle."

The information gathered was then considered in connection with three questions: (1) What have the Church and community said to us? (2) What possible responses might the Church initiate? (3) What should be recommended to General Convention?

Although there were areas of disagreement, the group clearly felt it sensed many of the needs of the Church in the field of evangelism, and how they could begin to be met. A committee was named to meet later in New York to summarize the findings and conclusions of the group. †

menical movement," though "somehow the Governing Board itself has to understand that the program life of the

NCC is more autonomous than the constitution indicates."

Of the World Council of Churches' †

## Tom Smyth Memorial Fund Set Up

GREENSBORO—A special memorial fund in memory of the late Rev. Thomas J. C. Smyth has been established at St. Mary's House, the Episcopal Campus and Community Center at UNC-G. The purpose of the fund will be to finance special projects related to ministry on the campus and in the neighborhood surrounding St. Mary's House.

Originally, the plan had been to have a dossier curtain made for St. Mary's House in memory of Mr. Smyth. "But somehow that did not seem quite fitting for a man so active and so committed to the active mission of the church," stated the present chaplain at St. Mary's House, the Rev. James Abbott. "Instead, it seemed much more fitting to establish a 'living memorial' which would continue to finance the kind of people-centered endeavors which Mr. Smyth was so vitally committed to," he added.

The fund has been established by a number of gifts from both individuals and groups, such as the ECW chapters. Additional gifts may be made to "The Thomas J. C. Smyth Memorial Fund" and sent to St. Mary's House, 930 Walker Avenue, Greensboro, N. C. 27403.

The Rev. Mr. Smyth came to St. Mary's House in 1966 as the Episcopal Chaplain to UNC-G and Greensboro College. In 1968 he was named Dean of Students at UNC-G. He served in this dual capacity until his death in November 1970. †



**ORDINATION PARTICIPANTS**—Five men were ordained to the holy orders of the Episcopal Church recently at Henderson's Church of the Holy Innocents. The Rt. Rev. Thomas A. Fraser, bishop of the Diocese, conducted the service. The Rt. Rev. W. Moultrie Moore, suffragan bishop of the Diocese, celebrated the Holy Communion. The Rev. L. Bartine Sherman, rector of St. Martin's Church, Charlotte, delivered the sermon. Ordained as a priest was the Rev. William M. Coolidge, assistant to the rector at the Chapel of the Cross, Chapel Hill. Ordained deacons were: Blair Jenkins, III, curate of Holy Trinity Church, Greensboro; Frank Clay Matthews, chaplain of Holy Innocents School, Atlanta; David Hugh Upton, curate of Trinity Church, Excelsior, Minn.; and Richard T. Draper, deacon-in-charge of St. George's in the Arctic Church, Kotzebue, Alaska. Shown in the group photo above from left are: Mr. Jenkins, Mr. Matthews, Mr. Coolidge, Bishop Moore, Bishop Fraser, the Rev. S. F. James Abbott, Mr. Upton and Mr. Draper. †

1972 Bangkok conference on Salvation Today, Dr. Day said, "I think that the search for an altogether perfect society is a fruitless one in a world of sinful human beings, but Christians have a duty to seek ways of ordering their world that conform more nearly to the pattern of the Kingdom of God. How to do this is something we are going to argue about for a good many years, and perhaps that alone makes the conference worthwhile."

In the Wider Episcopal Fellowship, he said, the JCER report recommends that "the Episcopal Church invite the Church of North India, the Church of Pakistan, and the Church of Bangladesh to enter into full communion with it on the principles of the 1931 Bonn Concordat," noting that "the Church of England has by overwhelming majority accepted them as sister churches. We feel, he said, "that we should do the same."

Dr. Day said that the JCER "has been given the responsibility by General Convention to try to foster Jewish-

Episcopal relations and we ran into the problem that the particular competence of the Commission to discuss theological issues between the two groups was not by any means the only thing we had to talk about with our Jewish brethren."

After consulting with the Presiding Bishop and the president of the House of Deputies, he said, "we agreed that there should be an advisory committee to the Presiding Bishop on Christian-Jewish relations and it would serve principally as a switchboard to call the attention of Episcopal Church agencies and units to things they ought to do or ought to stop doing in their relations with Jews and to give representatives of the two communities guidance as to whom they should talk about particular problems." This committee hopes to begin its work in the fall.

Dr. Day said that an important part of the JCER report is the section on "the strategic role of our diocesan ecumenical officers who have a very strong commitment to promoting ecumenism

in their dioceses." With the increasing emphasis in ecumenical discussions on local and regional groups working and worshipping together, he said, "I look forward to a strengthening of this structure by developing communication from one diocese to the next."

Dr. Day said that he feels that the recommended budget for the Ecumenical Office for 1974, \$225,000.00, is not adequate. "I think the budgetary situation is really very bad. It's understandable when you realize how much we've had to cut our own staff and many of our programs in the past triennium. It's easy to see there isn't enough money to go around.

"At the same time," he said, "I feel there's a lack of realism in our commitment to these bodies such as the National Council of Churches and the World Council of Churches. We ought to do our fair share."

"We're spending something like 1.4 percent of the church's budget on these major ecumenical agencies in 1973 and proposing that next year we



drop to 1.3 percent—about half of our fair share. That doesn't seem right."

By a vote of 453 to 259, the General Assembly of the United Presbyterian Church has voted to re-enter the Consultation on Church Union. This reverses a 1972 decision to withdraw even though COCU had originally grown out of a suggestion of Dr. Eugene Carson Blake, at that time stated clerk of the United Presbyterian Church. Displeasure with sections of the COCU Plan dealing with structure

and polity was one reason for that withdrawal.

The remaining eight denominations participating in COCU had voted meanwhile to change the approach to structural unity, now emphasizing a gradual development of closer working relationships on local and regional levels.

"It's a joyous moment," commented Dr. Paul A. Crow, Jr., COCU's general secretary, "not only for COCU but for the whole ecumenical movement.

A church with a great tradition now brings its gifts back to the Church union process."

In addition to the United Presbyterian, Churches in COCU are the African Methodist Episcopal; African Methodist Episcopal Zion; Christian Methodist Episcopal; Christian (Disciples of Christ); Episcopal; United Methodist; Presbyterian U.S. (Southern); and the United Church of Christ. †

# The Tar Heel DioSCENE

**BY MARGARET S. KNIGHT**  
**Churchman Editorial Board**

**Hoyt Death** — The Rev. *Fredrick William Hoyt*, retired priest, died in Raleigh during May. A native of Williamston, Mr. Hoyt served churches in Mount Airy and Pittsboro. He was buried in Smithfield, where he was a tobacconist and operator of a flower shop before entering the ministry in 1956. He attended the University of North Carolina and Virginia Theological Seminary in Alexandria. He is survived by his wife, Mrs. *Bessie Willis Hoyt*, 311 Robinhood Drive, Raleigh, a daughter Helen; two sons, *Fredrick* of Elizabeth City and *Allan Grist* of Raleigh.

**Layman Dies**—Mr. *Kemp Davis Battle* of Rocky Mount, prominent Episcopal layman and lawyer, died in July. He was a member of Church of the Good Shepherd in that city, and contributed much to the work of that parish and of the Diocese. Son of former University of North Carolina president *Kemp Plummer Battle*, he served as trustee of UNC, on the boards of the local library, board of education, and a local mill, and had been vice president of both the state and the national tuberculosis associations. He is survived by his wife, Mrs. *Maude Bunn Battle*, two daughters, his stepmother and four sisters.

**To Charlotte**—The Rev. *Frank Harris Vest, Jr.*, has come to Christ Church, Charlotte, as rector. He comes from Christ Church, Roanoke, Va.,

where he also served as rector. He graduated summa cum laude from Roanoke College, cum laude from Virginia Theological Seminary, and also studied at Sewanee. He has also served as curate at St. John's Roanoke, and rector of Grace Church, Radford, Va. In his diocese, Mr. Vest has served on the executive committee, the standing committee, department of Christian Education, mission outreach, and twice as General Convention deputy. He is also a trustee of Virginia Theological Seminary. He is married to the former *Ann Booth Jarvis* of Bedford, Va., and they have a daughter age 10 and two sons age 8 and 5.

**To Enfield**—The Rev. *John H. McLeester* is now deacon-in-charge of Church of the Advent, Enfield. He comes to Enfield from Lexington, Ky., where he has just finished three years of seminary work at Episcopal Theological Seminary. Retired from the U.S. Air Force, he also served in the U. S. Army and the Army Air Corps. He is a native of Hackensack, N.J., and his wife, *Winona*, comes from Gulfport, Miss. They have three daughters, living in Atlanta, Chattanooga, and Lexington, Ky.

**New Assistant**—The Rev. *Edward F. Glusman*, a priest of the Diocese of Louisiana currently studying for his Ph.D. in New Testament at Duke, is serving as part-time assistant to the Rev. *Eugene Bollinger*, rector of St. Philip's, Durham. He and his wife, *Carolyn*, and their daughter, *Melynn*, came to St. Philip's in June.

**Commissioned** — *Richard Allan Banks* of Charlotte was commissioned in June as an officer of the Church Army. At the same time Bishop Moore commissioned him as an evangelist in a ceremony at Christ the King Center, where he is serving at present. The Rev. *James Kenyon* is priest-director at Christ the King Center.

**Europe** — Interesting notes on the travels of several Diocesan clergymen and their families appeared in their parish newsletters over the Summer. From Asheboro, the Rev. *Charles E. Canady Jr.*, and his wife *Jane*, wrote of a fascinating study-tour to Lebanon, Jordan, and to St. George's College, Jerusalem, a center of post-graduate Biblical study, with many side trips ranging from "Dan to Beersheba." He is rector of Church of the Good Shepherd in Asheboro. Parishioners of St. Francis, Greensboro, made a gift to their rector, the Rev. *Peter Robinson*, and his wife *Mary Young*, of a trip to London, Paris, Israel, Athens and Rome in July and August. They report a delightful and rewarding experience. The Rev. *James Kenyon* and his wife from Christ the King Center, Charlotte, were in England, as were the Rev. *John Steed* and his wife *Mary* from St. Timothy's, Wilson.

**Clergy Notes**—This summer's parish bulletins had a number of notes on clergy formerly of this Diocese which might be of interest. The Rev. *Urban T. Holmes, III*, is new dean of St. Luke's School of Theology of the





**CHURCHWOMEN PITCH IN**—Here Bishop Edward Haynsworth receives a \$2,000 check from Mr. Sterling A. Stoudemire of Chapel Hill for earthquake relief work in Nicaragua. Mrs. Stoudemire heads the Episcopal Churchwomen at the Chapel of the Cross which netted nearly \$4,000 from its recent ABC (attic-basement-cupboard) Sale. Also benefitting from the Chapel of the Cross project was the South Orange Rescue Squad and the Chapel Hill Council on Aging for its homemaker-training program. †

University of the South, Sewanee, Tenn. The Rev. Thom W. Blair, Jr., upon leaving graduate Divinity School, Duke University, has gone as curate to St. Mark's, Barrington, Ill. The Rev. Harry A. Woggan has gone from Broughton Hospital, Morganton, and Galloway Chapel, Elkin to Asheville where he will serve as director of Alcoholism Programs, Blue Ridge Mental Health Center. The Rev. A. Moody Burt has assumed duties as rector of St. Andrew's, College Park, Md.; The Rev. Starke S. Dillard Jr., is now rector of St. John's, Worthington, Ohio.

**Refresher**—The Rev. Harrison T. Simons, rector of St. Stephen's, Oxford, has been at Virginia Seminary's Summer School of Continuing Education for a refresher course in preaching this summer.

**Succor**—Several members of the congregation of St. Stephen's, Oxford, opened their parish house early one morning in July to help care for those fighting a disastrous fire nearby which destroyed several downtown busi-

nesses. The Billy Paynter family, the Jimmy Johnson Family and Margaret Matterson served coffee, rolls, and ice water up and down the fire line, and prepared a place for the firemen to rest. Later special prayers were offered at all services for the firemen, owners and employees of the damaged buildings.

**To Duke**—The Rev. Peter G. Keese has come to Duke University Medical Center in Durham as a hospital chaplain. He comes from Central State Hospital, Milledgeville, Ga., where he was chaplain resident.

**Baby Pantry**—The congregation of St. Philip's, Durham, offers a unique service to the community with the ongoing operation of a Baby Food Pantry. Baby formula of different kinds, strained foods, canned milk and other infant items are stocked in the parish house for those who need it.

**Work Day** — Holy Comforter's, Charlotte, recently reversed the dictum of Sunday's being a day of rest and made it instead a successful day of work. Following a 10:30 worship service those 71 persons participating enjoyed a picnic lunch, then helped with 18 selected projects. These included fence building, cleaning gutters, pruning shrubbery, washing windows, etc. Chairman of the project figured that at \$2.50 per hour, the savings to the Church was \$600!

**T.P.O.H.I.O.** — In the same vein, St. Luke's, Salisbury, has a committee known as "To Put Our House In Order." Members of the congregation are asked to make pledges of work to the committee, and gifts and memorials are also willingly accepted.

**Preachers**—The Rev. J. E. C. Harris, rector of St. Luke's Durham, had the five clinical pastoral education students under his direction doing double duty this summer. On five consecutive Sundays he had these students preach at St. Luke's, with an evaluation session following. They included a graduate of Duke Divinity School; a Presbyterian senior from Union Theological Seminary at Richmond; a senior Duke Divinity School student; a seminarian at Southeastern Baptist Seminary, Wake Forest, who is a Free Will Baptist preacher; and a woman seminarian at Duke who is a member of the parish of Chapel of the Cross in Chapel Hill.

## 'Great Parish'

**GREENSBORO** — "We need to help. . . . I want us to give at least \$1,000," said the note to the congregation from the rector of St. Andrews Episcopal Church, the Rev. Carl F. Herman.

And help came . . . in checks of \$5, \$10 and a couple for \$25. In all, \$1,005 came in from members of the parish family and to add a final note of generosity the Churchwomen of St. Andrews sent a check for \$200.

The call for help had come during the summer from the Red Cross which had launched a special appeal for \$8,196 in emergency disaster funds. The Greensboro community met its appeal quota . . . thanks in no small part to \$1,205 from St. Andrews.

"This is a great parish," Mr. Herman said proudly of his congregation which he has served as rector for 28 years. †

# St. Christopher's Family Is Unique

**Editor's Note:** The following article is re-printed from "The Charlotte Observer" with gratitude and appreciation. It is published in the belief that it provides a lucid view of life in an unusual parish of the Diocese of North Carolina.

St. Christopher's Episcopal Church wasn't much more than a group of 10 families who worshipped at the Pinewood Elementary School when Rev. Robert Ladehoff was named its first pastor in May 1960.

But it wasn't long before Ladehoff, then 28, and some of the congregation's members began to dream of something greater—a classic stone church, perhaps, with stained glass windows and room enough to accommodate the expected population boom in the Starmount section, where the new church was to be built.

St. Christopher's did get built, on Starbrook Road in Starmount, and now about 160 families worship there. But its three buildings do not fit the image of Ladehoff's dream.

They are, instead, simple, almost temporary-looking structures of painted, oversized brick.

Built at a total cost of \$95,000—less than half what Ladehoff's dream church might have cost—they are monuments to the impact that transients can have on one church in what has been called "the city of churches."

The dream of the large, classic stone church died, according to Ladehoff, "as soon as it became clear that transience was the dominant fact of life in our congregation.

"Transients just aren't willing to make a long-term financial commitment for a building. We didn't build as elaborately as we might have if people were going to be around for 10 years."

Ladehoff does not exaggerate when he calls transience the dominant fact of life at St. Christopher's. Few of the church's founding families of 13 years ago are still in town, and Ladehoff estimates that 15 to 25 per cent of his congregation turns over each year.

Adult members of the congregation wear name tags to some of their educa-

tion classes to help newcomers and established church members get to know each other.

But the real impact of transience on St. Christopher's goes beyond buildings and name tags. It's real impact permeates the day-to-day operations of the church.

"For one thing, we keep losing the top leadership of the congregation," Ladehoff, a Duke graduate, explains. "One year we lost every major parish officer—the treasurer, the head of the Sunday school and the leaders of the men's, women's and young people's groups."

Ladehoff concedes "that was a particularly dramatic year," but "it always touches us. About every other year we have to start from the beginning, and our programs are always in a state of flux."

Added Sid Fortune, senior warden at the church and a 10-year congregation member, "It even affects our annual operating budget."

"One spring, just after school let out, we had four members leave in a period of a few weeks. They were sizable contributors, and it put the budget for the year in a real pinch.

"We don't usually have a good group of senior high students, either. Their

parents move in when they're young and leave before the kids get older, so there's no good program. There aren't enough kids of that age."

Another victim of transience at St. Christopher's is what Ladehoff calls "a rather sophisticated Christian education program" for young Sunday school students.

The program required extensive training for teachers so they could learn how to illustrate various religious teachings in the Sunday school classroom. But many of the teachers left town before their extensive training could be put to use.

"What happened was that we had to revert to the less sophisticated methods," Ladehoff said. "The lessons are now content-oriented, geared to people who come and go."

In addition to imposing certain limitations on the church, transients as a group have special needs that St. Christopher's has undertaken to try to meet.

Church members visit newcomers to the area just to help them meet other members of the community, and parish programs are designed specifically to help members of the congregation get to know each other as friends.

"We've seen people move in here and become very lonely," Ladehoff said. "Friendships can be difficult to establish under transient circumstances. Parish suppers, basketball games and coffee hours here are all designed to help people meet people. It's one of the best things we can do."

But if transients have brought problems and forced changes for Ladehoff and St. Christopher's, they have also been somewhat of a blessing, Ladehoff feels.

"It keeps things dynamic around here," he laughs. "Perhaps we try to keep in touch with our congregation a little more closely because of it. And people who are young, who wouldn't be able to be a leader in more stable congregations, can get involved and be leaders here."

"It used to scare me—the turnover here," he continued. "But I've been able to see it as positive as well—as something which can enrich us. It's something we've learned to live with."

## U. S. Church Army Named National Chief

NEW YORK (DPS) — The Rev. Logan E. Taylor, vicar of St. Stephen's Episcopal Church, Wichita Falls, Tex., has been elected national executive of the Church Army in the U.S.A., at a recent meeting of the Church Army Board of Trustees.

The Church Army in the U.S.A., Inc., founded in 1925, is a society of lay persons who serve the Episcopal Church by providing its dioceses, parishes and institutions with trained lay personnel for its ministries and services.

Prior to his ministry in the Diocese of Dallas, Taylor was associated for 10 years with the highly successful *Idaho Pilot Diocese Project*, where he served first as a layman and later as a non-stipendiary clergyman. †

# Dedication Time At St. Mark's

# NORTH CAROLINA The Churchman

OCTOBER 1973

Dedication time is an important day in the life of any church. St. Mark's, Raleigh held its dedication of a new addition on a late summer Sunday. The new Trial Use Service of Dedication was used. The officiant was the Rt. Rev. W. Moultrie Moore, Jr., Suffragan Bishop of the Diocese, assisted by the Rev. Keith J. Reeve, Vicar of St. Mark's. On this page are views of Dedication Time at St. Mark's.



*Exterior Of St. Mark's*



*Processing To Building*



*Party After Service*



*Bishop Knocks At Door*



*Interior Of New Sanctuary*



*Bishop, Mr. Reeve*





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Bishop

RT. REV. W. MOULTRIE MOORE  
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**BISHOP MOORE (LEFT)**  
... With Father Serrano

### Bishop's Letter:

## Diocesan Representatives Guests For Six Days In Diocese Of El Salvador

Dear Friends:

From August 8-14, Keith Reeve and I were guests of the Missionary Diocese of El Salvador. This is the smallest Diocese of the Anglican Communion, and it consists of one parish and two missions. The priest-in-charge is the Rev. Luis Serrano, and the Diocese is part of the jurisdiction of Bishop Haynsworth of Nicaragua.

It was an exciting and stimulating experience to see the work that the Church is doing on this missionary frontier in one of the small emerging Central American countries. They are

keenly aware that their mission is to others and not to themselves.

The church in the capital city of San Salvador is named St. John the Evangelist, and it consists of two congregations, one English speaking and the other Spanish. The total number of communicants is less than 100. The church is made of cinder block and is designed to absorb the tremors that might come from an earthquake. Behind the altar is a painting of the Crucifixion done by a local artist. As I entered the church, I noticed a plaque on the wall expressing gratitude for

### **'Dial-A-Convention' Service Ready**

**RALEIGH**—The Diocese of North Carolina with headquarters here is again offering a Code-A-Phone service on happenings at the upcoming Louisville Convention of the Episcopal Church September 29-October 11.

By dialing the appropriate number the caller receives a three-minute news account on events of the General Convention. The news reports are being prepared by members of the diocesan staff at Louisville and at Raleigh.

The report is due to be updated at 2 p.m. daily . . . except Saturday and Sunday. The Raleigh number is:

(919) 787-6315





## YOUNGSTERS OF EL SALVADOR

... Shown at Church Gathering

the United Thank Offering Grant which was used to purchase the land on which the church stands, a beautiful location of about two acres almost in the center of the city.

The English speaking service at which I preached and celebrated was little different from any service that we would have in this Diocese. The next service was in Spanish, and the building was filled to capacity. I preached and my sermon was interpreted by a Cuban Priest, Father Onell Soto, who is Secretary for the Ninth Province. The theme of my sermon was that we were there to explore ways in which we might share our common faith in Jesus Christ, our Divine Lord. What can we do to help each other express that faith more adequately?

Bishop Haynsworth celebrated the Eucharist, confirmed two and received eleven. Also, Father Serrano officiated at a wedding for a young couple from Los Cabanos, a huge slum, located only a few miles from the church. It was an impressive service as we celebrated with joy our Lord's presence in the Eucharist and gave thanks for His love that reached out to embrace all sorts and conditions of men. After service, a marimba band played as we gathered on the church porch for a reception.

That afternoon we traveled by jeep to one of the missions, San Esteban at Nejapas. It was a rough journey over the worst roads I have ever traveled,

through streams so deep that I feared we would never make it. The last half-mile we had to journey on foot to a thatched hut, the home of one of the members, where the service was to be held. Here, as in the city, the service was Trial Use II, and the people stood in the hot sun, because all could not squeeze under the little thatched shelter, and participated in the Eucharist with great joy. Many had walked long distances to attend, and they were glad to be there to offer praise and thanks to God for the manifestation of His love in Jesus our Lord.

Another afternoon we traveled 65 miles to the mission at Cuilapa. A half-mile from the village, we parked the cars and walked the rest of the distance.

As we scrambled up the bank, we were warmly greeted by at least 100 people, half of whom were children. They had come long distances for the service, and they were ready to celebrate the Eucharist with great joy and thanksgiving. Bishop Haynsworth confirmed three, and then the children lined up for Father Luis to give them a blessing. It was a deeply moving service as we sung the hymns, passed the Peace, and rejoiced in God our Savior.

The mission not only provides the people regular church services but also medical care. Father Jess Petty, a former priest who labored there for two years, believed that the need here was

to expand from a service of the Eucharist which heals souls, to a doctor's table which heals bodies. Consequently, a clinic has been established, which ministers regularly to at least 90 people and on some days to twice that number. It is the only place within the area where any medical services are available. Medical students from the University volunteer their services for this project. Members of St. John's Church provide some of the funds to purchase medicine and supplies. For the rest, concerned persons beg what they can from various sources.

Also in Cuilapa is an agricultural program operated by a team of volunteers. Plans are now under way to acquire about fourteen acres of land to develop an experimental farm to teach the peasants how to turn arid land into productive soil. Also in the planning stage is a school to accommodate about 300 children who have no other means of acquiring an education. At the present, teams of volunteers come out regularly from the church in the city to conduct literacy programs.

In describing the work at Cuilapa, one of the volunteers expressed it this way:

"The Church's response to Cuilapa goes beyond health and pastoral considerations. The Church feels that an integral Christian response to Cuilapa is the consideration of man in his totality, the whole man: health, work,

food, resources, justice, etc."

Our visit to El Salvador renewed my faith in the Church. Here we saw so clearly demonstrated how exciting mission can be in an emerging nation. All that is needed is a few people on fire with the love of Jesus Christ and eager to share that love so that others may be

healed, taught, fed, clothed, and housed. The mission of the Church is to the whole man that he may learn to worship, to live, to love, and to work as a responsible member of the great family of God. As we boarded the plane to fly home, I thought if this little church in El Salvador with such

few people and meager resources can do so much to extend the mission of the Church, just imagine what we could do in the Diocese of North Carolina if we really put our hearts and minds and wills to it.

Faithfully yours,  
W. MOULTRIE MOORE, JR. †

## Here's 73-74 Calendar For Diocese

The following diocesan calendar for 1973-74 has been announced by the Rev. William H. Hethcock, director of program:

### October

- 3—Program Task Force
- 3-4—Board of Trustees, St. Mary's Jr. College
- 15—St. Augustine's Board, Raleigh
- 16—Division of Liturgy and Worship
- 17—Standing Committee, Rectors, Senior Wardens, Southwest Convocation
- 18—United Thank Offering Ingathering Services to Congregations, Burlington
- 19-20—ECW Executive Board, The Terraces
- 20—Racial & Urban Affairs, Raleigh
- 22-24—Diocesan Clergy Conference, Kanuga
- 26-27—Youth Commission, Terraces
- 30—Division of Education & Training
- 31—ECW Convocation Meetings, Central & Sandhills

### November

- 5-6—Assistant Clergy on Parish Staffs, Terraces
- 6—Program Task Force, Greensboro
- 8—Services to Congregations, Burlington
- 12—Bishops & Dispatch of Business meet with Diocesan Convention Committee Chairmen
- 13—N. C. Episcopal Church Foundation, Raleigh Investment Committee, Raleigh
- 14—Standing Committee, Raleigh
- 17—Racial & Urban Affairs, Raleigh
- 20—Diocesan Council, Raleigh
- 23-25—Christian Education for Adults
- 27—Services to Congregations NCCC Conference on the Charismatic Movement

### December

- 4—Division of Education & Training
- Program Task Force, Greensboro
- 5—ECW Quiet Days, Northeast and

- Southwest Convocations
- 6—Services to Congregations, Burlington
- 12—Standing Committee, Raleigh
- 13—Parish Grant Committee
- 14-15—Youth Commission, Terraces
- 15—Board of Directors, Penick Home, Sou. Pines Racial & Urban Affairs, Raleigh

### January

- 3—Services to Congregations, Burlington Program Task Force, Greensboro
- 8—Diocesan Council, Raleigh
- 9—Standing Committee, Raleigh
- 14—Sandhills Convocation
- 14-16—ECW Retreat, Terraces
- 15—Northwest Convocation Division of Education & Training
- 16-17—Board of Trustees, St. Mary's Jr. College
- 17—Central Convocation
- 18-19—Youth Commission, Terraces
- 18—Southwest Convocation at Charlotte
- 19—Racial & Urban Affairs, Raleigh
- 20—Northeast Convocation
- 21—Southwest Convocation at Salisbury
- 25-26—Diocesan Convention, Raleigh
- 26—Standing Committee, Raleigh

### February

- 5—Program Task Force, Greensboro
- 7—Services to Congregations, Burlington
- 11—St. Augustine's Board, Raleigh
- 13—Standing Committee, Raleigh
- 16—Racial & Urban Affairs, Raleigh
- 19—Division of Education & Training
- 20—ECW Board, Raleigh

### March

- 1-2—Youth Commission, Terraces
- 3—Laymen's Annual Convention, St. Augustine's College, Raleigh
- 5—Program Task Force, Greensboro
- 7—Services to Congregations, Burlington
- 12—ECW Spring Workshops, Northeast Convocation

- 13—ECW Spring Workshops, Central and Sandhills Convocations
- Standing Committee, Raleigh
- 14—Parish Grant Committee
- 16—Board of Directors, Penick Home, Sou. Pines Racial & Urban Affairs, Raleigh
- 19—ECW Spring Workshops, Southwest Convocations Division of Education & Training
- 20—ECW Spring Workshops, Northwest Convocations

### April

- 2—Program Task Force, Greensboro
- 4—Services to Congregations, Burlington
- 10—Standing Committee, Raleigh
- 17-18—Board of Trustees, St. Mary's Jr. College
- 20—Racial & Urban Affairs, Raleigh
- 24—ECW Executive Board, Raleigh
- 30—May 1—ECW Annual Meeting, High Point Division of Education & Training

### May

- 2—Services to Congregations, Burlington
- 5—St. Augustine's Commencement, Raleigh
- 7—Program Task Force, Greensboro
- 8—Standing Committee, Raleigh
- 10-11—Clergy & Wives
- 11—Commencement, St. Mary's
- 14—N. C. Episcopal Church Foundation Investment Committee
- 16—Diocesan Council, Raleigh
- 18—Racial & Urban Affairs, Raleigh
- 28—Education & Training

### June

- 4—Program Task Force, Greensboro
- 6—Services to Congregations, Burlington
- 10—St. Augustine's Board, Raleigh
- 12—Standing Committee, Raleigh
- 13—Parish Grant Committee
- 15—Board of Directors, Penick Home, Sou. Pines Racial & Urban Affairs, Raleigh
- 22—Diocesan Ordination †

# St. Luke's Uses 'Litany For Budget'

By MRS. MIRIAM BLY

St. Luke's, Durham

DURHAM — As we approach another Every Member Canvass season, I have been asked to share an idea that we used at St. Luke's Church in Durham last fall, an idea which proved to be not only successful but a profound spiritual experience as well.

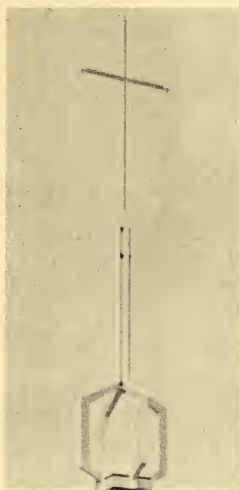
During the month of November, pledge cards were taken by members of the Vestry to each family in our congregation, with the request that they keep the cards and think seriously and prayerfully about their pledge for the coming year. In past years, we have made a second call to pick up their filled-out cards. This time, we decided to try something different. We invited all members of confirmation age and above—who wished to make a pledge—to come on the evening of December 6 to a free barbecue-Brunswick stew supper at the church. We planned a brief worship service, after which each person would personally place his pledge card on the altar. This was a catered supper, and facilities were provided for younger children during the meal and the service.

We had an excellent turnout, and a unique service was written by our Rector, Ted Harris. Ted took a copy of the proposed budget, and, line-item by line-item, wrote an appropriate prayer. These prayers were made in the form of a litany, and the service was called "A Litany for the Budget." A copy was given to each person as they entered the church. The following is a reprint of the entire service:

## A LITANY FOR THE BUDGET

### Recepts

All things come of thee, O Lord. . . You give us all that we have and You give us the desire to commit a portion of it to Your work through Your church. For the generosity of those who pledge, knowing that the year ahead is in Your hands, for the unexpected and unplanned-for gifts that appear in the offering plate, for the labor of those who work on special money-raising projects that help St. Luke's over many humps, and for the special gifts that help us to go forward.



GIVING TIME AT ST. LUKE'S

... A Time for Special Prayers

We thank You, Lord.

### Disbursements

You choose such unlikely people, Lord . . . like Noah, Ted is at times puzzled by You and at times he is puzzling to others . . . to be honest he is of only modest ability and is sometimes overwhelmed by some of the tasks you call him to perform . . . though at times he cannot understand what you have in mind, help him keep the faith by keeping faith with you and open his eyes that he not overlook any who belong in the Ark but lag behind.

Lord, hear our prayer.

### Janitor

Lord, our Ark, Your church is lived in . . . it often gets cluttered and messy . . . but where there is life there is dirt. We thank You for those who strive to keep it liveable.

Lord, hear our prayer.

### Organist

Lord, You want us to come closer to you in prayer. But someone has said that he who sings prays twice. Thank You for the treasure of music especially for Seth and his loyal band of choristers. They add to our worship in ways they barely know.

Lord, hear our prayer.

### Secretary

In the budget it appears as a line item labeled "Secretary." But we know her as Jean. We are grateful for her warmth and courtesy—for her patience with the hubbub of parish life—for her creativeness and imagination—and above all for her sense of humor.

Lord, hear our prayer.

### Nursery Attendant

To Mary Elizabeth we entrust our littlest ones. She does our baby sitting but she is more than a baby sitter. She loves each one of her little flock, and for her we are thankful.

Lord, hear our prayer.

### Social Security and Insurance

Lord, Noah's Ark was stuck together with nails that couldn't be seen. Our Ark requires some very mundane things, too—things that aren't readily visible and are often taken for granted. Help us be mindful of the "hidden costs" of maintaining the Ark.

Lord, hear our prayer.

### Utilities

Lord, Jesus, You ministered without benefit of telephone, mimeograph machine, or addressograph. However, we rely on all sorts of modern conveniences. You reached people without newsletters and postal permits. Bless these modern contraptions and gimmicks and help us use them for You.

Lord, hear our prayer.

### Church School

Lord Jesus, You opened eyes to see the worth of childlike trust. You appreciate their spontaneity and exuberance, and their freedom from sham.

Keep in us some semblance of childlikeness and bless those who serve You by teaching them of You and Your ways.

**Lord, hear our prayer.**

#### **Altar Guild**

Jesus, You are the Bread of Life, the True Vine, and the Light of the World. Feed our bodies with Your life, our souls with the wine of Your love, and lighten our darkness with Your presence.

**Lord, hear our prayer.**

#### **Audit**

Make us good and careful stewards, O Lord—not wasteful or careless with the resources You give us; and bless Ad and Virginia in the many hours they spend keeping us honest.

**Lord, hear our prayer.**

#### **Assessment**

Lord, we Episcopalians are often accused of being smug. For that we need the spirit of repentance. But keep

us grateful for Thy gift to us of a ministry that has its roots reaching back through the centuries to Jesus and the Twelve. Through Thomas and Moultrie, our ministry is linked with yours and for that we praise You.

**Lord, hear our prayer.**

#### **Quota**

We are near-sighted, O Lord. We sometimes excuse ourselves by saying that charity begins at home. Give us wider and longer vision to see that Your church is a great and worldwide family and that we have Christian kinsfolk whom we've never met.

**Lord, hear our prayer.**

#### **Mortgage Payments**

A Bishop, Lord, has said, in a cynical mood, that stewardship is our way of keeping a roof over God's head. We spend a lot on our building and we are proud of it. We thank You for the generosity and artistry that made it possible and ask You to ever cleanse it that

it may always be a house for Your people and worthy of Your presence.

**Lord, hear our prayer.**

#### **Contingency**

The future is Yours, O Lord; let us never forget that. May we ever be wise as serpents in preparing for the unknown but innocent as doves in trusting in Your never-failing providence.

**Lord, hear our prayer.**

#### **Discretionary Fund**

Let us never be, like Martha, so preoccupied with household affairs that we neglect the finer, more loving things: As we spend on ourselves, keep our hearts open to the needs of those less fortunate.

And now, summing up our prayers and thanksgivings in The Words which our Lord taught us, let us pray. (Then followed the Lord's Prayer.)

The unique St. Luke's service was concluded with the singing of "The Church Is One Foundation" and the placing of pledge cards on the altar. †

## **Nearly 75 Congregations Have Tried It:**

# **Views On 'Green Book' Are Divided**

**By Division On Worship And Liturgy**

**The Rev. Robert L. Ladehoff,  
Chairman**

For two and a half years, clergy-men and lay people of the Diocese of North Carolina have been helping decide what the worship of the Episcopal Church will become.

In 1970, after 20 years of study and preparation, the Standing Liturgical Commission presented to General Convention their proposed revisions of nearly all the services of the Book of Common Prayer. In effect, the Commission said, Here is the result of our work to date: We cannot go further until we know the feelings of church people. General Convention authorized the trial use of these services. Congregations were encouraged to use them, evaluate them, and report their suggestions and criticisms to the Standing Liturgical Commission.

In this diocese, Bishop Fraser asked that each congregation establish a liturgical committee, to study these services and decide how they would be used in that church. Requests for a congregation to use any of the trial services

## **Sound Off!**

Members of the Diocesan Family are reminded that our Division On Worship And Liturgy welcomes comment . . . both for and against . . . the trial services.

Such comments should be directed to the division chairman, the Rev. Robert L. Ladehoff whose address is P.O. Box 15482, Charlotte, North Carolina 28210.

If you have convictions one way or the other why not make them known to Mr. Ladehoff? †

came from the parish liturgical committee, endorsed by the rector and vestry. Between 65 and 75 congregations in the Diocese have used at least part of the material in *Services for Trial Use*.

Bishop Fraser asked the Division on Worship and Liturgy to receive reports from congregations and individuals, and to forward this information to the standing Liturgical Commission. To date, we have received formal written

reports from 35 congregations, and we have received some kind of a report from nearly every congregation that has used any of the trial services. We have also received detailed evaluations of the services from 27 clergymen. Ten or twelve lay people have written to this Division, to share their feelings about the proposed services. The Division summarizes all of these reports and comments, and forwards this information to the Standing Liturgical Commission. It has been our experience that the Commission takes these reports very seriously, and revises its work in the light of the comments they receive from those who have used the services.

Most of our reports and letters have come from people and congregations who have mixed feelings about the trial services, liking some parts and not liking other parts. The rest of the correspondence is about equally divided between those who strongly oppose the proposed services and those who strongly favor them.

Initially, the most negative criticism was focused on a new translation of



# Hey, Guys . . . Oct. 20's Acolyte Day!

**DURHAM**—This year's Acolytes' Day is scheduled Saturday, October 20 here at Duke University, the Rev. William H. Hethcock, Director of Program for the Diocese has announced.

A 10:30 a.m. Holy Communion in Duke Chapel is planned. A box lunch will be served at noon with the Duke-Clemson game on tap at 1:30 p.m.

The purpose of the Acolytes' Day is to give parishes and missions in the Diocese a means to honor and support the acolytes, Mr. Hethcock explained. The cost of the day will be shared by the congregations who send acolytes.

The original intent was for the football game itself to be the highlight of the day. However, feedback indicates young people are impressed by the service in the Chapel, Mr. Hethcock said.

The cost of the tickets to the game is \$1.50 for acolytes and \$4.00 for adults.

"We hope that the Diocese will find the Acolytes' Day a good way of giving recognition to acolytes for their work in your congregation," the Director of Program added.

the Lord's Prayer. The Standing Liturgical Commission heard from this Diocese, and from nearly every diocese, that people found it a very poor translation. And so the Commission acted quickly to authorize the use of the traditional version of the Lord's Prayer in the place of this new translation.

Other parts of the proposed services have also received a great deal of comment in this diocese:

**Flexibility:** A number of people report that they feel it is good for a congregation to be able to vary its worship for differing occasions. They are particularly pleased that two versions are offered for most services. Others, however, say that they find the great number of options more confusing than helpful. There are people who express concern that the two styles of language could seriously divide the church.

**The Peace:** Quite a few people find it distracting to exchange the Peace in the midst of a service of worship, especially if there is any movement or action involved. (Others find this the most moving part of the service.) Some congregations have experimented successfully with exchanging the Peace at the beginning or the end of a service.

**Language:** Some reports praise the vigor and strength of the contemporary language; others call it a disaster. A number of reports have included excellent suggestions for improving awkward passages.

**Theology:** Quite a number of people comment favorably on the emphasis on joy in the proposed services; although some feel that the joy is overdone. Quite a number of people are

concerned that there is so little sense of awe and majesty and transcendence in the services.

So diocesan opinion on the services is divided. We have heard from people who had stopped going to church and who have now come back because they find so much meaning in the proposed services. We have heard from others who feel that they will have to leave the church if these proposals are adopted. The Vestry of one large congregation in the diocese has passed a resolution opposing the trial services. The Vestry of another large congregation has recently made provision for their regular use on Sunday morning.

The Division on Worship and Liturgy has been greatly impressed by the thoroughness with which so many congregations have studied and evaluated the trial services. The depth and substance of the reports we receive indicates the seriousness with which clergymen and liturgical committees and church people have taken their responsibility of sharing in the revision of the Prayer Book.

The Standing Liturgical Commission will ask the 1973 General Convention to extend the trial use of the proposed services for three more years. This extension would give time for more congregations and individuals to comment on these services. It would also give the Commission time to finish its editorial work. They hope to have a new Prayer Book ready for first reading at the 1976 General Convention (ratifying a new Prayer Book takes the action of two successive General Conventions).

This diocesan Division would like to see the period of trial use extended.

# Linz New President Of Seabury Press

**NEW YORK (DPS)** — Werner Mark Linz has been named president of the Seabury Press, the official publishing house of the Episcopal Church.

Linz has been executive vice president of Herder and Herder for the last six years, and since that firm was acquired by McGraw-Hill he has been general manager with overall administrative responsibility for finance, editorial, and marketing of the Herder and Herder operation.

Commenting on Seabury's future, Mr. Linz stated: "As a growing publishing house, Seabury Press will continue and expand its list of religious books, Christian education materials, and books for young people. Part of Seabury's mission as the official publishing house of the Episcopal Church is to provide leadership and a forum for authors and ideas, which help to shape the future issues of the Church. In addition, Seabury Press will develop a challenging new program of books of general interest in the areas of social, behavioral and educational concern."

Linz succeeds John C. Goodbody, now the communication officer of the Episcopal Church. Goodbody continues his association with Seabury as a member of the Board of Trustees. †

We would like every church member in the diocese to have the opportunity to take part in the evaluation of these proposed services. We realize that, because of other parish programs, some congregations have not yet had a chance to introduce these services. We would like to hear from them. We would also like to be able to send the Standing Liturgical Commission more detailed evaluations of the proposed services that are used less frequently.

These two and a half years have been difficult for clergymen and for lay people. And yet the reports we receive indicate that this has also been a time of growth. People who like the services and people who do not like them have said that, in struggling to evaluate and criticize these liturgies, they have grown in their appreciation of good worship. Many say that their life of prayer has been enriched by this experience. †



**ST. JOHN'S, WILLIAMSBORO**  
... Cornwallis Troops Here in 1781

## *St. John's, St. Stephen's Set Observances:*

# Historic Events Planned In October

By **CHARLIE BREWER**  
**Historiographer, St. Stephen's—**  
**St. Stephen's Committee**

**WILLIAMSBORO** — Historic St. John's Church will take on some of the bustle of its illustrious past at the annual St. John's Day Celebration, scheduled here Sunday, October 14.

Service will be held in the old colonial church at 12 noon, followed by a picnic on the grounds. The St. John's Committee invites all those who would like to visit this landmark of our religious heritage to pack a picnic basket and join them on October 14.

George Brown Oliver, professor of history at Randolph-Macon College, Ashland, Virginia, will give the address.

St. John's is located on N.C. 39, seven miles north of I-85 at Henderson.

St. John's is the only colonial church

now standing in North Carolina west of the seaboard. Built in 1757, the present structure is an outstanding example of colonial church architecture.

Its membership included an outstanding array of early American leaders. From the parish of St. John's came Richard Henderson and John Williams, both judges on the royal bench, John Penn, signer of the Declaration of Independence, four members of the Continental Congress, two governors of North Carolina, a chief justice of the State Supreme Court and a state treasurer.

Lord Cornwallis and his army passed through Williamsboro on their way from Guilford Court House to Yorktown in 1781. Still visible is a hole burned in the gallery floor of St. John's Church, which is attributed to his soldiers.

In 1781, "Nut Bush," early designation of the community, served as the State Capital for over a year. The town of Williamsboro was created around the church in 1787. In 1825 "Nut Bush Church" was officially named St. John's Church in the newly created Episcopal Church of North Carolina.

Begun in this early center of commerce, society, and learning was the first law school, the first medical school and the first military school in North Carolina.

Recognizing the historic importance of St. John's, the Episcopal Church of North Carolina began a drive in 1947 to restore the church to its original condition. This work was completed in 1956 with the re-consecration of this religious landmark by the Rt. Rev. Edwin A. Penick.

It has been maintained since by the

volunteer efforts of those interested in preserving this colonial structure. A seven member St. John's Committee, headed by the Rev. Harrison T. Simons of Oxford, is in charge of its preservation and use.

Each year services are held in the church on the second Sunday in October, commemorating its original consecration in 1825.

With an increasing appreciation of the unique place that St. John's occupies in our American heritage, it is anticipated that regular hours for visitors

will be scheduled.

St. Stephen's Episcopal Church, Oxford, has scheduled a special 150th Anniversary Celebration Sunday, October 28.

To mark the century and a half of service since its founding in 1823, members of the church have placed special emphasis on their history throughout the year.

N. Ferebee Taylor, chancellor of the University of North Carolina at Chapel Hill and outstanding son of St. Stephen's, will give the address at the com-

munion service set for 10:45 a.m. This will be followed by a picnic lunch at the church.

All former rectors, members, and those with special ties to St. Stephen's are invited to join the congregation for their 150th year celebration.

According to records of the Diocese, St. Stephen's is the sixth oldest active parish in the Diocese. The present stone church was completed in 1901.

The congregation of some 200 active communicants is under the leadership of Mr. Simons. †

# The Tar Heel DioSCENE

By MRS. MARGARET S. KNIGHT  
Churchman Editorial Board

**Fall Programs** — Parish newsletters late in August and early in September reflect the fruits of the summer-long planning that has gone into study programs for the fall. A number of interesting new approaches and a variety of subject matter mark many of those that were announced in time for our October deadline.

**In Charlotte** — *St. Peter's* begins its year with an interesting and exciting new format. The basic block themes, each with a different leader and each followed by a Sunday of parish-wide family celebration, include Trinity, The Bible, Advent, Epiphany, The Inner Life, and What Can We Do With What We Have. As an example of the format, the Trinity study explores the idea of bringing fragmented lives together into wholeness under God. The continuing groups will include one called "Coffee and Conversation;" another will discuss the sermon and the lesson focus; and a third, "Crunch Points," will concern itself with personal values and social issues as experienced in birth, maturing, marriage, aging and death. The Rev. Hunt Williams is rector.

**St. Andrew's**, the Rev. David Woodruff, rector, features two Growth and Discovery Classes. One on Sunday mornings uses various methods of discussion, events, Bible study in depth; and a second mid-week class continues a study of the book "Winning with People," a workbook in the area of transactional analysis.

**Winston-Salem** — *St. Paul's* program is highlighted by a class in Christianity and the Arts, exploring such areas as architecture, music, drama, painting and sculpture and the ways in which the artists express their understanding of Christian themes. Other courses include one on Modern Literature and Theology, and a film study of the Old Testament in the 20th Century. The Rev. Dudley Colhoun is rector.

**St. Anne's** continues to operate its "block program, with five six-week blocks of classes with free Sundays in between." The two different class styles feature a "seminar" beginning with a study of Ethics, and a "process" group building its initial study around the Life Planning Workbook published by NTL Learning Resources. The Rev. David Fargo is rector.

**St. Timothy's**, the Rev. John Campbell, rector, is featuring a new discussion group, varied in topic, for post-high schoolers. A small group will do an in-depth study of theology.

At **St. Stephen's**, Oxford, there is consideration of the use of a special adult course in Christian Growth from the Christian Education Center in St. Louis, Mo. There too in September and October the adult class will be concerned with the General Convention. The Rev. Harrison Simons is rector.

**Pilot Programs** — *St. Luke's*, Durham, the Rev. Ted Harris, rector, is looking toward a pilot program in continuing education for "professing"

Christians. Planned for a group of not more than six, it will employ the case conference method and will focus on daily decisions. Other adult programs there will feature discussion of convention issues and an Advent mission to be led by Brother Robert of the Order of the Holy Cross. Another special offering is to be a marriage enrichment group.

**Variety** — *Holy Comforter*, Burlington, offers a Contemporary Issues Group, which will begin with a discussion of the penal system; an "I'm O.K., You're O.K." group, its name derived from the book of the same name by Dr. Thomas A. Harris, which will deal with transactional analysis; the "Parlor Group," for those who like a "free-wheeling non-structured type of atmosphere with weekly subjects proved by brainstorming from its members;" and a Biblical and Church History Study Group. The Rev. Rod Reinecke is rector.

**Issues** — At *Christ Church*, Raleigh, the issues before the 1973 convention will lead off the "Special Topics Class." Another class continues its study of Christian Issues — an Open Discussion. The Rev. B. Daniel Sapp is rector.

**Christ Church**, Charlotte, under its new rector the Rev. Fred Vest, will lead off the adult studies with issues of the convention. Other adult classes, postponed until after the convention study, include "Forum 73," which is designed to study in depth the issues of life in the church and in society. †



# Enrollment At St. Mary's At New High

RALEIGH — St. Mary's College President, Frank W. Pisani says the school's enrollment this year is 518, the largest in the history of the two-year, all-woman's school.

This year's enrollment is up from a previous high of 485 in 1970.

"Students may be a little disillusioned with large schools' anonymity and impersonality," said Pisani.

"St. Mary's has a base which appeals to students and parents. The school has a Christian orientation, rules and traditional values that many students and parents still approve of," he said. †

## Gordon Charlton Named Austin Seminary Dean

HOUSTON (DPS) — The Rev. Gordon D. Charlton, Jr., professor of field education at Virginia Theological Seminary in Alexandria, Virginia for the past six years, has accepted his election as dean of the Episcopal Theological Seminary of the Southwest in Austin.

A native of Texas, the dean-elect was born in San Antonio, received his early schooling in the Alamo city and his BA from the University of Texas in 1944. He served in the Navy in World War II as an ensign attached to a subchaser in the Pacific theater.

He received his M.Div. degree from Virginia Seminary in 1949.

He was ordained to the priesthood by the late Bishop Quin in 1950 at St. James Church, Houston. His first church service was to St. James, Houston, from 1949 to 1951 working with the Rev. Thomas Bagby, then rector of St. James, now rector of St. Martin's, Houston.

Dean-elect Charlton was rector of St. Matthew's, Fairbanks, Alaska, from 1951 to 1954; personnel secretary of the Overseas Department of the Executive Council in New York City from 1954 to 1958, and rector of Christ Church, Mexico City from 1958 to 1963. Immediately before joining the teaching staff of Virginia Seminary, he was rector of St. Andrew's, Wilmington, Delaware. †

# The Art of Baffletalk

By Emily Louise Conrad  
In Eternity Magazine

From the platform the minister addressed the Church and Society study group: "Action-oriented orchestration of innovative inputs, generated by escalation of meaningful, indigenous, decision-making dialogue," he solemnly advised, "can maximize the vital thrust toward a nonalienated and viable infrastructure."

Well, nobody ever claimed that the modern socioreligious language was easy to understand. In fact, laymen probably aren't expected to understand, they're supposed to be impressed.

But if, instead, you are frustrated by the nonmeaning of most of what is spoken in the name of religion these days, take heart! You, too, can master *baffletalk* and even practice it yourself.

The trick is to combine perfectly good English words in such a way that the syntactical result guarantees that no coherent thought is expressed.

Even the busiest minister or the laziest layman can become an expert at *baffletalk* by following these simple instructions. Below are listed some of the words most frequently heard in church groups today.

- |                     |                    |                      |
|---------------------|--------------------|----------------------|
| 0. relevant         | 0. optimal         | 0. feedback          |
| 1. indigenous       | 1. innovative      | 1. infrastructure    |
| 2. nonalienated     | 2. viable          | 2. syncretism        |
| 3. meaningful       | 3. multilinked     | 3. dialogue          |
| 4. action-oriented  | 4. determinative   | 4. maximization      |
| 5. incremental      | 5. decision-making | 5. problem complexes |
| 6. normative        | 6. anachronistic   | 6. ecumenism         |
| 7. multidimensional | 7. reciprocal      | 7. hang-up           |
| 8. categorical      | 8. in-depth        | 8. tensions          |
| 9. contextual       | 9. eschatological  | 9. involvement       |

Now choose a three digit number—your area code or the last three figures of your zip code will do nicely. Match your number to the corresponding word in each column. Thus, 680 becomes "normative, in-depth feedback" and 749 is "multidimensional, determinative involvement."

Memorize your phrase, but don't be in too big a hurry to use it. Remember you have sat in silent dismay for a long time. Ease into the action by asking the speaker how he proposes to achieve "incremental, eschatological syncretism" (592). This puts the burden on him to answer while you get your next phrase in mind. Don't bother to listen to his reply—a senseless question hardly deserves a sensible answer, so don't expect one.

When you feel easy and comfortable using your new phrases, it is time to add a few more words which you will corrupt just a little bit. Don't say "channel," say "channelize." Never use "construct" as a verb, but as a noun; conversely, use "structure" as your verb—"... should structure this committee so that the power construct will be..." And don't object that something is "devious," protest its "contextual deviousity."

Then as you are speaking smoothly and confidently (and more often) in the certain knowledge that what you say makes no sense whatever, begin to drop a few names. Be careful not to make it sound as though you are actually quoting any philosopher, living or dead, because somebody in your crowd may just possibly have read him.

Instead, murmur, "Don't you agree with Kierkegaard?" Or, "But you will remember that poor Bonhoeffer wrote from prison." Or "How did Tillich feel about this?"

Of course, if the confusion compounded by your contribution to church talk becomes chaos, you can always ask the speaker to state in plain, simple one-syllable English words, exactly what he means. Chances are, he is just as confused as you are.

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# Why Not Try A Parish 'Zapping'?

By MRS. POLLY ANDREWS

St. Martin's Charlotte

CHARLOTTE — You are invited to a "Zapping" . . . !!! That's what the invitation said . . . and the night was the 19th, 23rd, or 26th . . . for you and your whole family to come to St. Martin's, Charlotte, enjoy a parish dinner, and be ZAPPED!

One parishioner called to say he didn't think he wanted to come . . . he didn't like the name, ZAPPENING. It was explained to him that he'd still like being zapped. He came—and was—and still is!

It all happened when our Parish Council president, Mrs. James B. (Eileen) Greenwood, Jr., and Bart Sherman, our rector, and Frank Dunn, our curate, and various and sundry other interested persons were sitting around talking. They decided what we really needed was to celebrate the abounding enthusiasm we have in our parish. We've been joyously moving forward for a good while now . . . but every now and then you realize there are still people in the parish who aren't involved in anything, and who really don't know how or in what to become involved.

So it was decided that there was a need for the entire parish to find out what there is to do at St. Martin's and how to go about doing it . . . a need to share our talents, our time, and our concerns. We thought we'd have a "happening" . . . but Mr. Sherman had a little book that said, "Come—and may the Holy Spirit ZAP you until you tingle with joy!" And so our ZAPPENINGS were born.

In the short span of two weeks, the program was put together. Many people worked almost 'round the clock getting ready a slide presentation and commentary that showed almost every phase of what's going on at St. Martin's. We saw church school classes in action, the choirs dressing for Sunday services, our Community Kindergarten, Mr. Sherman counseling, Mr. Dunn visiting sick in the hospital, our EYC groups, and many, many more facets of our parish's daily life.

It showed clearly how much is going

on at St. Martin's, and we were made to feel wanted and welcome to share in whatever part of the parish life interests us most. Time and talent sheets were passed out, and the results are most rewarding. People were ZAPPED into promising to work with the elderly, with Thompson Home, the Community Kindergarten and Christian Education. They were ZAPPED into volunteering for the Altar Guild and the Pastor's Guild . . . into becoming acolytes, lay readers, and ushers. Some volunteered their services in the dining room-kitchen area, doing clerical work,

or maintenance. A great number got ZAPPED into saying they'd serve anywhere and anyway needed. But almost everybody was ZAPPED by God's Spirit to get on with His work at St. Martin's!

And so that those of us who were ZAPPED will remember our commitments, here's a little prayer that has suddenly appeared on the door to the Fellowship Hall. . . It says, "Lord . . . remind me next time something you'd like me to do comes along . . . that I was indeed ZAPPED and don't want to forget. Help me say YES!" †

## Denominations In Accord On Educational Undertaking

RICHMOND, Va. (DPS) — Representatives of the six denominational education boards in Joint Educational Development (JED) have reaffirmed their decision to proceed with a major project to develop and describe four educational systems within the next two years. The Episcopal Church is one of the six participants in JED.

At a recent meeting at the Presbyterian U.S. Board of Christian Education in Richmond, Va., the Executive Committee of JED agreed to implement the proposed time-table for its Educational Systems Project, with four of the six JED partners committed to participation thus far, and with agreements to participate from three other denominations. Several additional denominations are considering support of specific parts of the project.

JED partners firmly committed to the project are the Presbyterian Church in the United States, the Reformed Church in America, the United Church of Christ, and the United Presbyterian Church in the U.S.A. Decisions about participation are yet to come from the Christian Church (Disciples) and the Episcopal Church.

The Committee approved a description of an administrative committee for the new project, which will consist of one representative from every participating denomination. Approval was given to a set of guidelines for the

systems' development teams that includes provisions for the teams to consult with black, Spanish, oriental and American Indian constituencies as they describe each system.

The JED committee also reviewed some previously initiated projects with a view toward funding for 1974. While some projects in family, youth, and children's ministry have been completed, other efforts in youth and children's ministry, in black church education and Appalachian leadership development will continue.

Responsibilities in regional resourcing were transferred from a project team to a Task Force on Regional Resourcing, and several projects aimed at strengthening the linkages among national and/or regional staff persons were combined into one project for 1973. Final funding decisions for '74 projects were deferred until the committee's next meeting.

The committee expressed appreciation for the leadership of Dr. Oscar J. Hessel, UPCUSA, resigning chairman of the JED group who will leave his post with the former UPCUSA Board of Christian Education to become the full-time director of JED's Educational Systems Project. The new chairman of the JED Executive Committee is Dr. Arthur O. Van Eck, Reformed Church in America. †

# Rector Cites Experiences In Holy Land

By THE REV.  
CHARLES E. CANADY, JR.  
Rector, Church of  
The Good Shepherd, Asheboro

I was overjoyed when I received a Board of Theological Education grant for study at St. George's College, Jerusalem. Having previously escorted two groups of parishioners on Holy Land Pilgrimages, my appetite had been whetted for a more leisurely and in-depth study of the Bible sites and of contemporary Arab and Jewish relations.

Several weeks before our date of departure, we received word that it was also possible to do the Trans-Jordanian sites and that we were to join the group in Amman, Jordan. Encouraged, or rather challenged, by this development, Jane and I decided to move up our flight date several days and to include Lebanon in our itinerary, as well.

Arriving in Beirut shortly on the heels of the Israeli commando attacks we found ourselves in an atmosphere not at all friendly to two American tourists, and in some situations we were actually treated with suspicion. But all this was quickly forgotten as we drove through the exquisitely beautiful Mediterranean countryside to the fascinating ruins at Byblos and Baalbeck.

When we arrived in Jordan, after a rather hair-raising ride on the overcrowded Russian Aeroflot, we were delighted to meet the other members of our group consisting of the Suffragan Bishop of Oklahoma and clergy from South Africa, Liberia, India, England, and several dioceses of the American Church. Jane was a bit dismayed to discover that she was the only female in the group, but she vowed to keep up with us in any undertaking and not to ask for any special consideration. I can say, quite proudly, that she more than held her own! Our field trips ranged all the way from Jerash in the north to the Gulf of Aqaba in the south where we enjoyed a delightful swim in the turquoise-blue waters within sight of Israeli-held Eliat.

None of us will ever forget our entry into Israel over the Allenby Bridge. After a rather thorough security check by both the Jordanian and Israeli

border police, we finally crossed the Jordan River and proceeded along the Jericho Road on to Jerusalem and St. George's.

We were thrilled by our reception at the college, as well as with the pleasant surroundings of the cathedral close which was to be our base of operations for the remainder of the course. Having at last arrived in the Holy City we were, without exception, eager to be off on our own to the ever-beckoning area behind the walls of the Old City. How-

conductor being Father Jerome Murphy-O'Connor, O.P. of the Ecole Biblique. Returning to Jerusalem we entered the last phase of our course which was given over to individual exploration and the preparation of research reports.

One of the strong features of our course was the devotional approach which characterized every aspect of our work. Each morning began with devotions led by one of us in rotation, and the same schedule was followed at each Bible site, using Scripture passages and prayers pertinent to the religious history of that location. Other devotional highlights included the concelebration of the Holy Eucharist in the Chapel of Abraham adjacent to the traditional scene of our Lord's crucifixion, attendance at the Orthodox Ascension Day observances on the Mount of Olives, where we witnessed four different rites simultaneously, and the not-to-be-forgotten eucharistic celebration overlooking the Sea of Galilee.

Through the wide contacts of the college we were able to get many valuable insights into contemporary life in the Holy Land. Visits to Arab homes, attendance at a Hebrew religion class in a modern high school in Jerusalem, dialogue with an official of the Israeli government—centering on Arab-Jewish relations, an address by the American Consul General, visits to Kibbutzim and an Arab Refugee camp were just a few of our many exciting encounters. One evening Jane and I attended a Jewish cultural theatre which presented a program of Hebrew songs and dances. We were impressed by the strong nationalistic spirit of modern Israel, we were saddened by the unfortunate plight of the Arabs, especially thousands living in refugee camps.

The staff of St. George's College is eager to share its program with many more students—not only from our world-wide Anglican Communion, but from other Christian bodies as well. Here is an unparalleled opportunity to make a Holy Land pilgrimage under the direction of competent leadership and to make an archeological and historical study of scenes dear to the heart of all Christians. †

## Brock On The Air

**RALEIGH — The Division of Racial and Urban Affairs will begin broadcasting a 30 minute community service talk show on WWGP Radio Station in Sanford, on September 9.**

The name of the broadcast is "Lee County Probe." The show is taped in the WWGP studio every other Thursday at 3:00 p.m. The tape is heard every other Sunday between 10:00 a.m. and 10:30 a.m.

The broadcasts feature Division Director William M. Brock. †

ever, we found that we were creatures of schedule, for our superb Director of Studies, the Rev. John Wilkinson, in his thorough and systematic British way insisted first on giving us a careful historical and archeological briefing before we were divided into small task forces and sent out on definite assignments.

The first four weeks of our course consisted of field-trips to towns, tels, and landmarks ranging all the way from Dan to Beersheba, and we were also able to get into occupied-Syria, even to the foot of Mt. Hermon and other areas in the Golan Heights. A highlight of this phase of our study was a three day's stay in Nazareth, from which we explored the beautiful countryside adjacent to the Sea of Galilee. Before returning to St. George's we enjoyed a two day's retreat at the Franciscan monastery on top of Mt. Tabor, our

# Church School Experiences Cited

RALEIGH—The Rev. William H. Hethcock, director of program for the Diocese, gets all kinds of requests for assistance. . . including inquiries on how to operate church schools.

Following are several paragraphs from a report by Mr. Hethcock on his dealings with two typical parish church schools situations or Sunday schools ("with the parish names disguised"):

"The Church school at Transfiguration sent its retiring and incoming superintendents to the Office of Program to request a Teacher Training Day. I suggested to them that a Teacher Training Day is sometimes helpful, but perhaps even more often it is not," Mr. Hethcock wrote.

"The problem with Teacher Training

Days is that the teachers of the first and sixth grades, for example, have entirely different kinds of problems to solve with respect to their children's interests and abilities. A lecture or workshop day for all the teachers at once frequently helps a very few but misses the needs of a greater number.

"My alternative suggestion" he continued, "was that I meet separately with the teachers on each grade level and interview them with respect to their specific classroom situation. A series of appointments of one hour each were made with the teaching teams for each grade level.

"Following these interviews, I wrote a brief summary of what each teacher had said. This allowed me to make a

report to the Christian Education Committee at Transfiguration regarding the total church school picture in their parish. I found that Transfiguration has a good church school in many respects, and that a few helps such as good Bible resources for the teachers on each grade level, would strengthen the program even more.

"The Christian Education Committee and the new church school superintendents are working together with the information discovered in the interviews and reported to them. They are examining the overall goals and strengths of their church schools and they are discovering ways to strengthen their program with the interest and help of people in their own parish. They have used this information in the hiring of a director of Christian education. She and I have been in continuing contact, and I am 'on call' to assist there again when the need arises," Mr. Hethcock writes.

"The church school teachers at Saint Jude's Church requested a Teacher Training Event. I suggested to them that it is very difficult indeed to work together with the teachers of all grade levels at the same time.

"I offered them instead an afternoon and evening in which I could visit with the teachers on each grade level. Some of the teachers work during the daytime, so I had to see them during the evening hours.

"The purpose of our conversations was to discuss what kinds of things were going on in each classroom and how the teacher there might be strengthened. We talked about ways to teach, ways to handle discipline problems, what kinds of resources might be available outside the specific curriculum used in each class, and things of this nature.

"The associate rector in the parish reported to me following these conversations that most teachers found them helpful and that the visit was really better than a Church School Training Day. I returned to this parish a second time in the following year for a similar schedule of conversations with the teachers," Mr. Hethcock concluded. †

## 10-Year Struggle Ends:

# Air Force Vietnam POW Enters Seminary This Fall

BLYTHEVILLE, Ark. (DPS) — A captain in the U.S. Air Force, recently released from a prisoner of war camp in Hanoi, North Vietnam, has been accepted as a postulant to study for holy orders in the Episcopal Church.

Capt. Robert G. Certain, assigned to the USAF base here, was released by the North Vietnamese on March 29, 1973, and has been accepted by Bishop Harold Gosnell of the Diocese of West Texas as a postulant and he has entered the School of Theology at the University of the South, Sewanee, Tenn., this fall.

Capt. Certain said that he "has been in a struggle with the Holy Spirit" since 1963 about "whether to enter the ministry." During this struggle, he said, every "worldly project" he attempted "ended suddenly and, sometimes, tragically."

"I tried to be a pilot," he said, "but could not land airplanes; I entered the Air Force, and my first day on duty ended in a serious automobile accident;

I became a navigator and was literally shot out of the sky."

But the summer of 1972, he said, he "gave up the fight to avoid the ministry" and submitted his resignation to the Air Force, hoping to be discharged by the summer of 1973. But unknown to him, his resignation was refused on December 15—and three days later, he said, "I found myself a prisoner of war, having ejected from my burning B-52 on a combat mission over Hanoi, North Vietnam."

During the three and a half months of his imprisonment, he said, he gave a great deal of thought to seeking holy orders. "The Holy Spirit sustained all of us who were prisoners of war and led me to organize regular weekly services using the Book of Common Prayer, a copy of which was received in a package from home," he said.

Capt. Certain said that during his imprisonment he decided to enter the military chaplaincy after his release and training. "The outcome must truly have

(Continued on page 15)

# Kanuga Hosts 4th Province Meet

**BY ISABEL BAUMGARTNER**  
**Editor, The Tennessee Churchman**

**HENDERSONVILLE (DPS)** — Should provincial synods take more initiative, do more regional program-nearer the man in the pew?

Or should synods keep programming at a minimum, giving most of their time to sharing information and ideas?

Both points of view were acted out this summer when Province IV gathered at Kanuga Conference Center near Hendersonville and the former one appeared to prevail.

Because the prime synod agenda was a preview of the program and budget proposals for General Convention, the 18 Dioceses were represented by their convention deputies and churchwomen presidents, in addition to their bishops. Elected Executive Council members the Rev. Stewart Matthews, Mrs. Seaton G. Bailey, Mrs. J. Wilmette Wilson, Walker Taylor, Jr., Mrs. John S. Jackson, Jr. (of Portland,

Oregon), and Bishops Gray Temple and John Allin—together with staff member Oscar Carr, Jr.—led the 175 or so people through this exercise according to plan, answering questions large and small as they went along.

Then Province President Bishop George Murray of the Central Gulf Coast found that a number of people wished Synod to act on assorted resolutions, some germane to program and budget, others not.

Four women seeking ordination to the priesthood — two of them already deacons — were present. Some delegates wanted to hear from them, despite the fact that Bishop Murray in welcoming the women had expressed regret that time would not allow them to speak. (Others wishing to come to speak on behalf of other causes he had also turned down.)

By a close vote, Synod decided to hear from one of the women, and the Rev. Julia P. Sibley of New York City described how much it meant, in her

hospital chaplaincy work, to be "The Reverend" rather than a woman wearing an unadorned name tag. She expressed her yearning for the day when she can perform sacerdotal acts in her ministry.

The resolutions got action eventually, several of them late in the evening of a hot and humid day, when the group seemed less than ready to enter into full debate. The next morning one action was rescinded and another amended. In sum, the Synod:

—asked General Convention to direct that Seattle-Houston guidelines be applied to all grant programs: GCSP now to be called Community Action and Human Development, GCYP now to be called Young Generation, Hispanic, and Native American;

—urged General Convention to adopt a program for local church involvement in empowerment programs and allocate budget dollars for such aspects; recommitted the Province to the local involvement principle and to encouraging investment of local funds on a matching basis;

—requested General Convention to spell out procedures whereby bishops and other representatives of the dioceses in each Young Generation region can fill vacancies on these regional committees;

—urged Executive Council's Communication Program Group to preserve the principle of independent editing, for any form of every-family national church publication.

—re-elected incumbents the Rev. Stewart Matthews as provincial representative on Executive Council, and Helen Ellis to the national United Thank Offering committee;

—declined to endorse national church funding for the National Association of Episcopal Schools.

A key synod action was reflected both by resolutions and in adopting the 1974 provincial budget: Approval of engaging a professional director, preferably a black clergyman, to forward the employment of more minority persons in both clerical and lay positions in the church across the region. A related vote asked General Convention to make this emphasis a part of the missionary outreach program of the whole church. Another asked each diocese in

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the Province to arrange a day-long conference between its decision-makers and its minority communicants, to improve awareness of needs.

Of the \$50,000 budgeted for the coming year, \$26,000 goes for the work above. Other appropriations: \$10,000 for the Association for Christian Training and Service (ACTS), as base support; \$3,000 for Christian Education; \$5,000 for other program; \$3,000 for administration; \$3,000 for contingencies. (Stricken were a requested additional \$10,000 for ACTS which was drawn on this past year for use of the agency's consultants by church and church-related groups in the Province; and an added \$7,000 for Kanuga Christian Education conferences which, in three sessions since July

1972, have attracted 900 persons from and beyond the Province. The Conference fee will thus increase; Kanuga itself has also subsidized these Conferences until now, from its separate operating funds.)

Even with these reductions, the 1974 budget will require member dioceses to support it to the tune of at least 225 percent of 1973 giving. The sum of \$5,000 from dwindling reserve will be applied, the remaining \$45,000 coming from the dioceses.

Many synod voices said, in effect, "We've been asking the church to decentralize, to give Synods more authority over regional program. Let's put our money where our mouth is." Budget action appears to support this point of view. †

## Episcopal Church Shares Funding Of New Schooling

WASHINGTON, D. C. (DPS) — The United Ministries in Public Education (UMPE), in which the Episcopal Church is a participant, has announced the funding of an educational program which functions as an alternative system for public schooling at the elementary level in Milwaukee, Wis.

UMPE, an ecumenical coalition of denominations committed to work for quality and relevant public education, has allocated \$8,000 — its largest grant thus far — to the Milwaukee Federation of Independent Community Schools which coordinates six community schools.

Each school represents a different educational strategy dependent upon the community's perceived need and its distinctive sub-culture.

One school, for example, in a predominantly Mexican-American area of the city, is effectively bilingual (English-Spanish). Other schools utilize the cultural identity factors of the Afro-American heritage of black students.

The schools which are coordinated through the Federation emphasize a diversity of learning style and equal access to education for all, two features of UMPE's concern for public education.

UMPE has given the Milwaukee

Federation an additional \$3,000 to prepare legal pleadings which could become the basis for a lawsuit whereby independent public schools could be declared "public" and thus become eligible for regular state and local funding.

In addition to the Episcopal Church, UMPE is supported by boards or divisions of the Presbyterian Church U. S., the United Church of Christ, the United Presbyterian Church in the U.S.A., the United Methodist Church, and the National Council of Churches.

## Godfrey Named

CHAPEL HILL—Mrs. Eleanor Godfrey, member of the parish of Chapel of the Cross, Chapel Hill, and one of four lay deputies from the Diocese to the Louisville Convention, has been named to an important post.

She has been made chairman of the Christian Education Committee of the Convention's House of Deputies.

The committee will consider all proposals for Christian Education programs brought before the convention. †

## Western N. C. Consecrates Weinbauer

The Rev. Dr. William Gillette Weinbauer was consecrated as bishop coadjutor of the Episcopal Diocese of Western North Carolina here recently.

The Rev. Dr. Weinbauer, the first coadjutor in the diocese's 51-year history, will succeed the Rt. Rev. M. George Henry as head of the diocese upon his retirement in 1975.

The new bishop was presented to the Most Rev. John Hines, presiding bishop of the Episcopal Church in the United States, by Bishop Henry and the Rt. Rev. J. Stuart Wetmore, bishop of New York.

The coadjutor promised to observe the doctrines and disciplines of the Episcopal Church, and following his examination by Bishop Hines, the 25 bishops of the province "laid hands upon him."

The laying on of hands symbolizes the Apostolic Succession.

The preacher was the Rev. Dr. Peirson Parker, a professor at General Theological Seminary in New York. †

## Vietnam POW

(Continued from page 13)

been directed by the Holy Spirit," he said.

The Air Force has decided to send him to seminary as part of its masters degree program—the first time the Air Force has ever sent anyone to seminary as an active duty assignment.

The Rt. Rev. Clarence E. Hobgood, the Episcopal Church's suffragan bishop for the armed forces, has given his blessing, and Bishop Gosnell has accepted him as a postulant without meeting him in person.

"With so many formerly blocked doors suddenly standing wide open," he said, "I must place myself in the care of the Holy Spirit and step through them." †

# Priorities Re-Shuffling Proposed

By Mrs. Betty Ann Knudsen  
Division of Racial and Urban Affairs

On May 9, 10, and 11 I attended the National Council of Churches' "Convocation of Conscience for the Poor." Our purpose was to convene a national witness of clergy and laity to work for positive change in the national priorities reflected in current and proposed federal budget and spending policies.

There we heard the FY (fiscal year) '74 budget explained by economists. People programs have been cut drastically while the defense budget has been increased, and the churches are becoming concerned. They have decided that the best way to serve people's needs is through influencing governmental action.

After our briefings I had appointments with the legislative assistants of Senators Ervin and Helms and Representatives Andrews, Ruth, Fountain, and Martin. Because of the feverish activity on Capitol Hill I was unable to see the legislators personally. On that Thursday afternoon the House passed the historic Addabbo amendment—refusing to transfer \$125 million to continue the Cambodian bombing.

I spent one morning at HEW talking with the director of the program for the aging that is covered in the recently signed Older Americans Act. Since I promised to get a copy for Mr. Plummer, Raleigh intergovernmental coordinator, I spent some time going from office to office and in the bowels of the legislative office buildings in the print shop to secure one of the first copies off the press. Raleigh has moved quickly to get funding for congregational meals to be served in the old Ravenscroft building on the site at Glenwood Towers.

We had many interesting speakers during the course of the Convocation including several legislators and Cesar Chavez who told about his problems with the Teamsters Union and the government not allowing the farm workers to vote on which union they wish to join. We had strategy meetings for participants from different areas of the country to get together and plan action to be taken in their home communities.

The final plenary session was de-

voted to the drafting of two resolutions and a "Message to the Government, the Churches, the Synagogues and the Nation" voicing concerns about: Full employment at an adequate wage, income maintenance, tax reform, equal quality education, services for the disadvantaged, safe, decent, sanitary housing, universal national health insurance, eco-justice, and the reduction of the defense budget.

The highlight of the conference was

the final worship service conducted on the steps of the Capitol at noon Friday. It had been raining, but the sun came out. When the combo started playing many interested tourists joined us in our litany. We raised our voices loud in song singing "They Will Know We Are Christians by Our Love" and concluding with a loud rendition of "AMEN."

A most fitting end to an exciting three days. †

## Greensboro OK's Application:

# Diocesan Clergy And Wardens Told Of GCSP Grant Request

RALEIGH—A local committee of Greensboro rectors and wardens has favored a General Convention Special Program grant of \$25,617.20 to "The African World," a local youth project of the Black community. The grant would help finance a newspaper.

In a letter last month to Mrs. Viola E. Plummer of the GCSP staff at the Episcopal Church Center Bishop Fraser wrote:

"The Standing Committee of the Diocese of North Carolina met today and reported to me as follows:

"In view of the recommendation of a majority of the local committee of Greensboro Rectors and Wardens, the Standing Committee advises the Bishop that he pose no objection to "The African World" GCSP grant in the amount of \$25,617.20 as set forth in the GCSP field appraisal."

"I am acting on their advice," the Bishop's letter concluded.

Acting in Bishop Fraser's absence, the Rt. Rev. W. Moultrie Moore, suffragan bishop wrote to clergy and wardens as follows:

"I have today, August 20, 1973, received a copy of the Application and Field Appraisal for the Youth Organization for Black Unity, 'The African World,' Greensboro, North Carolina, together with a letter from Mrs. Viola

Plummer of the General Convention Special Program dated August 16, 1973. Enclosed is a copy of my letter to Mrs. Plummer.

"We will follow the usual procedure and appoint a local committee who will report their findings to the Standing Committee and our response to GCSP will be based on their advice.

"I hope that you will share this information with your Vestry and interested members of your congregation," Bishop Moore concluded.

In his August 20 letter to Mrs. Plummer Bishop Moore said:

"We have today, August 20, 1973, received a copy of the Application and Field Appraisal for the Youth Organization for Black Unity, 'The African World,' Greensboro, North Carolina.

"According to the action of our Diocesan Convention, this will be submitted to a local committee for investigation which will report to the Standing Committee of the Diocese which, in turn, will advise the Bishop.

"We note your request to reply by September 14, but in view of a heavy schedule in September it may be necessary for us to require the full thirty days as provided in the Guidelines and reply by September 18, 1973," Bishop Moore's letter concluded. †

From

Louisville:

# Report On General Convention



NORTH CAROLINA  
**The Churchman**  
NOVEMBER 1973



Official Publication  
Diocese of North Carolina

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**Bishop**

RT. REV. W. MOULTRIE MOORE  
**Suffragan Bishop**

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**Editorial Board**

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**Secrecy Not Justified:**

# Election Of Bishop Allin Seen As Step To Election Reform

BY THE RT. REV. THOMAS A. FRASER  
Bishop, Diocese of N. C.

LOUISVILLE—The election of the Bishop of Mississippi, The Rt. Rev. John M. Allin, to the office of presiding bishop may be the most important action taken at the General Convention. Bishop Allin is respected and loved by those who know him and has been closely associated with the University of the South. Recently he was elected to serve as chancellor of that institution.

The election of the P.B. brought into the open unhappiness in the House of Bishops over the process and the secrecy of the process in the election of a P.B. This unhappiness was even greater in the House of Deputies. The bishops were locked up four and one-half hours in the Cathedral praying, electing and waiting for the confirmation of Bishop Allin which was contested and debated by the House of Deputies for three hours.

In truth there is no real secrecy about the nomination or election of a P.B. The attempt at secrecy is not sufficient reason for the process now employed by the Church. The election of a P.B. by the bishops and only confirmation by the deputies is open to serious criticism if the P.B. is to be the presiding officer of the whole church and not just the presiding officer of the House of Bishops.

This election may open the door to reforms that will give more involvement to laity and clergy in the election process and at the same time reduce the authority of the bishops.

An election by both houses sitting together would avoid the tension and division experienced at Louisville and give greater and more immediate support to the newly elected presiding bishop. †



\*  
FRASER  
\*



\*  
HETHCOCK  
\*

**Re-Cap Of Louisville Convention:**

## The Issues, The Actions

BY THE REV. WILLIAM H. HETHCOCK  
Delegate to Louisville Convention

**STRUCTURE OF THE HOUSE OF DEPUTIES:** With four clergymen and four lay persons from each diocese, this House is nearing 1,000 members. The House refused to pass a resolution which would have based membership on diocesan communicant strength. The deputies then refused to reduce the number of deputies in each order to two or three. The House will be structured the same when the Convention meets in 1976.

**WOMEN IN THE MINISTRY:** Using the vote by orders, in which each deputy casts one clerical and one lay vote, the deputies indicated clearly that they are not ready for women to be ordained to the priesthood and episcopacy of this Church. They refused also to pass a resolution which called for a study of this subject in conjunction with Roman Catholics and Greek Orthodox com-



# Only Future To Reveal Allin Stance

By BEN F. PARK

Editor, The N. C. Churchman

LOUISVILLE — What kind of P.B. will John Allin make?

This is the question most frequently asked by Episcopalians following adjournment of the 64th General Convention.

Diocesan communicators from throughout the Nation saw the Rt. Rev. John Maury Allin of Mississippi in action before his election. On the second of the eleven days during which the convention met at the sprawling State

Fair and Exposition Center Allin gathered with the diocesan press.

It began at a 9 a. m. stand-up continental breakfast at which more than 100 press representatives swapped rumors and talked shop. The upcoming presiding bishop election was the principal subject of speculation. Then Bishop Allin was later recognized to comment upon the Church's obvious communications difficulties with the "man in the pew." The morning ended with a Folk Mass at which Bishop Allin participated as the celebrant.

As a member of the Executive Coun-

cil and chairman of the Program Group on Communications he spoke with impressive understanding and awareness of the problem. In conducting the Folk Mass he came through as a warm, friendly man who looks younger than his 52 years.

There were those who hailed Bishop Allin's election as a major victory for the conservative and moderate forces in the Church. The *Louisville Courier-Journal* said: "Allin is believed to be conservative on most issues, including the ordination of women."

The Conservative American Church Union's newspaper in a front page editorial (See Page 4) said it "rejoices" in the Allin election.

*Time Magazine* said "the Episcopal Church has flowered into one of the most progressive of mainstream Protestant denominations in the U. S." . . . but concluded that Episcopalians had "abruptly applied the brakes to innovation" and elected "the most conservative of five candidates."

But some of Bishop Allin's statements and comments after his election suggest that he may not, for example, be intent upon burying the GCSP program pushed so vigorously by Presiding Bishop John E. Hines.

"Let it be understood in my most southern accent that I consider the mission of the church to include the dignity of people and empowering those who are depressed, oppressed and deprived," Bishop Allin said after his election.

The *Courier-Journal* cited Allin's efforts to rebuild black churches damaged during civil rights disturbances in Mississippi.

Bishop Allin is credited with encouraging a \$65,000 increase in the proposed budget outlay for ecumenical involvements.

Too, the Presiding Bishop-Elect got plenty of attention when he called for a "definitive statement of contemporary Christian sexuality with special consideration given to the relationship and interdependence of the sexes within the Church." Few seem to be quite sure what the statement meant.

The Rev. Paul Washington, chairman of the Black caucus at Louisville,

**FRONT COVER PHOTO**—The photograph on the cover of this issue shows some of the North Carolinians who were on hand for the recent General Convention at Louisville. Seated from left are: Mrs. William E. Cole, Bishop W. Moultrie Moore, Jr., Bishop Thomas A. Fraser and Mrs. James L. Godfrey, front row; the Rev. John A. Gray, M. Eugene Motsinger, Jr., Don P. Blanton and the Rev. Peter C. Robinson, second row; the Rev. L. Bartine Sherman, the Rev. E. Dudley Colhoun, Jr., the Rev. William H. Hethcock and the Rev. B. Daniel Sapp, third row; Eric G. Flannagan, Jr., Mrs. Flannagan, the Rev. Frank H. Vest, Jr., and Mrs. Gray, fourth row; Mrs. William G. Long, Mrs. Sherman, Mrs. Motsinger and Miss Sylbert Pendleton, fifth row; and William H. Brock, Mrs. Cecil L. Patterson and Ben F. Park, sixth row.

munions. Since the deputies failed to approve this subject, it did not come to the floor of the House of Bishops.

**ELECTION OF A NEW PRESIDING BISHOP:** As is provided by canon law, the bishops elected one of their number, the Rt. Rev. John Allin of Mississippi as presiding bishop to succeed Bishop Hines on June 1, 1974. After an unprecedented attempt by some in the House of Deputies to refuse the necessary concurrence with the Bishops' action, the Bishops' choice was confirmed.

**EXECUTIVE COUNCIL ELECTION:** Three Bishops, three priests and ten lay persons were elected to six-year terms in the Executive Council, the body which works with the Presiding Bishop to operate the Church between General Conventions. Of these, two Bishops, two priests and five lay persons are said to be likely to lead the Church in the proposed "empowerment" direction.

**CANONS ON HOLY MATRIMONY:** The bishops, somewhat hesitantly, but the deputies overwhelmingly, approved sweeping changes in the marriage canons which provide for a 30-day waiting period for all persons requesting to be married in this Church, complete deletion of any disciplinary action against those married other than according to canonical provisions, and provided for remarriage of persons who have been divorced according to guidelines established by the diocesan bishop who must be consulted by the priest officiating at the ceremony.

**TRIAL USE SERVICES:** Aiming at providing the first draft of a newly revised Prayer Book by Convention time in 1976, the General Convention approved for continued Trial Use the so-called "Green Book" and approved additional new services including a new form for Holy Baptism, Confirmation, dedication of a Church or Chapel, Celebration of a New Ministry, and Morning and Evening Prayer. †

announced that he was "pleased" with the outcome of a meeting Allin had with caucus members after his election.

Finally, Bishop Allin's stance may be in for some interesting tests with the majority "Coalition E" elected to the Executive Council. The coalition supported ordination of women and empowerment programs during the convention. The group of blacks and liberals elected seven of its members to thirteen Council seats.

The point seems to be that Allin's ultimate stance will be known only after June 1, 1974 when he takes up the crushing responsibilities which lie ahead of him. †

## Triple Murder Stuns Those At Convention

LOUISVILLE — Presiding Bishop John Hines announced to the House of Bishops and led a prayer for John K. Barnes, priest of Lexington and his two children, Francine, 18, and John, 14, who were murdered in their home in Lexington.

Barnes was rector at St. Hubert's and chaplain at the Episcopal Theological Seminary in Lexington. Mrs. Barnes was away attending sessions of Triennial.

Bishop Moody, retired bishop of Lexington and rector of The Episcopal Seminary in Kentucky, said, "The tragedy is overwhelming — we are now seeing in our own family by this macabre action the results of the breakdown of law and order." †

## Bishops Fill Expired Terms On Council

LOUISVILLE — The House of Bishops completed membership on the 41-member Executive Council of the Episcopal Church when they elected two representatives of their house to fill expired terms of incumbents.

Chosen to represent the bishops were the Suffragan Bishop Quintin E. Primo, Jr., of the Diocese of Chicago, and Bishop George T. Masuda of the Diocese of North Dakota.

Both will serve terms of six years on the body which sets for General Convention between its triennial sessions. †

## Church Union Hails Allin Election

LOUISVILLE — One of the most enthusiastic endorsements of Bishop John M. Allin's election to succeed Presiding Bishop John E. Hines came from General Convention Daily of the conservative "American Church News." The newspaper is published by the American Church Union.

In a front page editorial headed "Rejoice And Give Thanks" "The News" said:

With thanksgiving the American Church Union rejoices in the election of the Rt. Rev. John Maury Allin, D.D., of Mississippi as the 23rd Presiding Bishop of the Episcopal Church.

Bishop Allin is not a "Party" man and owes no political debts. As a moderate, he can appeal to Churchmen on all sides of every major issue. He is, therefore, in an excellent position to initiate the necessary healing and reconciliation of the strongly divided elements of our Church. He more than adequately fulfills the requirements established by St. Paul, "Let the Bishops be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy, but patient . . . not a novice lest being lifted up with pride he fall into the condemnation of the devil."

The editor having been ordained by him and served in his jurisdiction, can testify to personal knowledge of his patience, his forbearance, his tolerance and his charity. Bishop Allin possesses a quick wit and a warm personality; his preaching is lively, interesting and sound. God has indeed blessed His Church with a leader of such high calibre, whose first desire after election was to pray.

Bishop Allin, may Almighty God grant unto you Grace to fulfill your important duties. †

## By St. Augustine's:

## Doctor Of Humane Letters Degree Awarded To Fraser

RALEIGH — The Rt. Rev. Thomas A. Fraser, bishop of the Diocese of North Carolina, received an honorary degree as doctor of humane letters during the recent 107th annual opening convention of St. Augustine's College.

Bishop Fraser, chairman of the college board of trustees, said the college has raised \$11.5 million toward a \$30 million goal for capital construction.

Fraser, who has served as chairman for eight years, said he hoped a chairman to be elected later in the day "won't be white. It's time for whites to step aside for blacks in many leadership roles."

Dr. Moran Weston, a black and rector of St. Phillip's Church in Harlem, N. Y., was elected chairman. William Joslin, a Raleigh attorney, was elected president of the executive committee.

St. Augustine's College President Prezell R. Robinson predicted a tough but promising future for the predominantly black Raleigh college.

He said the college is in the best position ever to move forward but must do so with decisive strength and order.

"Everything we do here . . . must point to excellence—higher performance of our graduates, excellence in teaching and educational integrity," Robinson said. †

## Harmony

LOUISVILLE — At least one evening of utter harmony was provided deputies and bishops attending the Episcopal Church's 64th General Convention here.

At 8 p.m. on the evening of October 3 the Louisville Symphony Orchestra entertained convention goers at a special performance in honor of Presiding Bishop John E. Hines and House of Deputies President Dr. John B. Coburn.

Conductor Jorge Mester conducted works from Tchaikovsky, at the downtown Convention Center. †

# Three Black Colleges Get Support

By ELEANOR S. GODFREY  
Delegate To Louisville Convention

LOUISVILLE — National budgetary support for the three predominantly black colleges — St. Augustine's, Raleigh, N. C., Voorhees College, Denmark, S. C., and St. Paul's, Lawrenceville, Virginia — has a long tradition and is of particular interest to the Diocese of North Carolina because of the presence of the largest of the three in Raleigh.

For the past three years as a result of action taken in Houston (by the 63rd General Convention) the three colleges have been funded at the level of \$1,000,000, divided according to an agreed formula based partly on enrollment.

This spring the Executive Council proposed to reduce the figure for the three black colleges to \$850,000 and in addition earmark \$150,000 for a joint development office for the three, thus preventing use of that sum for general operating expenses. Moreover the Council proposed reducing the remaining figure of \$700,000 for each year of the triennium until there was no "in-budget" support for the colleges in 1976.

A resolution from the Diocese of Upper South Carolina addressed to the House of Deputies requested that the level of support for the three colleges be maintained at least at the current figure and that it be continued, rather than reduced. It was referred to the Committee on Christian Education, of which I was chairman, for a recommendation.

Although the new Rules of Order required committee hearings at what seemed the impossibly early hour of eight o'clock in the morning at a Convention hall several miles distant from most hotels, a surprisingly large and impressive group of interested persons appeared to testify.

Among others Bishop Fraser, Bishop Burgess of Massachusetts, and Dr. Prezell Robinson spoke convincingly.

They stressed the quality of the education afforded and the need for opportunities for disadvantaged youth who could not afford more prestigious institutions yet who later entered gradu-

ate schools successfully and went on to be leaders in the Church and in the nation. The question of the necessity for national funds for the three schools was carefully investigated in addition



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GODFREY  
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to the desirability of the development fund requirement.

When it became apparent that the presidents of the three colleges had not been consulted about the development fund and already had their own programs, a clause was added to the resolution providing that the total sum allocated should not be restricted to any particular use. In this form the committee unanimously passed the resolution.

The debate on the floor of the House following the Committee's favorable report overwhelming supported the resolution. Only one deputy registered mild dissent, while speakers from all sections of the country spoke enthusiastically. The resolution passed by a large majority and was referred to the Program and Budget Committee, who were still deliberating.

It was understood that the resolution did not bind the Program and Budget Committee, who had the responsibility of presenting a budget of moderate size and of funding many other deserving

agencies and projects. Nevertheless the resolution resulted in raising the original figure of \$850,000 to \$875,000 and removing all restrictions on its use.

Since the budget is a reasonable one and the general spirit of unity and cooperation was so much higher than in recent years, the Program and Budget Committee anticipated the possibility that instead of short-fall their budget, which was adopted with almost no change, may be over-subscribed. In that event they listed seven projects for priority funding, once the budget is fully met. The number one priority is the 'Black Colleges' in the amount of \$125,000, thus restoring the current level.

The second priority is Overseas Work. In this connection it should be pointed out that funds for Overseas Work had already been increased over the current level by the Executive Council and was further increased by the Program and Budget Committee, in addition to being given second priority in further funding from a possible over-subscription of the budget. The Church's work overseas was the largest single item in the current budget (over 37 per cent) and did not suffer in any way from the effort to maintain support for the three black colleges.

Aside from the resolution concerning the black colleges, the committee on Christian Education reviewed a number of other resolutions and supported the proposed new program in Christian Education which is intended to stress regional conferences, such as the ones held recently at Kanuga, and other implementation on a parish and diocesan level. †

## But Not Priority Item:

## 1973 Convention Continues Participation With COCU

By THE REV. JOHN A. GRAY  
Delegate to Louisville Convention

LOUISVILLE — Contrary to what was true in 1970 at the General Con-

vention in Houston, the Consultation on Church Unity (COCU) at Louisville in 1973 was not a high priority item on its wide-ranging agenda.

The consideration it received was

primarily as one aspect of a larger concern of our Church, viz., ecumenical affairs, which includes approaches towards unity with the Roman Catholic, Greek Orthodox and Lutheran Churches.

When the dioceses of the Episcopal Church were questioned last fall and winter regarding the work of our own Church which each believed to be the most important, our relationships pointing towards organic unity with other denominations received a medium priority. This indicated a willingness by only a minority to make a small increase in expenditures to that end. While many responders commented favorably on expanding grassroots ecumenical development, a vast majority of the Dioceses showed little enthusiasm on this subject with COCU.

When the 1973 General Convention Committee on Ecumenical Relations made its recommendations, it pointed up significant areas of agreement that are being found with the Roman Catholic and Lutheran Churches. At a meeting in Memphis this year, the COCU Churches identified four realistic

steps for immediate joint participation:

1. Because of a general unreadiness for organizational unification ("merger"), such a coming together by denominations will await additional ex-



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perience in living and working together;

2. Because of increasing discoveries of a agreement among the COCU Churches in matters of faith, worship and the ministry, there is a pressing need for further study of what we believe and what we share in the nature of the Christian Ministry;

3. Because racial fears and prejudices do constitute now an ever-present barrier to any church plans, this con-

cern must have a high priority in any strategy leading the COCU Churches towards greater unity;

4. And because unity, understanding and fellowship are reached only through the experiences of work, worship and study together at various local levels of Church life, the next stages of COCU emphasis will be most productive in these areas of activity.

In view of the realistic recommendations of the Consultation to its member Churches, our General Convention authorized a continued participation in COCU with emphasis on theologically sound approaches to the problems of Faith and Order as a most fruitful basis for full communion and organic union and, working within the guidelines on the Lambeth Quadrilateral, efforts to bring other Christian bodies into conversations with the Consultations on Church Unity. These Christian denominations were 100's of years breaking apart; it is inevitable and wise that steps towards unification of these relationships should be based on truths acknowledged by all who are involved.

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## Favors Ordination Of Women:

# Triennial Continues Joint Meetings

By MRS. ROSE C. FLANNAGAN  
President Episcopal Churchwomen

LOUISVILLE — In a continued fight for its life the 34th Triennial Meeting of the Episcopal Churchwomen open its first session on Sunday morning, September 30th, with a multi-media presentation and Eucharist. The theme "Freedom," presented in pictures, words, and music, set the stage for succeeding sessions.

Beginning Sunday afternoon and continuing until late Thursday afternoon the Triennial met in formal sessions with Mrs. Glenn W. Gilbert of Grand Rapids, Michigan, as presiding officer. Mrs. Gilbert made it very clear in her opening remarks that this meeting would have "freedom to share, freedom to listen, and freedom to decide." In succeeding sessions we heard lectures on "Technology and Freedom" by The Rev. Clement Walsh, warden, College of Preachers; "Women and Freedom" by Dr. Letty M. Russell, an ordained Presbyterian minister and

professor of religious studies at Manhattan College, Bronx, N. Y.; and "The Church and Freedom" by the Rt. Rev. Bennett Sims of Atlanta. Interspersed between and following these lectures were discussion groups and business

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FLANNAGAN  
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sessions with time for liberal debate on all issues, and the acceptance of the proposed U. T. O. grants for 1973.

The delegates voted overwhelmingly for continuing the meeting of Triennial at the time and place of the General Convention. This was one of the main issues facing this convention and resolutions were passed outlining the struc-

ture and the programing for the next meeting.

Triennial voted in a clear majority, with a less technical voting system than the House of Deputies, for the ordination of women.

The most controversial resolution passed was in support of the Supreme Court decision on the matter of abortion and asks the Church to provide all possible support and counselling to persons faced with this decision. Among other resolutions passed were ones dealing with strip mining in Appalachia, household domestic workers, and re-strengthening of marriage and family life. A memorial in appreciation of Bishop John Elbridge Hines was also passed.

Our final session was interrupted at 5 p.m. for a Eucharist celebrated by Bishop Hines. This was scheduled for 4 p.m. as the closing of our Triennial Meeting. However, so much debate on resolutions was on the floor that we went on with the Eucharist and came



back into session to finish our business.

The 34th Triennial meeting in Louisville was a good meeting. It seemed to

have more purpose and direction than at its previous session at Houston in 1970. The women at the grass roots

are speaking with concern and commitment and they are being listened to. †

LOUISVILLE—There will be no women priests in the Episcopal Church for the next three years, according to action taken by the House of Deputies at the recent General Convention. Because of what some regard as an inequitable and archaic procedure in voting, this action was taken in spite of the fact that a majority of the deputies were in favor of the ordination of women to the priesthood (and to the episcopate, should one be elected).

The same issue had been defeated, again by a minority of deputies, at the 1970 Convention. In the interim, much discussion had taken place, pamphlets and books were produced on both sides, and an adversary situation had developed. The American Church Union, and the Foundation for Christian Theology, were allied with an ad hoc group known as the Committee for the Apostolic Ministry in opposition; working for passage of enabling legislation were a number of ad hoc groups which coalesced under the title of "The Women to the Priesthood and Episcopate."

To bring the issue properly before the Convention, and to give careful thought to the many memorials and resolutions on the subject sent to the Convention by dioceses and other groups, Bishop Hines and the Rev. Dr. John Coburn, president of the House of Deputies, appointed a special committee of the Convention, composed of bishops, priests, and laity. Meetings of this committee were open, as were meetings of all convention committees. In addition, an open hearing was held on Monday evening, October 1 with a reported several thousand persons in attendance.

The final report of the Committee contained two resolutions: that the Convention proceed to provide for the ordination of women, and that the canons be amended accordingly. A minority report called instead for further study of "the nature of the episcopate and the priesthood, and the Christian theology of human sexuality," and for "formal ecumenical dialogue on these issues between this church and the churches of the Anglican communion and the Roman Catholic and Eastern Orthodox Churches."

## At Louisville:

# Ordination Of Women Stalled By Voting Quirk

By THE  
REV. L. BARTINE SHERMAN  
Delegate to Louisville Convention

The Committee's report and the minority report were presented to the House of Deputies on Wednesday afternoon. A debate over procedure occupied an hour, whereupon the whole matter was deferred till Thursday. On

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SHERMAN  
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Thursday afternoon the issue was presented this way: 1. Shall we permit the ordination of women to the priesthood and episcopate? If so, 2. Shall we accept the proposed amendment to the Canons? If not, 3. Shall we adopt the minority report?

After considerable debate over the

first issue, a "vote by orders" was called for. Under this rule, the four clerical and the four lay deputies from each diocese each vote as a unit, each deputation therefore having one vote in each order. Any deputation, clerical or lay, which is divided 2 to 2 must cast its vote as "Divided," which vote has the same effect as a negative vote. So, in the vote on this issue, a minority prevailed; in the clerical order, 50 deputations voted in the affirmative, 43 in the negative, and 20 were divided; in the lay order, 49 Yes, 37 No, and 26 Divided.

This vote made a vote on the second of the three issues (amending the canons) meaningless. The House, therefore, proceeded to debate and vote on the third issue, the acceptance of the minority report. Many, if not most, of those favoring the ordination of women were opposed to this resolution, as introducing extraneous and irrelevant matter. The vote was again by orders, and the report was defeated by a clear majority in the lay order, and by the divided vote in the clerical order.

So the issue remains open. The proponents of women's ordination made it clear that they are not going to let the matter drop; many of those who voted against it said that they were not opposed in principle, but simply felt that this was not the right time. Do we have the right to make such a major break with history and tradition? On the other hand, do we have the right to tell a woman who believes that she is called to the priesthood that she is wrong, simply because she is a woman?

The Church must continue to seek for an answer to these questions. †

## N. C. Leads Province:

# UTO Totals \$1,493,208; Triennial OK's 87 Grants

By SYLBERT PENDLETON  
Delegate to Triennial Convention

LOUISVILLE — In spite of rumors to the contrary, the United Thank Of-

fering is as alive, as alert to needs as any program in the Church . . . and it can still give us the greatest pleasure in giving in the world.

We had \$1,493,207.80 to distribute

this year. The Triennial meeting made 87 different grants. Among the foreign mission grants were such as land for a conference center for the new diocese of Southern Philippines, a development loan fund for Liberia, a home for retired clergy in Ceylon, land for a church in Taiwan, and many others.

There were also many grants right in the U.S. such as Rural and Team Ministry in Idaho, a community Health Education project in Missouri, the repairing of a mission church in South Dakota, a drug prevention center for 6 to 12 year olds in ghetto area of Los Angeles, and so on.

For those interested in statistics, since 1889, the U.T.O. has distributed

\$44,562,650.72. This year, Province III (the area immediately north of us)



PENDELETON

gave the largest amount; we, Province IV, came next. And, of the 18 dioceses in our Province, North Carolina led with \$31,233.18.

The General Convention really started with the U.T.O. At the opening

service, I had the honor to represent you when each diocese was called upon to take its year's offering to the Altar where the Presiding Bishop received it. And, after the Triennial Meeting was over, the U.T.O. officers from all dioceses had a working meeting with a very satisfactory exchange of ideas.

We learned from each other and wondered how best to get the message of this joyful giving to all women.

You will have learned that many church-shaking things happened at General Convention, but the United Thank Offering is unchanged, everybody loves it!

And it will go on being a joy to those who give, and to those who receive. †

## On Prayer Book Revision:

# Final Action Due At '79 Gathering

By THE  
RT. REV. W. MOULTRIE MOORE  
Suffragan Bishop of Diocese

LOUISVILLE—What did they do about Prayer Book revision? This was one of the major concerns of the 64th General Convention just concluded in Louisville, Kentucky.

The Convention endorsed the work of the Standing Liturgical Commission and authorized it to present to the next General Convention in 1976 a draft of the revised Book of Common Prayer, copies of which are to be available six months prior to the Convention.

According to the Constitution, to adopt a revised Book of Common Prayer will require favorable action of two General Conventions. It is proposed, therefore, that the first constitutional action be taken at the Convention in 1976 and the final constitutional action in 1979.

It is important for us to understand that the Prayer Book in the 1928 revision still remains the official Book of this Church. This was clearly stated in the preamble to the Convention action which authorized the use of Services for Trial Use for the next three years. The full Resolution reads as follows:

"Whereas, The book of Common Prayer in its 1928 revision with its rubrics remains the official Book of Common Prayer of this Church, and  
"Whereas, it is desirable that it

continue to be used with pastoral regard to the abiding needs of worshippers, and

"Whereas, The Sixty-Third General Convention has authorized under Clause (b) of Article X of the Constitution, the use of certain materials prepared by the Standing Liturgical Commission in partial fulfillment of the Plan for Prayer Book Revision approved by the Sixty-Second and Sixty-Third General Conventions; and

"Whereas, It is desirable that the

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MOORE  
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said materials continue to be given trial use, in order that further improvements may be made therein before they are presented for constitutional action by the General Convention; now, therefore, be it

"RESOLVED, That this Sixty-fourth General Convention, in accordance with Clause (b) of Article X of the Constitution, authorize for further use throughout this Church under the Direction of the Bishop in

each jurisdiction for a period of three years, as from the First Sunday of Advent 1973, being the second day of December, 1973, as an alternative at any time or times to the corresponding services and materials of the Book of Common Prayer, the following rites and materials, prepared by the Standing Liturgical Commission and published by The Church Hymnal Corporation in Services for Trial Use; namely, all Services in the 'Green Book,' and the following new Services:

"1. Holy Baptism, together with A Form for Confirmation or the Laying-on of Hands by the Bishop, with the Affirmation of Baptismal Vows;

"2. The Daily Office Revised;

"3. The Prayer Book Psalter Revised;

"4. The Dedication and Consecration of a Church and the Celebration of a New Ministry; (this latter rite is to be used for the induction not only of rectors, but of vicars, mission clergy, assistants in parishes, chaplains of institutions, and others who assume responsibility of leadership in the worshipping community)

"5. A Catechism;

"6. An Order of Worship for the Evening;"

The Trial Use Service that occasioned the most debate was Baptism

and Confirmation. Concerning this Service, the following statements are worthy of special note:

"Holy Baptism is full initiation by water and the Holy Spirit into Christ's body the Church. The bond which God establishes in Baptism is indissoluble.

"In the course of their Christian development, baptized members of the Church are expected as a normal component of their Christian nurture to reaffirm their baptismal promise in the presence of the Bishop. Such Affirmations shall be made by:

"Those who are ready and have

been duly prepared to make a mature public affirmation of their faith and commitment to the responsibilities of their Baptism;

"Those who wish to return to the Christian life and mission after having neglected or abandoned it;

"Those who have come into the Bishop's jurisdiction from another Church."

Confirmation, it is to be noted, is a voluntary and repeatable act, and is not considered a prerequisite to Holy Communion. The rubric in the new service reads as follows: "Baptized persons in good standing are eligible to receive

the Holy Communion."

It was anticipated that there would be greater resistance on the part of the Convention to Services for Trial Use. It came as somewhat of a surprise to many that the resolution authorizing the New Services received an almost unanimous vote in the House of Bishops, and the House of Deputies voted as follows:

CLERGY VOTE		LAY VOTE	
Yes	111	Yes	107
No	0	No	1
		Divided	3

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**LOUISVILLE**—The Sixty-fourth Annual Convention moved in its last two days to virtually rewrite the marriage canons of the Episcopal Church. Terming their considerations as primarily "pastoral" rather than legal, the two houses concurred on the following changes:

1. The Convention eliminated any canonically imposed waiting period for those desiring to request remarriage after divorce. A diocesan bishop or a local clergyman may establish his own waiting requirements, but he is not required to do so. (See related story on page 15.)

2. The automatic excommunication of persons who are married after divorce without specific permission was eliminated.

3. The period of three days notice to the clergyman before marriage in the case of all persons who wish to be married in the church was increased to 30 days; although this period of time may be shortened for "grave cause" and the bishop notified. Also standards for preliminary instructions were made more explicit.

The original recommendation by the joint committee of deputies and bishops would have allowed priests to make the decision granting dispensation for remarriage to divorced persons. This recommendation was not included in the new Canons. This judgment continues to rest with the Bishop.

The initial resolution which came out of the House of Bishops included a continuation of the automatic excommunication of persons who marry other than as the church allows, (i. e. without a dispensation from the Bishop if one or both of them has been divorced.) This portion of the Canon was not

## New 30-Day Wait:

# Convention Re-Writes The Canons On Marriage

BY REV. B. DANIEL SAPP  
Observer At Louisville Convention

passed by the House of Deputies and after considerable debate was eliminated from the new Canon.

Heretofore the Church has required



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SAPP  
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that persons who have not been married give only three days notice to the clergyman to whom they are applying, and that "he instruct the parties" as to the nature of Holy Matrimony.

In an effort to strengthen the preparation for marriage the Canon as revised will have the priest ascertain "that both parties understand that Holy Matrimony is a physical and spiritual union of a man and a woman, entered

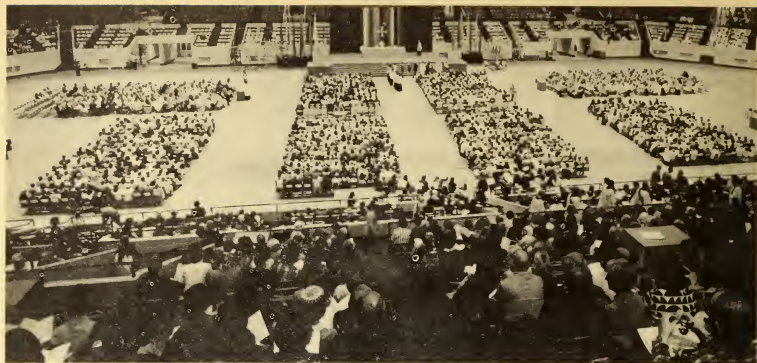
into within the community of faith, by mutual consent of heart, mind, and will, and with the intent that it be lifelong."

Excluded from the new version of the Canon is also the stipulation that a priest can only consider for remarriage, after divorce, a couple if one of them is a communicant of the Church. The exclusion of this clause makes it possible for a clergyman to marry non-Episcopalians who have been married and divorced, and who seek the ministry of the Episcopal Church.

In every case relating to divorced persons, the Bishop's permission must be secured and local bishops will have authority to establish guidelines under which these Canons are to be administered.

The Canons of Marriage, Canons 16, 17, and 18 have not been altered since 1946. Up until 1946 remarriage was granted after divorce only to the "innocent party." In 1946 this clause was eliminated leaving the Bishops with limited discretion as to who should receive dispensation. It further required that only one year after the final decree of divorce before application could be made to the Bishop, that one person of the couple be an active communicant, and that the Bishop should receive at least one month's notice. If the couple refused to comply and were married outside the Episcopal Church, excommunication was imposed. For years clergy and laity alike have resisted these stipulations as being un-pastoral and as having the effect of abandoning persons at a time of greatest need.

Canons will go into effect with the local bishops permission on November 1, 1973. In any event they will become effective on January 1, 1974. †



CONVENTION OPENS WITH DELEGATIONS SEATED ON MAIN FLOOR  
... North Carolinians in Group at Lower Left

### Supports GCSP, Ordination Of Women:

## Here's Address Of The Retiring 'PB'

I begin with the affirmation St. Paul made—at a time when he might well have been justified in declining to make it:

"For I am not ashamed of the Gospel. It is the saving power of God for everyone who has faith—because here is revealed God's way of righting wrong." (Romans 1:16).

I say that St. Paul would have been justified if he had omitted such an affirmation because St. Paul's world was only marginally touched by the grace and power of the God Who became incarnate in Christ Jesus. For that Gospel could claim none of the impressive trapping and prestige that marked this Roman-dominated world of St. Paul's day. St. Paul's Christ boasted no Tenth Legioners, whose militant fame terrorized — and ordered — the known world. No mighty basilicas, capped by a cross, identified the Christian establishment. No General Convention with a thousand deputies and 200 bishops and 600 "ladies-in-waiting" indicated a much greater and far-flung constituency!

St. Paul's Christ was a "no-body" whose mother — through her husband

—had to borrow a sheep-stall for what became his first bed. St. Paul's Christ, through the good offices of another Joseph, had to borrow a grave when his lacerated body was taken down from an insurrectionist's cross! Yet, it was this same unsung, unrecognized, un-honored, rejected former carpenter of Nazareth about whom St. Paul was willing to make the most audacious affirmation of his era: "I am not ashamed of the Gospel of Christ!"

As you well know—this is the last General Convention of the Episcopal Church that I will attend. I am not exactly hoary with years—but neither is a 40-year span of ministry the equivalent of just a weekend—or a sentimental journey. With the exception of the war-time Cleveland gathering, I have been a tiny but enthusiastic part of the past twelve General Conventions—and, I dare not overlook it—the only Special General Convention held in this century!

I am happy that we gathered in Louisville and in the Diocese of Kentucky, where our Diocesan host-bishop is the Right Reverend Charles Gresham Marmion. Bishop Marmion and I were classmates at THE Seminary from

which we emerged penniless but wiser in the depths of the depression years. Bishop Marmion, deceptively quiet and unassuming, is no stranger to adversity and controversy—for Christ's sake! In the earliest years of his ministry—in a small town in Texas, he stood alone against the full fury of a lynch mob which intended to—and did—lynch a black man without allowing him a trial. Young Marmion could not prevent the lynching; indeed he was threatened with the rope himself—but the whole country-side knew that there was a man in their midst who was not ashamed of the Gospel of Christ Jesus. And—I believe—that was the last recorded lynching in the State of Texas.

We will have with us, at this Convention, some distinguished guests from the Anglican Communion beyond our own national boundaries, including Bishop John Howe, Secretary General of the Anglican Consultative Council. While we share a common Anglican heritage, they are exercising it amid cultural traditions and ethnic backgrounds about which we should know. Another distinguished guest is Dr. Philip Potter, General Secretary of the World Council of Churches. We can



learn much from them—and they honor us in coming to us.

Because it is happening more and more today, than in times not too many years removed, we welcome the presence, at this service, of so many of our brothers - in - Christ from communions other than our own—together with distinguished friends whose great Judeo tradition is gratefully shared by us also. Their willingness to worship with us provides a healing grace for us all.

Because of the ecumenical presence among us, I wish to speak a word about the Church's quest for the recovery of the unity which our Lord Jesus Christ has given the Church in the gift of Himself—and which we, in our human arrogance and sinfulness, have grossly undervalued!

There is no question about it—the thrust of “our times” is in the direction of a “Unified Church” — not a “uniform Church,” but united—one! In belated fashion, some of us are becoming aware—for the first time—of the scandal—the stumbling block — represented by our unhappy divisions within the Body of Christ. From this distance, nobody clearly can see the end to which the ground-swells of Unity are taking us. However, our task is to use as much of unity as already we have—our unity in baptism, for example—and permit that to lead us into greater depths.

As Bishop Stephen Bayne once said, “In the present and divided world a man must choose, and he must choose that allegiance which seems to him to hold the greatest and purest measure of truth. But he must not be surprised if that allegiance, itself, keeps pointing to a greater one, as if it were to say to him, ‘There is no stopping - place here.’”

“To deal with the Church as if she really had nothing to do with the one Lord Christ, but only with the opinions of men; as if there were no one truth and one Lord and one faith at the heart of the Church, that is unbearable. And—if that is so—then there is no escape for us from the painful, difficult, uncomfortable, costly encounter which we call the Ecumenical Movement. If the Church wants to be a sect, there is no power on earth to stop her. But to act like a sect, to accept as right and true all the silly relativities of denominationalism, is to belie her title-deeds, and to make nonsense out of her profession of faith. There is no escape from the

## N. C. Quota Up \$12,000:

# Budget Of \$13,625,732 Approved For Next Year

By ELEANOR S. GODFREY  
Delegate To Louisville Convention

LOUISVILLE — After weeks of hearings and long hours of hard work, the Joint Program and Budget Committee presented a budget for 1974 totalling \$13,625,732, a slight increase over the amount actually received and budgeted in 1973 (\$12,839,634).

So acceptable was the Committee's work that the budget passed with only one change, the addition of \$65,000 for Ecumenical relations. Since this amount can be funded from trust funds and other income, it was explained that the additional amount would not affect diocesan quotas, already computed by a new formula based on the net disposable income of a diocese.

The quota asking of the Diocese of North Carolina will be increased by approximately \$12,000.

As in the current budget, base support for overseas work remained the largest single item and received a substantial increase. Since the grant programs (GCSP, Indian and Hispanic work) were put together under one “umbrella” for budget purposes and a “Ministry to Black Episcopalians” and

to Asian-Americans added, it is difficult to compare total grant capability.

But it would appear that the funds annually available for the GCSP, now given the cumbersome title of ‘Commission on Community Action and Human Development (Primarily for the Black Community)’ has been reduced from a million dollars to \$650,000.

The GCPY was kept separate from the other grant programs, since it is administered differently, but its funding was also reduced from that of last year (\$427,500) and divided between a grant capability for the GCPY proper (\$185,000) and an item for Ministry in Higher Education (\$112,000), which has been notably missing from the national budget for several years. New programs in Christian Education and Evangelism were funded in modest amounts (\$180,000 and \$43,478 respectively). In general the pie was divided as follows:

Overseas Work 37.3 per cent;  
Domestic Jurisdictions 9 per cent;  
Education, Witness and Evangelism 24 per cent;  
Supportive Services and Specialized Ministries 7.4 per cent and  
Administration 22.3 per cent. †

## Nothing Doing!

LOUISVILLE — By a margin of 2 to 1, the House of Deputies of the 64th General Convention of the Episcopal Church turned down proposals for a reduction in its size, suggested by the Structure Committee.

Under the plan, the House would have been reduced from four clergymen and four lay representatives from each diocese to three in each order. †

one present great Church, of which both Bible and Prayer Book alike tell. If it is to that great Church that we belong, then the imperative of ecumenical action is plain.”

There are those who fault this Church—and other Churches, too—

for persisting in the quest for unity! They point to the deafening silence, on the part of most John and Jane Doe communicants, that has greeted the Plan of Union offered for study by the Consultation on Church Union. I think that the Consultation has wisely retreated from any move to press a constitutional Plan for organic Church Union. But neither this Church, nor any other, is justified in feeling that the quest for Church Union should therefore be abandoned. There is too much at stake here. And the demonic, destructive forces abroad in our world rejoice at nothing more than they would rejoice at seeing a continuing weak and divided Church of the Living God composed of insular churches, each believing it can “go it” alone.

As a Church, we need not to “beat a retreat” — but to re-double our efforts. Most of all, perhaps, we need—

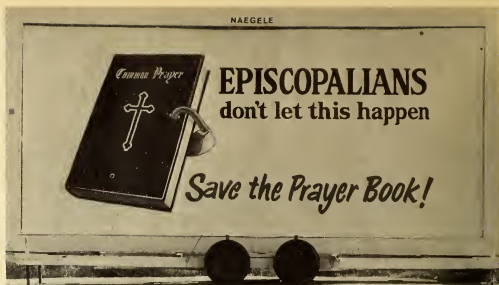
together with other Christians — to produce a significant break-through—an overcoming of strangling inertia, some act of Christian commitment that will give substance to Hope.

As I see it, the main block to a Church United — inclusive, let us say, of the nine denominations in the Consultation — is the matter of an episcopally-ordained ministry. We have moved far enough in this Church to be able to say that the ministers of non-Episcopal Churches are real ministers of God's word and Sacraments. And while we make such a statement with sincerity, we are not thereby affirming that, in relation to the catholicity of the Church, all ministries are of equal sufficiency. That underlines both our Anglican comprehensiveness and our Anglican ambiguity! In my opinion we are not really straightforward with our Christian brothers whose ordination is non-Episcopal by our standards. We praise their ministries while cerebrally relegating them to "second-class citizenship" in the Kingdom! Our stance toward them—however unintentional—is too often juridical, lacking in Christian charity — marred by spiritual pride — while our trust in the Holy Spirit falls far too short.

Within the appropriate framework of a reconciling service—a laying-on-of-hands of all without discrimination, we should be able to say, as ordained ministers throughout our churches, "We believe one another to be real ministers." We should be able to say, next, that God alone knows the need of each in grace and authority. And, lastly, we should ask God so to act that all should be equally and acceptably presbyters in His Church.

To be sure, a reconciled ministry must avoid even the appearance of seeming to relativize one's own convictions. But it would bring Christians together in Eucharist, in the deepest fellowship one with another, inasmuch as we would no longer be as strangers in Christ, and such Eucharist, together with Baptism, would be an effective sign to the world of our unity in the Lord Christ.

I freely admit that this is an area of belief wherein some of our most competent Anglican theologians have differed. And I can claim no such theological competence. I suppose that a part of my role as Chief Pastor is to run the risk of appearing somewhat ridiculous and naive—trusting that



**BILLBOARD IN MOTEL PARKING LOT**  
... Passed By All Going to and From Sessions

God can use — for His purposes—even the foolishness of man. Jean Paul Sartre once observed that "there may be more beautiful times; but this one is ours." Making of this time a "more beautiful one" — in right relationship with others who seek to do God's will — is the only collective achievement of people who call Jesus Christ, Lord—that may be worthy of recognition when God asks for an accounting of our faith and stewardship.

St. Paul could say—in tenuous times for the devotees of the Christian faith—"I am not ashamed of the Gospel of Christ," because the Gospel speaks without contempt about the life of all human beings. And so should we! I am certain that it has not escaped you that we are — again — integrating the presentation of the United Thank Offering of the Women of the Church into this Opening Service of the 64th General Convention of the Church. I regard it as a symbol of the too-slow but continuing integration of women into the total life and responsibilities of this Church.

Following each General Convention some of us engage in an informal evaluation process deciding which of the two Houses — Bishops or Deputies — has been more sensitive and progressive. Whichever House may "get the nod," recent history will justify the claim that the Women of the Church have a better "track record" than either of the Houses! They have been more thorough in education, more flexible in experimental ministry, less "colonial-minded" in mission, and more faithful in stewardship!

This Church ought never to forget how — in 1967 — the Women's Triennial—accurately reading the signs of the times—re-ordered its own priorities and granted three million dollars of the United Thank Offering — over a period of three years—to what emerged as the General Convention Special Program. Wise and good people may differ about methodology in mission but none, in the Episcopal Church, can hold in contempt the warm sensitivity to human need that motivated the Triennial as it spoke compellingly and fearlessly to the whole Church.

Now—we may well be at another "moment of passing grace"—and this time women are at the center of it. I am sure that the question of the ordination of women to the priesthood, and into episcopacy, is not the most critical issue with which this Church—or others—is faced. But it is an issue—and a highly significant one. It is one that will not "go away" just because some of us may so desire. It will not go away because it has to do, primarily, with how a Church, which professes Jesus Christ to be Lord, is inclined to deal with persons who are also women. It has to do with the integrity of a community of redeemed sinners. It has to do with this Church's concept of justice. It forces us to review theological presuppositions, the value of tradition, and the heavy weight of accepted practice — in the light of the cyclonic winds of liberation now blowing through our world.

So — when you come to vote your conscience and your best information

in this matter—you can be certain of some things:

There are no theological reasons why women should not be ordained. The problem is primarily a pastoral one.

Historically, there is nothing to indicate that women—if ordained—cannot fulfill the Church's expectations of responsibility and duty in the office of priest and bishop. Indeed, there is much to indicate that women can bring to these offices added gifts.

Should this Church decide to ordain women, the evidence is that it may cause some consternation in some Anglican circles—but no rejection either in fellowship or in communion or in faith is indicated.

With our brothers in the Orthodox and Roman Catholic Churches—no doubt the repercussions would be a bit more shocking. And this would not be because their theological and biblical understandings are any clearer than ours, but because both Churches—in their structures—are far more male-dominated in their view of women, and ministry, than are most Anglicans.

Shortly after the death of Athenagoras, the memorable and saintly Ecumenical Patriarch, it was recalled that he ventured to question the wisdom of recruiting bishops—in orthodoxy—exclusively from monastic orders, a rule in the East since the Seventh Century. He knew that the original reason for this practice was that in the Constantinian era the monastic orders represented the spiritual independence of the Church. But—as the Patriarch observed—the practice no longer makes much sense today—and it would be better to return to the practice of the First Century when bishops, like priests, were chosen from among the most suitable candidates, whether married or single. "Otherwise," he added, with the common sense characteristic of the Patriarch, "there is no justice in the Church. And it is essential that there be real justice in the Church if men are to discover that Christianity and the Church have been reconciled." Some day the Orthodox may find the Patriarch's reasoning as irrefutable in the matter of the ordination of women—as in the matter of the justice of choosing the most suitable candidates for episcopacy.

Above all, let us remember that the Church is the community of the Holy Spirit, and that it is our privilege and responsibility as Christians to discover

## Succeeds Sid Holt:

# Michael Schenck, III Named Business Manager



**MIKE SCHENCK**  
... Joins Diocesan Staff

**RALEIGH**—Michael Schenck, III, of Raleigh has been named business administrator of the Diocese of North Carolina, Bishop Thomas A. Fraser has announced.

and do what God wants in our actual situation. We must discern His will in changing conditions and times. He may will some new step in one place while the practice continues unchanged elsewhere, for He surely takes account of all the facts, including the sociological ones. He guides His Church in each place to do what is right at the appropriate time. And He deals not by rules but with persons!

No, I am not ashamed of the Gospel that speaks without contempt about the life of all human beings. A Gospel which—almost single-handedly—through a Saviour in Whom sexual division and antagonism are done away, has elevated and liberated women beyond their most fanciful dreams before he came. As we seek to understand—and affirm the nature of the Church's ministry to our world, we are driven back to the person of Jesus and his relationship with men and women. Only thus can we learn what he wills for us: by understanding clear-

Schenck, 29, is a business administration graduate of the University of North Carolina at Chapel Hill. His career in business has included service with T. A. Loving and Company and with Carolina Power and Light Company.

For the last two and one-half years Schenck has served as deputy director of the N. C. State Commission for the Blind, Bishop Fraser said. As deputy director he was in charge of the Business Enterprises Division which employs 160 persons and handles sales of three million dollars annually.

Grandson of the late Judge Michael Schenck of the North Carolina Supreme Court, the new business administrator is a life-long member of the Church of the Good Shepherd here and is active in local and state Jaycee affairs.

A bachelor, Schenck succeeds the Rev. Sidney S. Holt—who has returned to the parish ministry.

The selection committee was headed by Mrs. W. Clary Holt of Burlington, finance chairman for the Diocese. †

ly the way we relate one to another in the context of the Church. Then—and only then—will we be able to show forth to the world the meaning of unity one with another—and what it is to be truly and convincing human.

St. Paul could say, "I am not ashamed of the Gospel" because he knew that the Gospel stands in the cause of freedom; or—more precisely—in view of the stark reality of oppression—he knew that the Gospel's business is the liberation of all human beings. And so must we—for we are, in baptism, committed unreservedly to the service of one who said, "I am come that they might have life—and have it more abundantly."

Six years ago—this Church, through the commitment of its representatives in General Convention—took a tentative but courageous step towards a radical understanding of mission—in the light of burning cities and the cries of the poor and powerless for justice and the ending of oppression. We be-



gan to see—with increasing clarity, but never without pain—that even as people professing an allegiance and obedience to Jesus Christ—we were more a part of the problem than we were a part of the answer in our violent society. The failure of Christians to cope adventurously and effectively with the sporadic eruptions — the human agony—which had taken place over the recent years clearly demonstrated the captivity of the churches, and our missionary agencies, to the political, economic, and cultural institutions of society. So that — in fact — the Church, which would be the bearer of salvation, began to realize that it needed to be saved—liberated from all that is self-serving and false to the revolutionary, convicting and renewing nature of the Gospel.

And so was born the General Convention Special Program. And shortly thereafter, the National Committee on Indian Work, and the Hispanic Commission and the General Convention Youth Program—all of them avenues of dedication on the part of this Church to the radical principles of aiding human dignity and self-determination, to the achieving by minority peoples—in their own way, devoid of violence, of economic, social and political power by which alone bondage might be exchanged for freedom and despair for hope!

It was, indeed, a bold and adventurous step on the part of this Church. It did not put institutional solvency first—but rather did it put human need first. It did not even hint that men and women who found some consolation in the opportunities offered for self-determination might consider confirmation in their closest Episcopal Church. It did not even say to the broken, "If you are a Christian, this is for you!" It simply said, "We are all children of a loving Father—permanently and eternally debtors to His love and grace. Your need is not deeper than ours—it is merely more acute. We would be forever faithless to One Who shared Himself with us, unless we share also in identifying with you."

Shortly after the devastating earthquake that half-destroyed the City of Managua, killing hundreds of its citizens and injuring thousands of others, I received from two of our heroic and highly dedicated priests an account of our Church's efforts to minister to those caught in the holocaust. It is a shattering human document through



**PB-ELECT ALLIN**  
... With Mrs. Allin After Election

which sound the cries of the injured, the hungry, the homeless and the bereaved! But there is one paragraph that speaks to all of us — pointedly — and eloquently:

"We are reorganizing the Capamento, which was formed on the patio of Father Muniz' home, on the first day of the catastrophe. There, on the grass, live some 35 injured families, some of whom did not even know each other before. It has never occurred to us to think of Episcopal aid for Episcopalians. Today, there are no Episcopalians. There are only brothers who mourn their dead. There are no Episcopalians, only brothers who suffer, who fear another earthquake, perhaps worse than the one which levelled Managua on December 23rd."

There are people among us who are critical of Church programs because the programs do not pointedly—and by name—speak of Jesus to others; or because their primary emphasis is other than bringing people into the institutional Church; or — even — because national Church program monies are not scattered into dioceses, and parishes, for local application. It is my own feeling that nothing would have been more remote from Jesus than the idea of separating the attempts to humanize the world, which are done by non-Christians, from those which are done by Christians. To one such querulous complainer, He simply said, "He that is not against us is for us." And he took time to tell a story about a man who

fell among thieves—and about the one who helped him. The compassionate man in the story was of a false religion. Today we might tell his story as a story about a compassionate Communist. Jesus tells the story without using the word "God." But is there anyone who could honestly say the story does not eloquently speak of God? For does it not deal with the end of fear, and the beginning of liberation—inasmuch as it clearly tells us that we exist for other people. That is mission! Not its totality, but truly its divine essence.

In some parts of our Church—as in other churches—there is a debate—between the advocates of "personal" religion and the champions of the "social Gospel"—as being the accurate reflection of what commitment to Christ really means. It is a sterile debate. Because there is no way to separate the two and remain faithful to Jesus Christ as Lord. For they are like the original Siamese twins, fed by the same blood-stream, and inextricably tied together by indivisible, shared organic functions. What we must discover—or recover—is a Christianity in which the "sacrament of the altar is never separated from the sacrament of the brother."

Yet—the very presence of the debate indicates the fear that the Churches—and this Church in particular—may grow weary of the battle for social justice, and for the liberation of the poor and the powerless. The pressure of the powerful, whose privilege is challenged



by articulate spokesmen for the deprived minorities may be causing the timid and self-serving in our Church to beat a "strategic retreat." Or—because of the high cost, both personal and financial, of such an exposed witness—some of us may be saying, "Let somebody else assume the responsibility. We've done enough! Let us turn to other things."

I hope that the representatives of the Church in this General Convention will reject any such "failure of nerve"—any such reductionism in mission. For what is at stake is not just the future of a program, but the integrity of the Church's life and the credibility of our witness to Christ as Lord of all.

A few years ago, in the days of the Montgomery bus boycott in Alabama, an elderly Black woman was trudging along on her way to work with obvious difficulty. One of the special car pool drivers pulled alongside and said to her, "Jump in Grandmother. You don't need to walk." But she waved him on. "I'm not walking for myself," she explained. "I'm walking for my children and my grandchildren."

Forgive me for a final personal reference. Involved as I am in my last General Convention, what I hope for in this Episcopal Church has little to do with growth in communicant strength, though I would rejoice at a multitude of conversions possessing integrity; little to do with bigger budgets, though what baptized money can do is not to be despised; and nothing to do with maintaining a respected place with the carriage-trade clientele of our society. I hope for a witnessing community of unquestioned integrity — where compassion, and awe, and joy will not distract us from the pain of the world, but will empower us to share in it —and by God's grace—overcome it! It may — in the future, this Church of ours, be an even smaller Church numerically because of such a witness; less powerful, and less influential — as a secular society gauges power and influence. For the essential question is not, "How shall the Episcopal Church grow?" — but, rather, "How can the Episcopal Church be faithful?" For that is the heritage worth sacrificing for—worth passing on to our children and grandchildren. God forbid that they should come to a time and place unashamed of the Gospel—but ashamed of us! †

## Following Clergy Conference:

# New Marriage Canon Guidelines Effective In Diocese On Nov. 1

**KANUGA** — At the recent Clergy Conference at Kanuga, considerable time was spent in discussing the substantial changes made at General Convention in the "Marriage Canons." (See related story on Page 9.)

Recognizing that the new Canons are an expression of more pastoral than legalistic approach to marriage, and particularly to the question of remarriage after divorce, the clergy including the Bishops, decided that it would be helpful to them and to the Diocese as a whole to draw up certain guidelines for handling an application for remarriage in the Church.

Such guidelines would insure that any minister in the Diocese would know that in his pastoral relationship with a couple, he is not operating in a vacuum, but is following the same procedure as his fellow clergyman. In the same way, a couple making such application will be assured that their application will be handled in the same way by any minister in the Diocese.

Therefore, the following guidelines were unanimously adopted to take effect November 1, 1973.

The consultation with the Bishop required under Canon I.18 Sec. (c) shall be in writing, normally no sooner than one year after separation in the previous marriage. Applications in a shorter period should state reasons for the shorter time.

The application for consent of the

Bishop shall be made by the clergyman who will officiate at the proposed wedding. When the officiating clergyman is not an active clergyman canonically resident holding a pastoral cure, the application must be accompanied by the endorsement of such a clergyman who certifies that these guidelines have been met.

Each application for consent of the Bishop shall consist of a letter from the clergyman which will include five elements:

A statement that the clergyman has met with both parties to the proposed marriage, or, if he has not, a description of the alternative to such a meeting, and that the Declaration of Intention has been signed;

A statement that the minister is satisfied that adequate "continuing concern" is demonstrated for former spouse(s) and for any children. (See Canon I.18 Sec. 3(b);

The date and place of the proposed ceremony;

A statement that all other requirements of Canon I.17 and Canon I.18 not already mentioned have been met;

A statement that he has ascertained that no other minister of this church has declined to solemnize the proposed marriage; or, if a minister of this church has so declined to solemnize, a statement that the applying clergyman has consulted with that minister, including reasons for application in light of that consultation.

When consent has been given in another jurisdiction for a marriage in the Diocese of North Carolina, the Bishop of North Carolina will affirm the consent, provided these guidelines have been followed, or that exceptions to them have his approval.

The solemnization of any marriage under Canon I.18 shall be reported to the Bishop within 30 days after the wedding.

As a result of the deletion of former Canon I.16.7, all persons presently barred from the sacramental ministrations of the church under that Canon are restored as of November 1, 1973. †

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## Diocese Proposed For Navaho Indians

**LOUISVILLE**—The House of Bishops of the Episcopal Church voted here to ask bishops and representatives of the dioceses of Arizona, New Mexico and Utah to meet with leaders of the Navaho nation and make recommendations to the 1974 bishops' meeting concerning the possibility of establishing a diocese of Navaho Indians. †

# The Tar Heel DioSCENE

By MARGARET S. KNIGHT  
Churchman Editorial Board

**Confirmation** — Five members of the Church of the Open Faith at Caledonia. Correctional Institution, near Tillery, were confirmed at services held there late in August. *Bishop Moore* conducted the services. He was assisted by the *Rev. Earl Fisher*, rehabilitation counselor and chaplain. Following the service Bishop Moore met with two discussion groups under the direction of Mr. Fisher, and the *Rev. Robert M. Bird*, rector of Grace Church, Weldon. Mr. Bird serves with Mr. Fisher as a counselor and chaplain. A note from Mr. Bird relates that the last Episcopal visitation to Caledonia was made by Bishop Cheshire. There was years ago, he tells, a chapel on the grounds which was later torn down. There is an effort being launched now by the inmates, he writes members and friends of the newly organized church (called the Church of the Open Faith) to raise funds to construct a chapel. Plans for the chapel are complete and now in blue-print form.

**Summer Trip** — Overlooked in an earlier note about diocesan clergy and their summer trips, was the *Rev. Robert Bird's* trip to England. He attended the Canterbury Ecumenical Summer School at Christ Church College, Canterbury.

**Peaceful War**—Attendance records were broken at St. Mark's, Raleigh, on a mid-September Sunday morning when "The Peaceful War" pre-empted the sermon. A new record of 231 persons watched an "amazing" movie written, directed, filmed and acted by St. Mark's fifth and sixth graders. *Mrs. Jackie Warner* and *Dick Gibson* were adult advisors. The movie was a 15-minute color and sound presentation showing life in a Palestine village at the time of the Roman conquest. The plot shows a Jewish family celebrating the Sabbath with a sacred meal, being interrupted by Roman soldiers come to take over their house. A clever play involving allowing farm animals to enter the house changes the soldiers' minds about the desirability of the

quarters, and bloodshed is avoided. Opinion in the church bulletin recounted moments of hilarity, tension and solemnity in the movie, and noted that good costuming, movement and musical background contributed to its entertaining and instructive nature. The *Rev. Keith Reeve* is rector.

**Lecture Series** — Chapel of the Cross, Chapel Hill, reports the beginning of an interesting series of lecture-discussion programs on matters of contemporary interest for their Sunday morning adult class. Lead-off speaker was child psychologist *John Gorman* on "Growing Up in Chapel Hill"; Other speakers will include: Former *Wall Street Journal* Editor *Vermont Royster*, speaking on American public morality after Watergate; *James Reston, Jr.*, the novelist; *Dr. William Eastman*, a marriage counselor; and General Convention Deputies *Eleanor Godfrey* and *William Hethcock*. A group of students will have the chance for discussion of the Sunday morning sermons at a Sunday evening dinner. The sermon response group will be headed by UNC Business School Professor *David Hughes*. The *Rev. Peter Lee* is Rector.

**Eden News** — The *Rev. Warwick Aiken Jr.*, rector of St. Luke's, Eden, and St. Mary's-by the Highway, Eden, sends several items of interest from his two churches. Mr. Aiken recently led a three-day mission for Bible study groups at Emory University, Atlanta, Ga. He used as the basis for his talks four of the "Firefighter Folders" he had prepared as chairman of evangelism for the Diocese of South Carolina. *Mrs. Aiken* led an intensive six-session seminar in teaching techniques for the Sunday School. She is a former director of in-service training at the Coastal Center near Charleston, S. C. Fourteen members of St. Luke's, two from St. Mary's, and several from other churches completed the course, passed an examination and have qualified for a credit certificate. The course was based on materials from the Evangelical Teacher Training Association. At St. Mary's, the *Rev. Tom Jones*, rec-

tor of Grace Church, Anniston, Ala., held a three-day evangelizing mission late in September. The mission followed homecoming day at St. Mary's, which was celebrated with "dinner on the grounds" and a service at the new pavilion just completed for outdoor events.

**Mrs. Bost Dies**—*Mrs. Sidney Bost*, widow of the *Rev. Sidney Bost* who served as rector of St. Philip's, Durham, died late in September and was buried from that church. Mr. Bost was rector of St. Philip's for 37 years, from 1898 to 1935, during which time the present church was built.

**Visitors**—The *Rev. Lloyd R. Stennette*, rector of St. Mary's Parish, Siquirres, Costa Rica, visited St. Timothy's, Winston-Salem for three days in October. The two parishes have had a companion relationship for over a year. The *Rev. John Campbell* is rector of St. Timothy's.

St. Mary's, High Point, had as a September visitor to their adult class *Mrs. Elizabeth Koontz* of Salisbury, assistant secretary for Nutrition Coordination for the State. *Mrs. Koontz*, a member of St. Luke's, Salisbury, was formerly head of the Women's Bureau of the U. S. Department of Labor. The *Rev. William Price* is rector of St. Mary's.

**Clergy Notes**—The *Rev. W. Stephen Sabom*, a deacon from the Diocese of Texas will supply at St. John's, Henderson, and Holy Trinity, Townsville. Mr. Sabom is currently in graduate school at Duke University, Durham.

The *Rev. W. Cherry Livingston*, rector of Calvary Church, Wadesboro, has left to become a graduate student at Bowman Gray Medical School, Winston-Salem.

**Shape Up** — Note from St. Andrew's "Encourager," Charlotte, calls for action on the part of those suffering from "overweight, tension or atrophy." They are encouraged to take part in a 12-week Fitness Class being held at the church, with a special discount for church members. †



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**St. Stephen's  
Helping  
Children With  
Hearing  
Handicaps  
... Page 5**





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#### Editorial Board

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## Our Readers Write

SIR, YOU CAD!

Editor, The Churchman:

In the October issue of THE NORTH CAROLINA CHURCHMAN there was an article headlined, "Hey Guys . . . Oct. 20's Acolyte Day!"

What about us gals who also serve?

GLORIA HARRIS  
Secretary, Acolyte's Guild  
Chapel of the Cross  
Chapel Hill

(FACE IT . . . WE GOOFED. HOPEFULLY RECOGNITION OF THE "GALS" IN THE PAGE 5 PHOTO LAYOUT WILL PARTIALLY ATONE FOR THIS GROSS OVERSIGHT — THE EMBARRASSED EDITOR)

#### GRIEVOUS ERROR

Editor, The Churchman:

Please inform Holy Comforter, Charlotte (N. C. CHURCHMAN, September, 1973, Page 15) that Elohim rested on the seventh day (Saturday) and proclaimed that day to be the Sabbath, not the first day (Sunday).

Trusting that you will act to correct this grievous error at once.

RABBI STEVE MAYA  
Rt. 2, Palmerville Beach  
New London, N. C. 28127

#### Bishop's Letter:

## Take Trial Use Seriously!

#### To The Diocesan Family:

The vote in the House of Deputies of the General Convention to continue the Green Book was a resounding "yea" and an almost inaudible "no." This means for the "man in the pew" that by March or April of 1976 the Standing Liturgical Commission is to submit the completed work on a new prayer book to the bishops and deputies of the 65th General Convention.

A Special Order of Business of not less than two-day's duration at the opening of the 65th Convention is set to consider the completed work on the draft of the proposed prayer book, the Convention being extended if necessary. At that Convention there will be the first constitutional action on the adoption of a revised Book of Common Prayer.

Inasmuch as all the work of revision must be completed by September, 1975, we had better start to take seriously Trial Use whether we like it or not. This is our last opportunity to have any real input into the revision. For some parishes in this Diocese Trial Use has been a great experience. For other parishes it has been sad and tragic. Some of the reasons for the failure has been that there has not been enough preparation on the mechanics and the substance of the Trial Use services. Some parishes have tried to use too many options with too many books and too little instruction. The big change, I think, has been a failure to change our mind-set. The Green Book is not a better way of doing the same old thing. The Green Book is a definite and precise move toward a more sacramental and Eucharistic centered worship. All the great events of life, baptism, marriage, burial, the laying-on-of-hands, are to be an integral part of the eucharistic worship of the congregation.

Trial Use should not be used as an excuse for the introduction of electronic guitars, balloons and dancing in the aisles. There may be a place for these things, but Trial Use calls upon us to recognize that cathedral worship is one thing and house worship another, and outdoor worship and youth rallies are still something else. Along with Trial Use there is a need for clear-cut theological teaching and

(Continued on page 9)



# Diocesan Grant Boosts Deaf Project

By PHYLLIS JOHNSON  
St. Mark's Church, Raleigh

DURHAM — A new concept in deaf education — educating the pre-school, hearing - handicapped child so that he can attend public school and live at home — began at St. Stephen's Episcopal Church in Durham four years ago.

Since its start with one teacher and six children, the school, with a \$3,000 boost from the Diocesan Parish Grant Program last year, has mushroomed into a facility for 35 children with a paid staff of five; become a teaching center for other educators in the field of deafness in North Carolina; and provided an impetus for the North Carolina State Legislature to start such schools in areas where these opportunities do not exist.

Four years ago the only recourse a parent of a hearing handicapped child in the Durham area had was to wait until the child was six years old and then separate him from his family and send him to one of the state schools for the deaf. At that time St. Stephen's Church decided to sponsor the Training Center for Hearing Impaired Children.

After three years of experimental operation, the Vestry of St. Stephen's decided in February of 1972 to apply for a \$3,000 parish grant to expand the program of the Center. The money was granted under the clause of the Diocesan guidelines which allows the Council "to assist certain projects already underway which could, under special circumstances, be given a fairer chance of proving themselves with additional funding." Affidavits were submitted showing how the parish grant together with matching funds from other sources would enable the Center to double its program. The grant was made to the Center in July 1972, in time for the Board of Directors to re-vamp their budget for a new school year.

The teaching at the Center is based on the concept that if a hearing handicapped child can be discovered between 12 and 24 months of age, in a certain percentage of cases this child can be taught oral speech and language

and can attend public school and live a normal life. If a deaf child can be educated at home, both the child and parents benefit — and so does the taxpayer, because there is less need for residential schools.

Already, the Center has sent several children to public school, and they are doing very well. One, in third grade, has had excellent marks. Five children are in second grade in public schools: three in Durham, one in Fayetteville and one in Dunn. The five children in second grade attended first grade at the Center. An itinerant teacher is being provided for pupils who have advanced into the public school system. She will work with these children and their teachers until the children are well established.

The Training Center for Hearing Impaired Children is a cooperative effort involving St. Stephen's Church,

which provides four classrooms rent free; the Durham city and county school systems and the North Carolina State Department of Human Resources, who provide salaries for three teachers; and the North State Sertoma Club, The Durham Sertoma Club, the Greater Durham Sertoma Club, the Altrusa Club, the Friendly City Kiwanis Club, the Junior League of Durham and interested individuals who provide the salaries of the supervisor and part time secretary and other needs such as equipment.

Twenty-four volunteers, some of them members of St. Stephen's, serve as teachers' aids or help in transportation of the children. Robert Baker, senior warden at St. Stephen's, serves on the executive committee, which includes persons from Duke Medical Center, Memorial Hospital at Chapel Hill and the Sertoma Club.

## Balance In Sight

RALEIGH — The Episcopal Church has grown from a period of "self-satisfaction in the 1950's" to what promises in the future to be a period of "balance," Bishop Thomas A. Fraser said in a recent message to Episcopal Churchwomen of the Diocese.

Included in the Churchwomen's 1973-74 Yearbook was the following statement by the Bishop Fraser:

"The complacency of the Church and its self-satisfaction in the 1950's gave rise to the dedication of church program in the 60's to social action. In spite of many mistakes this was a healthy reaction. No Christian can ever be complacent and self-satisfied. The Christian life is a continuous movement toward and search for the perfection of God's will" the Bishop's message said.

"In the late 60's and early 70's this reaction was tempered by a renewed interest in prayer groups, charismatic and pentecostal religious experiences. Now there are

more religious movements of one sort or another beating at the Church's door at one time than most of us have known in a lifetime. This reaction has also been healthy insofar as it has reminded the Church of its duty to worship God in spirit and in truth.

"Now we can hope that the Church will reach a balance between action and prayer, between work and worship, between faith and good deeds. There can be no real faith without works, no Christian works that are not grounded in Christian conviction, no love without justice, and no Christian justice without the love of God.

"We look forward to programs in the Church where Christian education leads to Christian action, where we bring our talents and gifts to the altar, and go out from the Presence of Christ to love all people, to reconcile all differences, and to overcome the evils which are destroying society," Bishop Fraser concluded.

# The Tar Heel DioSCENE

By MARGARET S. KNIGHT  
Churchman Editorial Board

**Son Ordained** — *Levering Bartine Sherman, Jr.*, was ordained to the Holy Order of Deacon on November 4 at Kanuga. He is the son of the Rev. *L. Bartine Sherman*, rector of St. Martin's, Charlotte, and Mrs. Sherman. He was ordained by the Rt. Rev. George Henry of Western North Carolina and will serve in that diocese as deacon-in-charge of St. Mathais, Asheville.

**Church Bus** — In other news from St. Martin's, Charlotte, the Young Churchmen there have spearheaded a drive to buy a church activities bus. The bus was delivered recently and was on display in the parking lot on the day of the church bazaar.

**To Counseling** — The Rev. Edward C. LeCarpentier, Jr., has resigned as associate rector of Christ Church, Raleigh, to join a group of Counselors in Raleigh, known as Human Development Associates. Working through industry, it is described as an interdisciplinary approach to counseling. The group includes a clinical psychologist, a nurse trained in community health, a dietitian, and a consulting psychiatrist. Mr. LeCarpentier has served as Christ Church with the Rev. B. Daniel Sapp, rector, for six years. A resolution from the vestry at Christ Church commended Mr. LeCarpentier for his "imagination and enthusiasm in his ministry as a source of inspiration to the Parish and especially to its young people," and for his "service and leadership in the church school."

**To Pennsylvania** — The Rev. John S. McDowell, assistant to the rector, Emmanuel Church, Southern Pines, has returned to his home diocese in Pennsylvania. He will serve as rector of Prince of Peace Church in Gettysburg. He has served as assistant to the Rev. Martin Caldwell, rector of Emmanuel Church, since July 1971.

**In Construction** — The Rev. W. Parker Marks has resigned as rector of All Saints', Concord, to join Brown Construction Co., in that city. Mr.

Marks, a native of Halifax County, was ordained to the priesthood in 1960 and has served in the Diocese since that time. During his stay in Concord All Saints' built a new church building near the edge of the city, which serves the congregations of both Concord and Kannapolis and all of Cabarrus County.

**Mrs. Drake Dies** — Mrs. Josephine King Drake of Pittsboro, died there on October 23rd. Mrs. Drake was the mother of two sons, the Rev. John W. Drake, Jr., of Spartanburg, S. C., and Robert A. Drake of Raleigh. The Rev. John Drake served in this Diocese for a number of years. She is also survived by her husband, John W. Drake. Mrs. Drake was active in the work of her parish, St. Bartholomew's, Pittsboro, and in the work of the women of the Diocese.

**New York Trip** — A number of the young people of the parish of St. Francis', Greensboro, will go to New York early in December as part of a group whose purpose is to "consider what Christianity has to say to the world in which we live." They will join young people from Presbyterian and Methodist churches in Greensboro for the trip. They will attend seminars at the United Nations, observe what goes on there, and how decisions seem to be made. The Rev. Jack Jessup, assistant to the Rev. Peter Robinson, rector of St. Francis, will be in charge of the group.

**Visitations** — The clergy at Holy Trinity, Greensboro, have a unique method for parish visitation. For each period of a week or two weeks, a certain neighborhood is chosen for visits, and the names of those in that area are named in the bulletin, and other parishioners are asked to remember them in their prayers. The Rev. John Tol Broome is rector and the Rev. Blair Jenkins, III, and the Rev. Hall Patrick are assistants.

**Published** — A descant by Mr. Jim Padgett, organist at St. Luke's, Salisbury, has been published by the *Journal of Church Music*, official music publication of the Lutheran Church in America. The descant is written on

R. Vaughn Williams' hymn tune "Sine Nomine," to which is sung the hymn "For All the Saints."

**Madrigals** — At St. Philip's, Durham, in mid-December, the music department will sponsor a "Madrigal Dinner." It is described as a "composite of the many old English customs of Christmas joined into one festive occasion." Preceding dinner, served sit-down style, with white linens and candlelight, the traditional Wassail Bowl will be presented; the Boar's Head will be brought in, and following the third and final trumpet fanfare the traditional flaming plum pudding will arrive. Special feature is the carol concert by the Madrigal Singers dressed in 16th century English Costumes. The Rev. Eugene Bollinger is rector.

**Lady Bird Honored** — Mrs. Lyndon B. Johnson was honored at a Chapel Hill dinner during her recent visit to North Carolina. Giving the invocation was the Rev. Harry J. Sutcliffe, blind clergyman of New York who is director of the Episcopal Guild For the Blind. Mr. Sutcliffe also preached at Christ the King Center in Charlotte. He holds an honorary degree from the Episcopal Seminary at Lexington, Ky.

**Celebration** — At St. Peter's, Charlotte, a "Celebration of Wholeness" was held late in October as the first of a series to climax the Sunday morning educational cycles. It was described in the parish bulletin like this: "Our purpose is to provide opportunity for various expressions of the theme of the education cycle through music, drama, film, spoken word while retaining the vital core of traditional Christian worship as manifested, in this case, in our Prayer Book service of Morning Prayer. It will seek to express the joy that we feel in our lives and as members of this parish and of the Body of Christ." Following the service the congregation processed to the parish hall to "look, hear, touch, follow and take part in" the celebration, which concluded with a covered dish luncheon. The Rev. Hunt Williams is rector, and Mr. Dunbar Jewell is vestry chairman of Music and Worship.

# Acolyte's Day Still Attracts Youth of Diocese



**DUKE CHAPEL SERVICE**—Acolytes' Day '73 was the usual top interest event of the past during October at Durham. A 10:30 a.m. communion service in Duke Chapel launched the day's activities. A box lunch and a football game in Duke Stadium were also on the agenda. Purpose of the event is to honor and support acolytes of the Diocese. The arrangements were handled by the Diocese's Office of Program under the Rev. William H. Hethcock, director, and the Youth Division of the Program Task Force under the Rev. C. King Cole of Charlotte. On this page are some scenes of Acolytes' Day '73. (See related Letter to the Editor on page 2.)



# Take Self Seriously, Speaker Urges

By THE REV.

J. MICHAEL CORAM

Vicar, St. Christopher's, High Point

KANUGA, Oct. 22 — Congregations of the Diocese of North Carolina, Beware!

You may be in for some strong words from your clergy.

They were gathered together for a clergy conference here recently and were challenged to take themselves seriously and offer faith and commitment to a world begging for a spirit filled gospel.

The man doing the challenging was Michael Allen — eight years rector of St. Mark's in the Bowery of Manhattan—well worn presence in peace and civil rights demonstrations — Hanoi visitor — and presently associate dean of the Yale Divinity School.

"To take yourself seriously honors and offers to others the possibility that they might take themselves seriously," Allen told the conference.

And in the minds of many clergy here, Allen was living proof of his advice.

He shared his theology in a deeply personal "story-telling" style, using his experiences at St. Mark's and Yale as examples of sin, crucifixion, judgment, repentance, absolution, resurrection, eucharist and Christian community.

After each of his three narratives, the clergy met in small groups to share their theology in the same way.

Many said this story-telling ap-



**ALL ABOARD!**—The recent Kanuga clergy conference featured a novel transportation experiment . . . a bus which picked up clergymen on an east-to-west swing through the Diocese. Shown here are some of the conference attendees picked up at Diocesan House at Raleigh. (Photo By Margaret Darst Smith)

proach to theology fostered a sense of community known previously only in rare and isolated instances.

For many, it was a remarkable conference.

So when your clergyman says, "I'm going to tell you a story," be prepared. You may be in for a powerful experience. And you may even come up with a few stories of your own.

## To Share Concerns Of Diocese:

# Standing Committee Meets Wardens

By THE REV. ROBERT DAVIS  
President, Standing Committee

The Standing Committee of the Diocese of North Carolina, composed of five priests and four laymen, has conducted a series of convocational luncheon meetings throughout the Diocese.

Purposes of the meetings include an

attempt to familiarize senior wardens and clergy in the diocese with the function and duties of the committee, to tell them something of the history of Standing Committees in the American Episcopal Church, and to share some concerns about the life and health of the Diocese with the responsible parish and mission leaders who have been invited.

Standing Committees have existed since Colonial times. Initially, their purposes were to provide continuity in church leadership between general conventions (in the absence of the securing of bishops in this country), and to act on qualifications of candidates for holy orders. They are also intended to provide an expression of the constitutional or limited character of the episcopate



in the American Church. They have an important role in ratifying the election of bishops, if such elections occur more than three months prior to General Convention. Otherwise, ratification is by the House of Clerical and Lay Deputies. In the event of the death, disability, or prolonged absence of the diocesan bishop, the Standing Committee historically provides continuity in the ecclesiastical authority of a diocese.

The functioning of the committee as a "Council of Advice" is highly important. The Bishop is not a member of the Standing Committee, but often seeks its advice, and is required by Canon Law in many cases to ask for the advice and consent of the Standing Committee before he is authorized to perform certain canonical functions.

Among these are included the ordination of persons to the diaconate and priesthood, and the giving of his permission for real property held by any organization within the diocese to be sold, conveyed, encumbered, or mortgaged.

The committee is also charged with the responsibility of conducting an annual survey of parishes and missions throughout the diocese, and to send warning letters to those whose audits have not been received, or who are not paying their clergyman the diocesan minimum salary, or who are in default of other canonical standards. If, within a period of one year, the deficiencies have not been corrected, the Bishop will effect a reduction in status of the parish or mission acting with the advice of the Standing Committee.

Another important function of the committee is its role in the event of disagreements between rectors and vestries which are not settled by the godly judgment of the Bishop to whom the differences have been submitted. He must then refer the matter to the Standing Committee, and shall ask their advice and consent, and proceeding with their aid and counsel shall either terminate the pastoral relationship or declare it not terminated.

By the time the matter is laid before the Bishop and Standing Committee, it is often too late to effect a reconciliation. The committee is concerned about this problem and urges clergy and vestries to explore well in advance of the arising of grave difficulties ways of increasing dialogue and furthering understanding between them.

Among the sources of help available

## Answer Is 'No'

**LOUISVILLE** — The House of Bishops of the Episcopal Church voted "No" here on the question of whether or not laymen and priests could be nominated for the office of presiding bishop.

The question arose when one of the bishops, Hamilton West of Florida, told the House that the Presiding Bishop Nominating Committee had received from several sources the name of a priest for consideration — in accordance with the ancient tradition of the Church.

West had proposed that the bishops study the church's constitution and canons, looking toward amendments to permit priests to be nominated. †

in the Diocese is the Program Task Force Division of Services to Congregations, whose members are trained in helping congregations work out their difficulties. Chairman of this division is

the Rev. Keith J. Reeve, vicar of St. Mark's, Raleigh.

In addition, the last convention passed a resolution urging vestries and clergymen to enter into written agreements at the time an official relationship is established, and at regular and stipulated subsequent periods.

Members of the Standing Committee are:

The Rev. Robert N. Davis, president, rector, Holy Innocents, Henderson;

The Rev. Carl F. Herman, secretary, rector, St. Andrew's, Greensboro;

The Rev. John A. Gray, rector, St. Timothy's, Wilson;

The Rev. Robert L. Ladehoff, rector, St. Christopher's, Charlotte;

The Rev. Roderick L. Reinecke, rector, Holy Comforter, Burlington;

Joseph B. Cheshire, Jr., Good Shepherd, Raleigh;

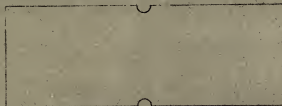
Henry W. Lewis, Chapel of the Cross, Chapel Hill;

James O. Moore, Christ Church, Charlotte; and,

Dr. Charles W. Orr, St. Titus' Church, Durham †

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## Seriousness Of Mission Is Noted

By GENE MOTSINGER, JR.  
Delegate to Louisville Convention

LOUISVILLE — The Cathedral with bell ringers from Haiti—"Common Ground"—morning services—reams and volumes—Coburn—our Deputation—aspirants to priesthood—work—neighbors—these are some of the pieces in the kaleidoscope of Louisville.

The Rev. John Coburn, president of the House of Deputies, likened our arrival to that envisaged by Carl Barth as he neared the end of his life:

"Well, dear Angels of God, here we come now with our little pushcart full of books, reports, memorials and resolutions, petitions and pamphlets. Please keep an eye on us so we don't take ourselves too seriously. Our Mission—Yes. Ourselves—No."  
This, I think, sums up the atmo-

sphere of Convention. Our mission, the legislative responsibility for the Church, was taken most seriously. Here I should like to thank all those who verbally or in writing expressed their thoughtful opinions to us, thereby making themselves part of our conscience and deliberation.

Prayer Book revision; women in the priesthood; revision of the marriage canons; empowerment; election of a new presiding bishop and amnesty were among the main items of our legislation. The North Carolina deputation was at times in accord and at times divided. But, in spite of our diverse convictions, the spirit of deep unity and friendship strengthened our joy and gratitude for this sharing of work, praise and thanksgiving.

We first came together on Saturday afternoon in the Coliseum for the opening service, the highlight of which was the Ingathering of the United Thank

Offering. However, for many of us, the real spiritual awakening came during the Eucharist at the overflowing Cathedral on Sunday morning. The sermon by Dr. Coburn, the vitality and musical excellence of the handicapped boy bell-ringers from St. Vincent's School, Haiti, the magnificent congregational singing to orchestra and organ and the celebration of Communion with people of all races from many countries, brought us together as "One family in Christ."

The feeling of family grew at the "Common Ground," an informal meeting and resting place. Here we found ourselves chatting with two deputies, each from a different diocese in the Philippines, before the meetings began.

Our deputation was most proud of the accomplishments of our members who were on special committees. Outstanding was Eleanor Godfrey's Chairmanship of the Christian Education



**WORKSHOP PARTICIPANTS**—Here are members of the Diocesan Family who participated a discussion of the 1974 budget outlook, a panel of 1972 canvass chairmen and

Committee. It was through this committee that future support of Voorhees, St. Paul's and St. Augustine's Colleges was ensured. Indication had been made that financial support of these colleges would be phased out of the Church's budget. As good education is the foundation of empowerment, this reversal of intent seems to me to be one of the most far reaching decisions of Convention.

We sympathised with the women aspiring to the priesthood. This was recommended by Triennial and passed by the House of Bishops, but defeated by a small margin in the House of Deputies.

Many of the letters I received expressed grave concern over the proposed revision of the Prayer Book. Convention insisted that the 1928 Prayer Book remains the basis of our services until such time as more acceptable revisions are presented. The Liturgical Commission continues its studies and new forms of services will appear from time to time. We now have the great heritage of the Book of Common Prayer and the freedom to use new forms of worship when they seem

## Take Trial Use Seriously!

(Continued from page 2)

thinking which may be new for some of us but essential to an understanding of the proposed services and their place in the life of the Christian community as it seeks out in many and different ways to find the presence and reality of God.

The only service that is still not firmly settled is that of the new Initiatory Rite which will be a priority in the study and planning of the Standing Liturgical Commission in the next two years.

I have announced to the clergy that they no longer need to ask their vestries to request from the Bishop the right to use the Green Book. Unless something unforeseen happens, the decision of this General Convention has set the Church on course for a new prayer book, and the responsibility now rests with the local clergy and congregations as to how they prepare themselves for that change.

The Bishops of the Diocese and the Diocesan Liturgical Commission are available to assist any congregation in further discussion or preparation for Trial Use. The time has come to stop debating what might be and to get ready for what seems to be finally determined and for us to use creatively and responsibly the proposed services to the glory of God and the benefit of our congregations.

Faithfully In Christ,  
THOMAS A. FRASER, JR.

appropriate.

For me the essence of Convention was captured in the daily morning services of praise, meditation, intercession and thanksgiving. Here we met as a family — each free to voice his need aloud — each saying the Lord's Prayer

in his own tongue — in sign language for the deaf.

I left Louisville with the prayerful hope that the love and warmth shown between people of varying views will grow with us all as we become more truly the "Body of Christ on Earth."



the recent Every Member Canvass Workshop at Raleigh's Angus Barn. The agenda in-  
y both bishops. Speaking also were leaders of the Diocese's Program Task Force.†



# **New Staff To Handle Grant Program**

NEW YORK (CPS) — The General Convention of the Episcopal Church, meeting recently in Louisville, Ky., has approved an Executive Council recommendation to establish a new staff section to coordinate the church's program and grant concerns for racial and ethnic minorities.

The new section, to be known as Mission Service and Strategy, will coordinate the program and administrative grants currently managed by the General Convention Special Program (GCSP), the National Committee on Indian Work (NCIW), the National Commission on Hispanic Affairs (NCHA), and new work to be undertaken with Black Episcopalians and Asian Episcopalians.

The proposal to establish the new staff section followed a summary report after the Executive Council visited the dioceses of the church in the fall of 1972, which indicated that while "the concept of empowerment, of helping people to help themselves, has a strong grip on the minds and hearts of many in this Church," there was also a clear demand for a major revision in the empowerment grant programs.

The call for revision, the report said, "seemed to grow almost equally from a distaste for the principle of having similar programs go their separate ways and the practical concerns of staff duplication, overlapping, lack of coordination, etc."

Further, the report indicated, it was felt that the "special program" designation should be "dropped from all programs and that they be treated as part of the ongoing mission of the Church."

The present program reflecting the Episcopal Church's concern for the poor and powerless and for racial and ethnic minorities began in response to Presiding Bishop John E. Hines' address at the General Convention in Seattle, Wash., in 1967, when he called for "the development of a program . . . by which the Church can take its place, humbly and boldly, alongside of, and in support of the dispossessed and oppressed people of this country for the healing of our national life. . . ." The

result was the establishment of the GCSP in early 1968. Subsequent conventions brought into being the NCIW in 1969, the NCHA in 1970, and the new ministries with Black and Asian Episcopalians in 1973.

At its May, 1973 meeting, the Executive Council adopted a resolution from the Program Group on Empowerment to "establish a Staff Section on Grants to Racial and Ethnic Minorities," and recommended this coordinated program to the General Convention which funded the program under the name Mission Service and Strategy.

In December the Executive Council will create a program group on work among racial and ethnic minorities, composed of Council members and co-opted representatives of ethnic and minority groups. This program group will be responsible for policy planning oversights and evaluative critique.

The section for Mission Service and Strategy will include the staff of five agencies: Committee for Community Action and Human Development (CAHD); NCIW; NCHA; Ministry with Black Episcopalians, and Ministry with Asian Episcopalians.

The CAHD will replace the present Screening and Review Committee of the GCSP and will make decisions on all community oriented grant applications from the Black community in accordance with guidelines established by General Convention in 1970. CAHD will have two staff members responsible to this agency and accountable to the Presiding Bishop through the Executive Vice President.

The NCIW, which was chartered in 1969 by the Executive Council, will make decisions on grant applications

from the native American communities according to the guidelines established by Convention in 1970. The one staff member will be responsible to the NCIW and accountable to the Presiding Bishop through the Executive Vice President.

Decisions on grant applications from the Hispanic communities will be made by the NCHA, which was chartered in 1970 by the Executive Council, in accordance with the 1970 Convention guidelines. The two staff members will be responsible to the Presiding Bishop through the Executive Vice President.

The new agency, Ministry with Black Episcopalians, will have a staff of one who will be accountable to the Presiding Bishop through the Executive Vice President.

The Ministry with Asian Episcopalians will operate under the same principles as the other agencies. It has not been determined whether there will be a full time staff person for this agency.

The new staff section will select its own coordinator from among the staff of the section for a one year term on a rotating basis and this person will serve on the Management Team.

As an inter-racial staff, members will consult on and coordinate the process for dealing with all grant applications and the administration of grants after they are determined by the appropriate agency.

Each agency will share in the support budget for the section, including consultants, conferences, travel and materials.

The program and grant budget for each agency for 1974 is: CAHD, \$650,000; NCIW, \$376,000; NCHA, \$400,000; Ministry with Black Episcopalians, \$250,000; and Ministry with Asian Episcopalians, \$50,000. The staff section will share a support budget of \$50,000 for 1974.

With the phasing out of the GCSP on December 31, two Black staff members will be appointed by the Presiding Bishop in consultation with CAHD to replace the present GCSP staff, and a staff member for the Ministry with Black Episcopalians will be appointed by the Presiding Bishop.

## **House Of Bishops Names Vice Chairman**

LOUISVILLE — The House of Bishops of the Episcopal Church's 64th General Convention unanimously elected Bishop Jonathan G. Sherman of Long Island as its vice-chairman.

Sherman will take office in February, 1974, when the present vice-chairman, Bishop Robert F. Gibson of Virginia, retires. †





**YOUNGSTERS ENJOY PARK**  
 . . . Greensboro Episcopalians Lend A Hand

### **St. Andrews, Greensboro, Project:**

## **\$1,500 Diocesan Grant Bears Fruit**

**By THE REV. KEITH J. REEVE**  
 Churchman Editorial Board

GREENSBORO—Mayor Jim Melvin of Greensboro recently dedicated the Robert F. Mayer Park in ceremonies at the Poe Street facility: "This is the first park in Greensboro's history to be developed by a group of

citizens and then turned over to the City. It will be maintained and operated in the future as one of a number of the city's parks. This is one of the finest community projects I have witnessed. Many of the problems of Greensboro can either be solved or prevented if there is such cooperation between

neighborhood churches and the people living in the neighborhoods."

Robert F. Mayer, for whom the park has been named, gave the initial leadership to the Community Concern Committee whose members included representatives from Ebenezer Lutheran, Our Lady of Grace Roman Catholic

and St. Andrew's Episcopal Church. By the time of the diocesan convention in 1972 when the Parish Grant Program of the Diocese was inaugurated, conversation was already underway but nothing much was being done.

One of the first parish grants to be made was to the Vestry of St. Andrew's for the park project. Already they had set aside \$1,000 from their own budget. They asked the Diocese for a grant of \$1,500. Now the \$2,500 was used to obtain matching funds from the Parks and Recreation department of the city of Greensboro. The City took title to the land at the request of the church people and obtained a matching federal grant which allowed them to acquire additional land and to equip the park and put it into operation.

St. Andrew's Vestry had set out to develop a park facility in the neighborhood working together with other churches around them. The Rev. Carl Herman, rector of St. Andrew's says, "If we had to do it over and knew it would turn out this way, we would not hesitate to provide the seed money, but I think we'd try to get it started with less time spent talking and more spent doing."

One of the Vestry's goals in participating in this program was to help area blacks feel this was a total community effort in which they were initially and continuously involved and that it was not a ready made gift from the churches. This goal, too, seems to have been accomplished. The chairman of the Community Concern committee was black, as was the treasurer. They were responsible for handling the negotiations with the City Parks and Recreation department.

Attendance figures at the neighborhood park playground facility from mid-June through Labor Day show an average attendance of 50 children a day. Much help was obtained in planning and development of the program from students at UNC-G in connection with their college course on playgrounds. The 2.5 acre park, developed at a cost of \$12,000, is equipped with a multi-purpose concrete slab, basketball goals, a shelter, playground and picnic equipment.

The congregation of St. Andrew's and all Episcopalians through the initial parish grant have in this instance been able to respond to a pressing community need in a creative way. †



**BISHOP IS PREACHER** — Bishop Thomas A. Fraser was the preacher for the recent Orlando, Florida service marking the installation of the Rev. O'Kelley Whitaker as dean of the Cathedral Church of St. Luke's. Mr. Whitaker served parishes in Salisbury and in Charlotte before going to Florida in 1969. He also headed the Liturgical Commission of the Diocese of North Carolina.

## Oldest U. S. Bishop On Hand At Louisville

LOUISVILLE — As a member of the House of Deputies in 1928 Robert B. Gooden voted to revise the Prayer Book. Now as the oldest bishop in the American Episcopal Church he was on hand to participate in decisions to be made by the church in 1973.

Bishop Gooden, retired suffragan bishop of Los Angeles, celebrated his 99th birthday September 18. The 64th General Convention was the sixteenth he has attended.

"The only thing permanent about

today is change," he said upon his arrival at the airport in Louisville. Though he was enthusiastic about the revised 1928 Prayer Book, he is not an advocate of Services for Trial Use. "They have given us a new book," he explained, "not a revision."

Commenting on women's ordination he said any decision would be premature. The Episcopal Church should not decide on something that effects churches throughout the world without more thought and prayer, he added. †

# Deputies Hear President Coburn

**Editor's Note: Following is the text of the address to the House of Deputies by its President, the Rev. John Coburn, during the recent Louisville Convention.**

We come now to the end of the Report. For the past three years and especially during the last 18 months the Executive Council has concentrated upon two-way communication with members of the Church.

So there is the Gray Workbook, and the Blue Book and the Blue Book supplement, and the Yellow Book and the Yellow Book supplement. There have been Executive Council reports, committee reports, commission reports, interest group reports, pressure group reports. What an outpouring of words to help God get on with his work!

When the great Swiss theologian, Karl Barth, who wrote and published volumes of Dogmatic theology throughout his professional career, recognized that his life was drawing to a close, he wrote concerning his prodigious theological efforts:

"The angels laugh at old Karl.

They laugh at him because he tries to grasp the truth about God in a book of Dogmatics. They laugh at the fact that volume follows volume and each is thicker than the previous one. As they laugh, they say to one another, 'Look! Here he comes now with his little pushcart full of volumes of the Dogmatics.' " (Hyers, p. 226)

"Well, dear angels of God, here we come now with our little pushcart full of Books, Reports, Memorials and Resolutions, Petitions and Pamphlets. Please keep an eye on us so we don't take ourselves too seriously." Our Mission—Yes. Ourselves—No.

We have different points of view upon many matters of critical importance; we are quite different people from different parts of the country and the world. But we have one thing in common: we are all here because we love the Church—ultimately of course the great, holy catholic Church, the mystical Body of Christ of which we are the members and he is our Head.

But at the moment I am talking spe-

cifically about our love for this Protestant Episcopal Church in the United States of America. I am asking you to think at the outset very simply about the church we know most intimately: that institutional church which has nourished us, given us hope; annoyed us, frustrated us and made us angry; helped us to know we are forgiven and reconciled to one another; given us the sacraments of grace and lifted us to see our home in heaven.

I am pointing first to our own parish churches, their musty smell, and red carpets, with dead leaves never quite picked off, the red and blue Victorian

windows, the search every fall for Church School teachers and the noise of the Church School pupils, the impossible music, the creaky voices, and the irascible organist, the head of the Altar Guild and the head of the Women of the Church, both speaking to each other, and their amazing devotion, faithful service and undying sacrifice; the interminable Vestry meetings and their obsession with budgets; the knitting groups, sewing groups and prayer groups, the children in the Primary class locked in the bathroom, kicking the doors during the Quiet of Communion, and the smell of the gym after Holy Rosary has beaten Holy Trinity; of the joyous celebration when a new Rector is installed (and sometimes even happier celebration when he leaves).

I am pointing to Hymn Books and Prayer Books, Green Books and countless Special Services mimeographed on hideous paper that is crumpled and torn, leaves stains on our hands and looks just like our church life sometimes. We are confused with the journeys of the altar travelling from east to west and back again, sometimes settling for a rest in the center of the church so that one day we celebrate facing each other and the following week we face the Rose Window and the next week the choir. One day we gaze at the face of the priest and the next at his back—and neither guarantees to elevate our spirit or prompt holy thoughts of God.

In our honest moments we confess that we make no great impact upon our communities. If our church disappeared, the community, the city would go on all right. We usually are more concerned about keeping our members even if they have to drive 20 miles a Sunday than we are about the kids around the corner who might come in every day. We are parochial, all right—both in the best sense of that word and the worst.

Yet this weak, battered, somewhat limited, sometimes sad parish church is where we were made members of Christ, where we take one another until death parts us, and where we commit unto the safe-keeping of God's eternal

## Spong Elected

**LOUISVILLE — The House of Deputies has elected three clergy and 10 lay persons to six year terms on the Executive Council of the Episcopal Church. Among those elected was the Rev. John S. Spong, rector of St. Paul's Church in Richmond and former priest in the Diocese of North Carolina.**

The Council, composed of 41 members, is the interim body charged with carrying out the Church's program between General Conventions.

Elected were:

The Rev. Robert Ray Parks, rector, Trinity Church, New York City; The Rev. Robert F. Royster, rector, St. Paul's, Lakewood, Colorado; the Rev. John S. Spong, rector, St. Paul's Church, Richmond, Va.; Dupuy Bateman, Jr., Pittsburgh, Pa.; Chester J. Byrns, St. Joseph, Michigan; Marcus A. Cummings, Cincinnati, Ohio; Hamilton Edwards, Diocese of the Southern Philippines; George T. Guernsey III, St. Louis, Mo.; Mrs. John S. Jackson, Jr., Lake Oswego, Oregon; The Rev. Mother Mary Grace, O.S.M., Kenosha, Wisconsin; D. Brice Merrifield, Williamsville, N. Y.; Gerald One Feather, Ogala, South Dakota, and James W. Winning, Springfield, Illinois. †



love those whom we love. It grounds us in Reality and says that Reality is God.

It's a real mish-mash. There is no crystal clear purity, quite a lot of darkness—shot through with grace. It is in those parish relationships where we have seen bitterness give way to gentleness, have had our sorrows turned into joy, have experienced pain transformed into power. Out of the depths of our hearts we have sung of the glory of God, and the songs of heaven have echoed in our church and in our hearts. We have known that no matter what, God is God—we are safe in him and he wants us to count as Christian peo-

ple in his world. That is why we are here: our love for this church with all its imperfections.

That our church should leave so much to be desired should not surprise us—for so do we. Its imperfections are there because we are imperfect. We are pretty temperate in our faith; we do not convert many people; we don't care too much about those people outside, especially if they are different in color or language or social standing. We have plenty of darkness in our hearts—right here in those same hearts that love the church.

So if we are to think intelligently about the Church, we don't begin with

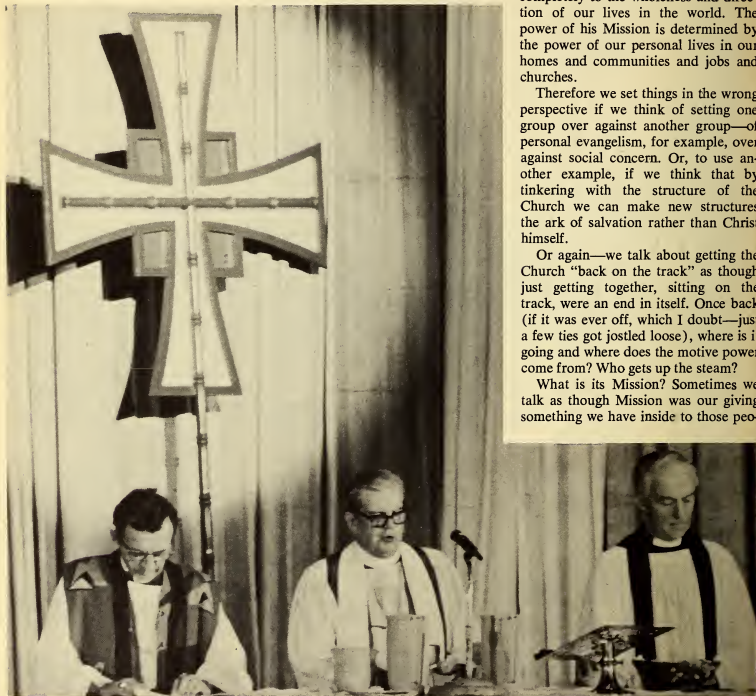
the national Church, we don't begin with our local churches. We begin with ourselves. We are all of a piece. Division in the national Church does no more than reflect the division in the diocesan church, division in the parish church and division in our hearts—just as our love for the Church is a reflection of our love for our bishops, dioceses, our clergy and parishes, our neighbors and ourselves.

What it comes down to is this: our moving toward unity and with a new sense of purpose within each of us. The Church is a Person—Christ—made up of persons, and the wholeness and direction of his life in the world is bound completely to the wholeness and direction of our lives in the world. The power of his Mission is determined by the power of our personal lives in our homes and communities and jobs and churches.

Therefore we set things in the wrong perspective if we think of setting one group over against another group—of personal evangelism, for example, over against social concern. Or, to use another example, if we think that by tinkering with the structure of the Church we can make new structures the ark of salvation rather than Christ himself.

Or again—we talk about getting the Church “back on the track” as though just getting together, sitting on the track, were an end in itself. Once back (if it was ever off, which I doubt—just a few ties got jostled loose), where is it going and where does the motive power come from? Who gets up the steam?

What is its Mission? Sometimes we talk as though Mission was our giving something we have inside to those peo-



**CELEBRANTS AT OPENING EUCHARIST IN LOUISVILLE**  
... Bishops Charles Marmion and John Hines, The Rev. John Coburn



ple outside who do not have what we have — money or power or education or health or housing or our liturgy or the Good News.

Mission may include all of these in different ways in different times but our essential Mission and the only one that counts for anything is our obedience to God. All else follows from that. The steam for Mission rises from personal commitment to Christ and then quiet, persistent obedience to him.

This cannot be done by Conventions —national or diocesan — not even by parish meetings. It begins—you know it and I know it—in the recesses of our heart. The Church becomes whole as we become whole—that is, as we acknowledge, accept and try not to hide the darkness within us, the demons that are there and the delight we have sometimes in evil.

This moving from darkness into light, from division into wholeness, from brokenness into healing is what Paul was referring to in the Epistle yesterday—an Epistle chosen because it is talking about Mission—when he said, *"He is our peace, who has made us both one and has broken down the dividing wall of hostility . . . that he might create in himself one new man in place of the two, so making peace. . ."*

This is an affirmation that the way toward unity is found as we begin with a recognition and acceptance of our dis-unity—both inner and outer. As persons we have within us a dark side as well as a bright side.

Different, divided sides of one's nature are not meant to be denied. They are meant to be *transformed*. The transformation is not something that we do. It is what Christ does.

So the recognition of ourselves as we are is to begin to be transformed, to be made whole, to be at one with Christ. Then we can live as we are meant to live, become who we are meant to become.

This is true not only in our personal lives but in our parish lives. Healing occurs when there is acknowledgement and acceptance of differences, the giving and receiving of forgiveness, the opening of ourselves to his redeeming grace. That is why we love our parishes and why when we think of the Church we think primarily of those personal Christian relationships.

As we have known some greatness and glory in our personal lives and in



CHOIR FROM ST. AUGUSTINE'S  
... On Program at Opening Service

our parish life, so can we know greatness and glory in our national church life. Who can tell to what greatness our Church is called? At the very best it is the Church which can call the nations back to touch once again the resources of the spirit which have made her great. It is the Church which should lead the nation against accepting corruption as a way of life in American society, against the easy acceptance of moral neutrality on issues that affect the destiny of the peoples of the world. It is the Church which can hold high the images of nobility and integrity and help them become realities of our social order when men and women may without fear care for another because they hold a common Father in high and holy regard.

Our outer vision rises from our inner one. It is the same vision. It is the same in our hearts, in our parishes, in our dioceses and in the national Church. However weak we are as persons as we are being transformed inwardly by Christ, and however feeble our Church may be, it has been chosen by God to be a part of the Body of his Son and we members of him, together called to be a transformed Church. The process is the same throughout.

The institutional church is transformed into the Body of Christ as its members affirm their different positions, listen to one another, stay open to one another, see that their unity is in Christ—not in their ideas about

Christ, much less in their theological, ecclesiastical or political ideas, nor in their Church programs. When the members therefore affirm him—worship him, listen to him, are willing to be judged by him, to obey him and be renewed by him—they will be—we will be—the Church will be—transformed by him. In our obedience we shall discover what the Mission of the Church is to be. That is the Purpose of this Convention.

So we come before God now with our little pushcart full of reports, resolutions and programs. Let them all be refined by our commitment, not to them, but to Him who is both in them and beyond them, who transcends and transforms us as He transcends and transforms the Church.

As we offer the contents of our pushcart for the work of this Convention we place them at his feet that they may be a proper offering to Him who is not only the Head of the Church but of all mankind. Our allegiance to Him is the only Mission we have—and that will be our service to the world.

So let us get about it. If we take our Mission seriously, but not ourselves, we shall have a significant Convention. It will be hard work, but it should be fun. It had better be fun—or the angels won't like it.

Let them laugh and let us laugh as we both go about making this Church's business God's business—to his glory. Amen. †



# episcopal home for the ageing

## Volunteer Group Formed

"Volunteers are people who offer themselves to fill a need. These are people who bring the warmth of human friendship and understanding by means of their assistance. Their contribution is one which cannot be bought by money or prescription."

These words represent the philosophy behind a new program to involve the community with The Episcopal Home for the Ageing.

Billed as an opportunity for local citizens to become aware and participate in various activities at the Home, approximately 30 area citizens attended the orientation program in September.

The session began with talks by Board President, Mrs. Louis Dana and Executive Director Phil Brown. Both residents and volunteers attended to learn how the program can be an effective part of the Home's operation.

Stressing the Home's policy of flexibility and cooperation rather than

rigid time slots, Brown offered such suggestions as friendly visiting, letter writing, reading, taking a resident for a walk, shopping tours, bingo calling, operating the movie projector and general companionship as possible tasks for the Volunteers.

The interested response resulted in 24 persons joining the program.

The Home plans to continue Volunteer Day and possibly extend it to out-of-town groups who would come for the day.



Local citizens and residents joined the planning session for Volunteer Day.

## SCC Awards Special Certificates

Residents of the Home continue to prove the learning process never stops. On August 17, Sandhills Community College held graduation ceremonies and awarded 15 Special Certificates to Penick Home residents.

These certificates are awarded upon completion of 10 or more of the courses offered by the college and

taught at the Home. Since only one course is provided each term, special certificates represent two to three years work.

College representatives brought cars to the Home to take the honored residents to the ceremony. The graduates were guests of honor at President Stone's reception afterward in the student lounge.

Other residents of the Home also honored the graduates with a reception at the Home.

Residents receiving special certificates were: Mrs. Martha Borthwick, Mr. Charles Dixon, Mrs. Sallie Emerson, Mrs. Nell Hobbs, Miss Helen King, Mrs. Laura McCafferty, Mrs. Edith Miller, Mrs. Mildred Miller, Mrs. Twila Morrison, Mrs. Anne Northup, Mrs. Ethel Tung, Mrs. Florence Wade, and Miss Helen Whitaker. Certificates for Miss Mary Bird and The Rev. Jade Martin were mailed to relatives.



Residents wait calmly for the presentation of their certificates during Sandhills Community College graduation exercises.

## New Officers for Residents' Council

The major order of business for the August meeting of the Penick Home Resident's Council was the selection of new officers.

Elected to serve for 1973-74 were President, Mrs. Martha Borthwick; Vice President, Mrs. Ivor Darden; and Secretary-Treasurer, Mrs. Helen Johnson.

## String Quartet Appears

Four members of the N.C. Symphony added a stop to the present tour and gave a chamber music concert for residents at the Home on Wednesday, Sept. 12.

The string quartet, composed of Paul Gorski, Concertmaster on violin; Ruthabeth Marsh, violin; James Horton, violin; and Michael Stoughton, violoncello; performed selections by Bela Bartok, Joaquin Turina, Ludwig van Beethoven, and Joseph Haydn.

Residents proved an enthusiastic audience for this first at the Home and extended an open invitation to the group to return.



N.C. Symphony members perform for residents.







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The North Carolina Churchman

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